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WORLD PERSPECTIVES ON SWAMI DAYANANDA SARASWATI

Foreword by
KENNETH W JONES

GANGA RAM GARG

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WORLD PERSPECTIVES ON SWAMI DAYANANDA SARASV

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This is a unique collection of excerpts, articles and tributes to Swami Dayananda whose Nirvana Centenary is being celebrated this year. Part I of the book contains a biographical sketch of Dayananda and his teachings. This section also includes a list of his works with bibliographical details. Part II is made up of 139 annotated excerpts from the writings of eminent individuals the world over on Dayananda. It is followed by 50 contributed articles on the Swami presenting him as a multi-faceted personality. There is also included a bibliography of works on Dayananda in several languages.

The Vice President of India Mr. M. Hidayatullah and the Prime Minister Mrs. Indira Gandhi have paid rich tributes to the greatness of Dayananda which add lustre to the book. Professor Kenneth W. Jones has provided the Foreword to the book.
Among the many who will find inspiration in the book may be counted Arya Samajists, Sanskrit scholars, Indologists, researchers in Hinduism and religious studies, social scientists and the lay reader.

Rs. 250
$ 50

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वर्ग संख्या..... आगत संख्या.....

पुस्तक वितरण की तिथि नीचे अंकित है इस तिथि सहित 15 वें दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिये। अन्यथा 10 पैसे के हिसाब से विलम्ब दण्ड देय होगा।

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BY THE SAME AUTHOR

Concise Oxford Companion to Hindi Literature

An Encyclopedia of Indian Literature
(Sanskrit, Pali, Prakrit and Apabhraṁsa)

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WORLD PERSPECTIVES ON SWAMI DAYANANDA SARASWATI

GANGA RAM GARG, M.A., Ph.D.

Foreword by
KENNETH W. JONES

CONCEPT PUBLISHING COMPANY
NEW DELHI

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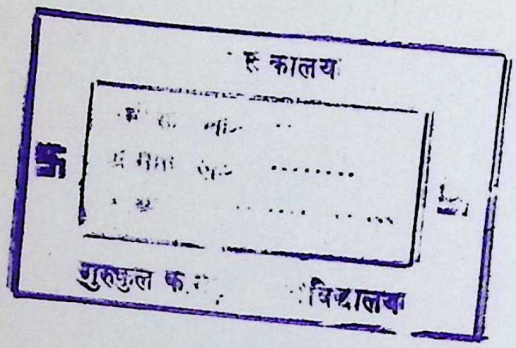

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Vratena Dīkshāmāpnoti Dīkshayāpnoti Dakshiṇām I
Dakshiṇā Shraddhāmāpnoti Shraddhayā Satyamāpyate II
—*Yajurveda, 19.30.*

(Man knows the truth when he possesses a desire to know the truth and to act truthfully. One should have Shraddha or faith in truth alone but never in untruth.)

Dedicated to the Hallowed Memory of
SWAMI SHRADDHANANDJI MAHARAJ
Founder of
GURUKULA KANGRI VISHWAVIDYALAYA, HARDWAR,

Which has initiated this Project on the occasion
of the Nirvana Centenary of
MAHARSHI DAYANANDJI SARASWATI,
Apostle of Eternal Universal Truth

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MAHARSHI DAYANANDA SARASWATI

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उपराष्ट्रपति, भारत
नई दिल्ली
VICE PRESIDENT
INDIA
NEW DELHI
October 7, 1983.

It has been the good fortune of India that Saints and Seers appeared, when there was great spiritual confusion and degradation of values, to show us the right path. Swami Dayananda Saraswati was one of them. The Swamiji pioneered a socio-religious revolution against ritualism. At that time Society was founded on false concepts of dignity and privileges, where some laboured while others idled, creating economic and social inequalities. Swamiji changed the minds and hearts of the people and provided a movement which had a tremendous impact on the morale and outlook of the masses.

The book "World Perspectives on Swami Dayananda" being brought out on the occasion of the Death Centenary of Swami Dayananda gives a vivid description of Swamiji's life and teachings. The Chapter "In Retrospect: Rose Petals" contains tributes by several eminent persons. There are also several articles on Swamiji.

It is essential for us to remember what this savant stood for and what he taught us. This book will be of great use to us in this direction. We have to assimilate his teachings and make ourselves worthy of the country which has produced great men like the Swamiji. Let us endeavour to follow his teachings and make the nation strong.

(M. Hidayatullah)

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प्रधान मन्त्री भारत
PRIME MINISTER.
INDIA.

Maharshi Dayanand was one of the major figures of India's national resurgence. A man with a powerful intellect and social conscience, he challenged traditional beliefs and rituals. His personality and teaching deeply affected the lives of millions of people.

Since the Maharshi's time new dogmas have come up. In all lands, especially ours, there is a tendency to imprison people and ideas in narrow pigeon-holes. We need an attitude oriented towards the future, which, while drawing sustenance from spiritual roots, strives ceaselessly towards wider horizons.

Indira Gandhi

(Indira Gandhi)

New Delhi
July 7, 1983

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Foreword

This Nirvana Centenary Volume is both in honor and in remembrance of a man who changed the path of history and the nature of the present world. Swami Dayananda Saraswati redefined nineteenth-century Hinduism according to its most ancient texts and in so doing gave hope and direction to those who accepted his message. Dayananda's ideals remain a guide for millions of Hindus within the Arya Samajes of India and in many places beyond the Indian subcontinent. His ideas were the foundation for a religious movement which spread and is still spreading on a world-wide basis. His followers created a host of institutions in education, social service, and religious action and, having founded them, demonstrated their ability to maintain these organizations with a high level of management skills and financial support. In so doing Dayananda's own thoughts, where made manifest through the actions of his followers, became a force in the history of India. His ideals still exist today in the contemporary world which they helped to mold and will continue to shape the future as they have the past.

The present centenary volume is a guide and a source of valuable information as well as a remembrance. Its reader will be introduced to the life of Dayananda in the first section of this book. In addition to that biography there is an extremely valuable listing of all the works of the Swamiji with notes on the availability of these writings, as well as an inventory of reports on debates in which Dayananda participated, lectures he presented, collections of his letters and of notices concerning his various appearances. Such information is hard to locate and will be of great use to anyone who wishes to probe further into the thoughts of Dayananda as he expressed himself. Next there is a short but useful discussion of Dayananda's beliefs and disbeliefs. Following

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this the reader is provided with a glimpse into the understanding of Dayananda over the last century. The opinions of over one hundred and thirty individuals—scholars, politicians, religious leaders from all walks of life, and from a variety of different perspectives, both Indian and foreign—have been brought together as evidence of the breadth of Dayananda's historical significance. Here one can see numerous aspects of his character and the effects of his ideas upon various actors on the stage of history.

The final major division of this centenary volume is a collection of articles by Indian scholars within the Arya Samaj and outside of it, by foreign academics, and by distinguished citizens of India. Two facts stand out from the non-Indian contributions. First these articles come from historians, students of religion, specialists in Sanskrit, philosophy, philology, and political science. Scholarly interest in Dayananda is not narrow in focus, but wide in the different types of individuals who have turned to study Dayananda and attempt to understand him and his message. It is also clear that academics from throughout the world share this interest. Articles have been submitted from individuals in North America, including the countries of Canada, the United States and Mexico, from Europe, Africa and Australia. Along with a collection of articles written within India this section brings numerous aspects of Swami Dayananda's life and work into the open where they are examined in the light of different perspectives and where the reader can gain new insights into this fascinating man of the past. Contributions to this volume were also graced by the Vice-President of India, Mr. M. Hidayatullah and the Prime Minister of India, Mrs. Indira Gandhi.

Taken together the different sections of this volume comprise an important contribution to the published literature concerning Swami Dayananda Saraswati as well as a token of the deep regard, the affection, and respect which so many hold for him. For this we must thank Dr Ganga Ram Garg, ex-Vice-Chancellor of the Gurukula Kangri Vishwavidyalaya, whose energy, diligence and discipline have brought to a successful conclusion the lengthy and difficult task of preparing this volume. It was Dr Garg who contacted the contributors within India and throughout the world and then melded their work into a single entity. We must also thank the variety of individuals who responded to this call and

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who in their own way acted to honor and remember Swami Dayananda Saraswati. This volume is a present from those who created it to the millions of individuals whose life was changed by Dayananda and whose lives today are still given direction and meaning by his message.

MANHATTAN,
KANSAS (U.S.A.)
October 25, 1983

KENNETH W. JONES

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Preface

Dayananda was a volcano, which burst on the India scene in the latter half of the 19th century and emitted a lot of thunder and light. His field of operation was northern India and after the Kumbha Fair of 1867, he had only 16 years left to do his allotted work. Had he lived longer, he would no doubt have travelled to south India as he intended to do and even beyond, but that was not to be.

His goal was to dispel ignorance, darkness and pessimism and to spread knowledge, light and optimism; to destroy superstitious mentality and fraud and instead to develop a scientific temperament and rationalism; to annihilate bigotry and encourage liberalism. He was a nationalist to the core and was opposed to foreign rule. It was he who declared as early as 1875 that a good government was no substitute for self government, a very bold statement to make in the heyday of the British Empire. It may be noted here that it was in 1877 that the Queen of England adopted the title of Empress of India. For fifty years after Dayananda's death, his example and precepts continued to inspire Indian youth in a big way and the galaxy of his followers included stalwarts like Gurudutta, Shraddhananda, Lajpatrai, Hardayal, Shyamji Krishna Varma, Savarkar, Ajit Singh, Duni Chand, Sain Das, Hans Raj, Narain Swami, Swami Ananda and hosts of others but then the glow subsided, and the movement started by Dayananda fell into pygmy hands after the attainment of Swaraj.

Those who have studied the message and work of Dayananda shall agree that the Vedic path which he indicated is the third alternative to the capitalist and the communist way of life. It eliminates the evils of both these systems which are competing for supremacy in the world today, and instead proposes, not a via media, but a new and healthy concept, of human and social relationship which seeks to maintain the dignity of the human soul on the one hand and ensures the stability of a healthy, corporate society on the other hand. In this scheme of things man is not

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dwarfed, nor is the society raised to the status of a Leviathan, a monster. Man is trained from the very birth, nay, from the time of his conception in the mother's womb, to develop into a committed member of the society in which he has to operate. There is no conflict between man and society; there is harmony and full appreciation of his individual and social role. Not only this. There is no conflict with nature either. There is harmony and peace between Man and Nature also. *Prithivya putro aham* (I am the son of the Earth) thus teaches the Veda. This takes care of all your physical, mental and spiritual ailments and breeds a sense of fitness, sanity and cheer, a feeling of *sat* (reality) *chit* (consciousness) and *ānanda* (bliss). As stated above, this message kindled at least two generations of Dayananda's followers but then it ran into the dry sands of obscurantism, ritualism, jealousies, self-seeking petty-mindedness, one reason being the dominance of the Hindu nature of engulfing all ideologies and the other being the emergence of affluent and propertied sections among the Aryas.

Hinduism has from time immemorial had a way of overcoming and absorbing all currents of thought regardless of the sources they flow from. While this results on the one hand, in chastening the Hindu philosophy by removing dead wood, on the other hand, it dulls the sharp edge of the revolutionary philosophy advocated by the new forces. This happened to Buddhism, Jainism, Islam, Sikhism, the Brahmo Samaj and the Arya Samaj.

Let us look at the facts. All these movements were revolutionary movements. They advocated equality and the dignity of man, a casteless and fraternal society, yet notwithstanding their preachings today man continues to eat man, castes and classes prevail, high and low abound, equality and dignity of man remain only words to be parroted by politicians and everyone else. These religions preached security and respect to women; yet women continue to be exploited. They are burnt or are forced to commit suicide by greedy, avaracious in-laws. The birth of a daughter in the family is an evil omen, it casts a doom of despondency even on the most enlightened parents.

Where is the ennobling message of the ancient sages which calls the learned to view the wives of others as mothers, the wealth of others as dust and every living person as one's own self? Where is the message which proclaims that this entire moving Universe is

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pervaded by the great Master; enjoy thou what is left by Him and do not covet another's share of wealth? Where is the message which says that all that we have is for the gods, the god-like humans and non-humans and not for me?

These are the values which have to be eternally and repeatedly dinned into the ears not only of the growing and budding youth, but also the aged and the older generation, for have not the sages said: *Yena gatah mahājanāh sa pantha: the path trod by the seniors is the path.* The youth copies the ways of the old, so it is for the elders to set the pattern, the fashion, the example. At the same time, the wise teacher advised the youth to follow him only in the path of duty, dharma, the good, and not in his evil ways.

It was this all comprehensive teaching covering physical, mental, and spiritual facets that Dayananda set out to deliver to mankind. His task remains unfinished and this has to be taken up with renewed resolve on the occasion of his Death Centenary.

I am glad that Dr. Ganga Ram Garg has come forward to accomplish this task; he seeks to rekindle the spirit. I have no doubt he will succeed in this task in ample measure.

Vice-Chancellor,
Gurukula Kangri Vishwavidyalaya,
HARDWAR.

G.B.K. HOOJA, I.A.S. (Retd.)

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Introduction

After the release on February 25, 1982 of my *Encyclopaedia of Indian Literature* (Sanskrit, Pali, Prakrit, Apabhraṁsa) by the Hon'ble Shri Bal Ram Jakhar, the Lok Sabha Speaker, Shri G.B.K. Hooja, Vice-Chancellor, Gurukula Kangri Vishwavidyalaya, Hardwar and I were returning from Delhi to Hardwar. It was during that journey that the idea of bringing out this volume was first mooted. Shri Virendra, Chancellor of Gurukula Kangri Vishwavidyalaya and Rai Sahib Chaudhari Pratap Singh of Karnal were both enthusiastic on this score and prevailed upon me to undertake the work. Shri Som Nath Marwaha, Treasurer, Sarvadeshik Arya Pratinidhi Sabha, New Delhi, Shri Sardarilal Verma, President, Arya Pratinidhi Sabha, Delhi and Swami Omanandji Saraswati, President, Paropkarini Sabha, Ajmer, have also encouraged me; Swamiji has provided me with photographs of Maharshi Dayananda Saraswati as well. I am happy to say that I managed to complete this book on the occasion of the Nirvana Centenary Celebrations; it was a full-time job for most of the time and consequently my work on the second volume of my *Encyclopaedia of Indian Literature* (Hindi) had to be deferred.

I sent out over 200 letters to scholars the world over inviting articles on Dayananda but despite reminders I received only 50 such articles. Subsequently, after discussions with several scholars, including Acharya Priya Vrata, ex-Vice-Chancellor, Gurukula Kangri Vishwavidyalaya (a sage-like figure to me), with Dr Ramnath Vedalankar, ex-Dayananda Professor, Panjab University and with my sons, Dr Surya Prakash Vidyalankar and Dr Satya Prakash, I decided to write about Dayananda's life in order to provide the readers with the background so necessary for a study. Later on, I was advised to include Dayananda's teachings, a list of his books with brief details, and his beliefs and disbeliefs. The volume thus grew in size and content. On my visits to Hyderabad

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and Madras, my students, Dr Vijaiveer Vidyalankar, Secretary, Arya Pratinidhi Sabha, Andhra Pradesh and Shri T.S.K. Kannan (Karunesh) suggested that since my work was being published on the occasion of the Maharshi's Nirvana Centenary, I should include selected excerpts from articles and books on Dayananda. Accordingly, I had to run from one library to another in Madras, Delhi and elsewhere and I have been able to collect in 100 pages, opinions or comments of 139 eminent persons: 62 foreign and 77 Indian. On further advice I included a bibliography on Dayananda also. In this I sought the help of Dr Bhawani Lal Bhartiya, Professor of Dayananda Studies, Panjab University, Chandigarh. The bibliography has thus gone under his name.

After trying to check out the dates of the Kumbha Fairs with the help of the *Encyclopaedia of Religion and Ethics* and the Gazetteers and various other sources, I obtained the information ultimately through Shri Raj Kumar Sharma, ex-MLA Jwalapur.

The eminent scholar and author of *Arya Dharm*, Dr Kenneth W. Jones, Professor of South Asian History, Kansas State University very kindly consented to write the Foreword to this book. My grateful thanks go to him and to the Vice-Chancellor of Gurukula Kangri for providing the Preface to this volume. At the instance of Shri Naurang Rai, the Publisher, an Index has been prepared. This brings to the finale the saga of this volume and I thank all those who have contributed factually or by advice to the improvement of this volume.

I am also thankful to the learned contributors to *The Nirvana Centenary Wreath* who have responded despite their numerous pre-occupations, to my invitation. They represent all shades of opinion but all of them highlight the contributions of Swamiji in various fields. The present volume is mainly a scholarly work to stimulate further research, though there are some articles from eminent personages which are useful from several angles. After all, Dayananda was not only a scholar, but a man who was deeply involved in the upliftment of humanity in its various spheres. As far as possible, articles have remained as they are, though they, including the translated ones, have been thoroughly edited. A few explanatory notes, wherever necessary, have also been added by me.

Some scholars, though unable to contribute articles for one reason or the other, have sent good wishes and in this regard I am

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thankful to: Professor J. Gonda, van Hogendorpstraat 13, Utrecht, Netherlands, Professor Edward C. Dimock, Jr., Department of South Asian Languages and Civilizations, The University of Chicago, U.S.A., Dr L.J. Carter, Centre of South Asian Studies, University of Cambridge, England, Doris Srinivasan, Senior Fellow, National Gallery of Art, Centre for Advanced Study in the Visual Arts, Washington, U.S.A., R.W. Stevenson, Faculty of Religious Studies, McGill University, Montreal, Canada, K.D. Kanev, Indologist, Institute of Philosophy at the Bulgarian Academy of Sciences, Sofia, Bulgaria, Professor Siegfried Lienhard, Institutionen for Orientaliska Sprak, Stockholms Universitet, Enebyberg, Stockholm, Professor Richard Gombrich, The Oriental Institute, The University of Oxford, England, His Holiness Shri M.B. Lal, Guru, Radhasoami, Dayalbagh, Agra, Professor Jean LeMeer, Cooper Union for Advancement of Science and Art, New York, O. Lacombe, France, Professor Patrick Olivelle, Department of Religious Studies, Indiana University and Professor Dr. Albrech't Wezler, Hamburg, Germany; their felicitations have provided me with some stimulus. Professor Charles H. Heimsath, Department of International Relations, The American University, Washington, U.S.A., and Professor Ram Singh, ex-Chancellor, Gurukula Kangri vishwavidyalaya, had agreed to contribute articles to my volume, but unfortunately they died before completing their articles. May their souls rest in peace !

Under 'In Retrospect : Rose Petals,' I have taken the valued comments of eminent writers and I am grateful to them as also their Publishers for quoting certain paragraphs from their works. Certain writers have criticised Dayananda, but while their comments have remained intact, some remarks, wherever absolutely necessary and that too for stimulating research, have been made by me. One of the aims of this volume is also that Indian scholars remain in touch with western scholars and vice versa in regard to Dayananda and see him in the right perspective.

In the biographical portion of Dayananda, I am mainly indebted to Har Bilas Sarda's *Life of Dayanand Saraswati* (2nd Edition, 1968), J.T.F. Jordens for his *Dayananda Sarasvati : His Life and Ideas* (Oxford, 1978), B.M. Sharma's *Swami Dayananda : Life and Teachings* (1937) and many other accounts available in English, Urdu and Hindi, chiefly of Lekhram, Devendranath Mukhopadh-

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yay and Ghasiram. In the preparation of the portion: 'In Retrospect: Rose Petals', Rai Sahib Chaudhari Pratap Singh, Founder, Pratap Public Library, Karnal (Haryana) has on many an occasion brought books from his Library to Hardwar and even to Delhi for my use. Apart from this, he suggested books which I could consult on Dayananda and his advice has helped me a lot. I am indeed indebted to this great soul (*Mahātmā*). I also wish to thank Shri K.C. Dutt, Librarian, Sahitya Akademi, New Delhi, Central Secretariat Library, New Delhi, Gurukula Kangri Library, Hardwar, Theosophical Society Library, Madras, Max Mueller Bhawan, New Delhi, Bharatiya Vidya Bhawan Library, New Delhi and the Vanaprastha Library, Jwalapur, whose Librarian, Shri Madhav Prasad, has been very helpful to me; Shri Inder Dev Khosla, Shri M.L. Nagpal and Shri Kalyan Swarup, all of the Vanaprastha Ashram, where I reside, have gladly provided me with books from their private collections.

Professor R.N. Dandekar, Bhandarkar Oriental Research Institute, Poona, a celebrated Vedic scholar, Dr R.K. Sharma, Director, Rashtriya Sanskrit Sansthan, and ex-Vice-Chancellor, Darbhanga Sanskrit University, a scholar, well-known in international circles, and Dr Satya Vrat Shastri, Professor and Head of the Sanskrit Department, Delhi University and at present Vice-Chancellor of Shri Jagannath Sanskrit Vishwavidyalaya, Puri (Orissa) have provided me with some names of foreign scholars who have contributed to this volume. I am beholden to them.

Under the Head 'Life and Teachings' of Dayananda, it was not possible to give every incident and detail of his life, as that would have required a full volume, but perhaps all important events connected with his life and ideas, have been mentioned. To present the material in an easily readable form, certain incidents have been given sub-headings, but that does not preclude the possibility of mentioning thereunder smaller incidents, as it was not possible to give every incident a sub-heading. Diacritical marks, wherever necessary to indicate correct pronunciation, particularly in the case of works, have been used; *sh* is used for both palatal and cerebral sibilant, though in some articles, *ṣh* has been used for ष to distinguish it from श (*sh*); similarly, *ṛi* stands for ऋ, though to avoid heaviness the dot under *r* has not always been placed. Not all non-English words appear in italics: a compromise has

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been arrived at deliberately. As such, the reader might legitimately detect inconsistencies in the case of diacritical marks as also in the use of italics, but this would not affect the readability of the matter. Due to pressure of work, I could not make last-minute changes in the script but lapses on that ground as also in proof-reading would be rather uncommon. Under the heading 'Works', only those works of Swamiji have been mentioned, which have already been printed, but there are no doubt other unpublished works. In the case of 'Beliefs and Disbeliefs', these have been given by Swamiji at the end of the *Satyārth Prakāsh*, but here they have been grouped under several heads, for facility and understanding.

Shri Naurang Rai, the Publisher, 'a rising star' in the publishing world, and his sons: Shri Ashok Mittal and Shri Arvind Mittal, have spared no efforts in improving the quality, get-up and expeditious production of this volume. All of them deserve very many thanks. I am also thankful to Mrs. S. Ramaswamy (Editor, Concept Publishing Co.) for her valuable advice on several points; the proof-readers and the press also richly deserve my thanks.

Some of my relations the late Lala Girdharilal Mahajan, Nurpur, my daughter, Uma Mahajan, M.A. and my son-in-law Virendra Mahajan (at present Senior Mechanical Engineer), the late Lala Tarachand, Sonepat, Lala Goverdhan Dutt Mittal, Dehra Dun, Shri C.L. Gupta (Prints India, New Delhi), Chaudhry Satyendra Singh, Badripur, Dehra Dun and Chaudhry Haripal Singh, Advocate, Roorkee, all belonging to very old Arya Samajist families from the days of Swami Shraddhanandaji, had been pressing me for several years to write something on Dayananda and I am glad their wish has now been fulfilled. My eldest son, Dr Ved Prakash Garg, his mother, Mrs. Shanti Garg, and his wife, Mrs. Indu Garg, M.A. have helped in the preparation of the press copy and have provided me with every comfort during my stay while the volume was under print. My grand-daughters: Ila, Shweta at Delhi, Anubhuti, Abhivyakti and Manaswini at Ghaziabad and my grandson Ayushman, have been at my beck and call and I cannot forget them on this occasion.

I also take this opportunity of conveying my wishes to Acharya Ram Prasad, Dr J.S. Sengar (Registrar), Shri B.M. Thapar (Finance Officer) and Shri Jagdish Vidyalankar (Librarian), all of

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Gurukula Kangri Vishwavidyalaya, where I have acted in various capacities as Senior Lecturer, Registrar and Vice-Chancellor and of which I am now a Senator. Like a son of the soil, I greet the people of Kohand (Karnal, Haryana), the land of my birth.

Finally, I am grateful to Shri M. Hidayatullah, Vice-President of India for having expressed his Opinion on this Volume as also to Shrimati Indira Gandhi, Prime Minister of India, for paying her Tribute to Maharshi Dayananda Saraswati.

K.H. 157 New Kavi Nagar,
Ghaziabad, India.
October 13, 1983

GANGA RAM GARG

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Prelude

The 19th century is at once a watershed dividing the dark ages and the age of enlightenment: its hundred years, heralding the Indian Renaissance, changed the face of India far more than did the preceding thousand years. In other words, this century represents an encounter of two differing cultures : one, the Indian, chiefly spiritual, rich with its hoary tradition, but disfigured with centuries of accumulated dust and rust, and the other, European, comparatively new, pragmatic, enterprising but materialistic, enriched by the discoveries in the realm of science. The syncretism of the old and the new is the story and romance of this century. And Swami Dayananda Saraswati (1824-83) represents this century at the fullest: sticking to old tradition and yet moulding the tradition to renew itself in the light of Vedic thought and Western impact. Even though he lived in the 19th century and dealt with its problems, he was a figure who looked beyond his age: to the millennia to come.

Attitude Towards British Rule

When British rule was firmly established in Bengal, the anti-Muslim and pro-British sentiments of the Hindus went on increasing. Even Raja Ram Mohun Roy, who was a great scholar in Arabic, Persian and Muslim learning and regarded the Muslims as superior to the Hindus in many respects, regarded the British rule in India as a 'benign act of Providence' (Ram Mohun: *Works*, p. 476). In his famous "Appeal to the King in Council" against the Press Regulation, he contrasted the advantages and disadvantages of the people under their former Muhammadan rulers with those under the British rule, and referred to the 'despotic power of the Mogul Princes who formerly ruled over this country' (p. 465). About the religious bigotry and proselytisation of the Muslims, the Raja said that 'we have been subjected to such insults for about nine centuries' (p. 146).

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A younger contemporary of Ram Mohun Roy, Prince Dwarkanath Tagore (the grandfather of Rabindranath Tagore), by no means an orthodox Hindu, wrote in a letter to the *Englishman* dated 6 December 1838 :

> The present characteristic failings of natives are—a want of truth, a want of integrity, a want of independence. These were not the characteristics of former days, before the religion was corrupted and education had disappeared. It is to the Mahomedan conquest that these evils are owing, and they are invariable results of the loss of liberty and national degradation. The Mahomedans introduced in this country all the vices of an ignorant, intolerant and licentious soldiery. The utter destruction of learning and science was an invariable part of their system, and the conquered, no longer able to protect their lives by arms and independence, fell into opposite extremes of abject submission, deceit and fraud. Such has been the condition of the Natives of Hindustan for centuries.

Dwarkanath Tagore also expressed his conviction that the happiness of India was best secured by her connection with England. Prasannakumar Tagore, another prominent person, openly declared that he would prefer English government to any other, even to a Hindu government.

The Britishers were also able to exploit the sentiments of the Hindus when Reginald Heber, Lord Bishop of Calcutta, wrote on 1 March 1824 :

> It is desirable that the Hindoos should always be reminded that we did not conquer them, but found them conquered, that their previous rulers were as much strangers to their blood and to their religion as we are and that, they were notoriously far more oppressive masters than we have ever shown ourselves.

So far as British rule was concerned, Dayananda was not dazed by the floodlight of Western Civilization. He praised British rule in the sense that he was free to preach his religion without any fear or danger to his life and also appreciated the progress and economic development of India, but he made a distinction between a good

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government and self-government, and asserted that foreign rule, though it may be as good as the rule of the father over his children, can never be desirable. And this he wrote in his monumental work, *Satyārth Prakāsh* in 1875, a decade before the birth of the Indian National Congress. He gave the concept of 'Swarāj' (self-rule) instead of 'Surāj' (good rule) at a time when people, even enlightened ones, were unable to distinguish between the two.

1857 Mutiny and Political Scene Thereafter

Some historians and writers have asserted that the Mutiny was the result of widespread and well-organized conspiracy and they point to the circulation of *chappatis* and red lotuses, propaganda by wandering sannyasis, faqirs and *madāris*. They say that many of the Indian regiments were carefully linked in a secret organization and that the organization had not progressed sufficiently when the Mutiny broke out accidentally. From all accounts, it was Dalhousie's Doctrine of Lapse, which proved a sustained stimulant to revolt; by applying this Doctrine, many states, including Satara in 1848 and Nagpur and Jhansi in 1854, were annexed. After the death of the last Peshwa Baji Rao II in 1851, who had been earlier defeated by Lord Hastings and pensioned off at Bithur (near Kanpur), Dalhousie refused to extend his pay or pension to his adopted son, Nānā Sahib. It was since then that the Nānā was planning and plotting; in this he was assisted by Azimullah, a loyal servant and Nānā's political adviser. Similarly, the British insistence on the annexation of Jhansi incensed the proud Rani Lakshmibai, who wanted her adopted son to succeed her deceased husband. The annexation of Oudh from Nawab Wajid Ali Shah, on grounds of misgovernment, took place in 1856. The house of the Mughals was humbled when Dalhousie announced in1849 that the successor to Bahadur Shah would have to abandon the historic Red Fort and move to a humbler residence at the Qutab on the outskirts of Delhi. Thus there was a simmering discontent all around against British rule.

The greased paper cover of the cartridges, which was composed, in some instances, of beef and pig fat, enraged the Hindu and Muslim sepoys, who thought that the Government was deliberately trying to destroy their religion and convert them to Christianity by their tasting beef and pig fat. Their fear was confirmed when they

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read in 1857, what R.D. Mangles had told the House of Commons :

> Providence has entrusted the extensive empire of Hindustan to England, in order that the banner of Christ should wave triumphant from one end of India to the other. Everyone must exert all his strength in continuing in the country the grand work of making India Christian.

The fear of the Hindus and Muslims was not unfounded, for Christian missionaries distributed among the natives various books, reviling both religions, and abusing and ridiculing their gods and saints; another way was that of preaching in the schools, hospitals, prisons, market places and even in front of the doors of the natives.

Thus on the issue of cartridges, on May 10, 1857, there was a general revolt by Indian soldiers stationed at Meerut; even before this outbreak, Mangal Pande, a young soldier, was hanged on 29th March, 1857 at Barrackpore, for revolting single-handed and attacking his superior officers. The soldiers marched on to Delhi, where they proclaimed the aged and powerless Mughal, Bahadur Shah, the Emperor of India. Bengal, Oudh, Rohilkhand, the Doab, the Bundelkhand, Central India, large parts of Bihar, and the East Panjab—all shook off British authority. Many of Indore's troops rebelled and joined the mutineers. Similarly, over 20,000 of Gwalior's troops went over to Tantia Tope and the Rani of Jhansi. It was by the end of 1859 that the Mutiny was completely crushed. Nānā Sahib was defeated at Kanpur, but he escaped to Nepal early in 1859, never to be heard of again (there are accounts that he was initiated into *sannyāsa* by Dayananda Saraswati and that his samādhi lies in Morvi, the birth state of Dayananda). Tantia escaped into the jungles of Central India, where he carried his bitter and brilliant guerrilla warfare until April 1859, when he was betrayed by a zamindar friend and was executed (his execution is also denied, for it was his brother who had taken his place). The Rani of Jhansi died on the field of battle on June 17, 1858. By 1859, Kunwar Singh, a discontented Zamindar of Jagdishpur near Arrah (Bihar), Bakht Khan, the Mughal General, Khan Bahadur Khan of Bareilly, Rao Sahib, brother of Nana Sahib, and

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Maulvi Ahmadullah of Faizabad were all dead, while the Begum of Oudh was compelled to hide in Nepal. Though the Mutiny was crushed, yet it gave inspiration to the freedom struggle and many of its heroes are still remembered and sung.

It is in the above context and setting that the articles and books written on the participation of Dayananda in the Mutiny are to be read. It is quite possible that every detail mentioned therein may not stand the test of historical truth, but it should be noted that a little omission or lapse here and there, does not invalidate the veracity of the accounts, which no person can hope to write now. The factual accounts written in those very days have a historical value, which no one can deny.

After the 1857 Mutiny, while there were large scale executions and in many cases burning of entire villages by British as reprisals, it can be accepted that the British rule after 1857 was very cautious about its relations with Indians. In 1858, the British India was placed under the direct government of the Crown, while in 1859 was withdrawn the Doctrine of Lapse. In religious matters, the British officers were tolerant and did not interfere and if Dayananda was allowed to preach freely and criticise Christianity, it was the impact of the 1857 Mutiny.

Dayananda had witnessed the failure of the 1857 Mutiny and had come to the conclusion that an armed revolt against the British rule would not succeed. By his deep study and observation, he saw that when there was a rational study of the Vedas and people acted on their advice, there was the Golden Age. In his *Satyārth Prakāsh*, he wrote that "from the dawn of creation up to a little before five thousand years ago, the Aryas were the sole overlords of the whole world". The superiority of the ancient Aryas was not limited to politics, but included also material prosperity, culture, etc. He wanted Indians to look back to their glorious heritage and it was for this reason that his message 'Back to the Vedas' became relevant and comprehensible. He invoked Indians to look to their past, see their present degenerate state and to gird up their loins to regain their lost glory.

His slogan of 'Back to the Vedas' was not meant to be a retrograde step or just a going back to the cosy womb of a historical past with no responsibilities. For him, according to the Vedas, the major aspects of life : religion, ethics, science, and politics were one.

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Through the interpretation of this spirit of the Vedas, he politicized Hinduism in a subtle way and to a degree that no other Indian thinker had ever done before or after him. H.D. Griswold, writing in the January 1892 issue of the *Indian Evangelical Review*, had noted that the religious watchword 'Back to the Vedas' was 'implicitly, if not explicitly' combined with another watchword 'India for Indians'. Professor Anthony Parel, in an article in this volume, is on sure ground when he says : "Compared to this theoretical innovation, even the founding of the Arya Samaj, one would think, is historically less significant. This theoretical contribution to the rise of Indian nationalism constitutes a more universal legacy than even the reform of religion".

It was the result of Dayananda's politicizing Hinduism that in the Satyagraha movements and the freedom struggle, the Arya Samajists were in the vanguard and for quite a long time, there was no basic difference between an Arya Samajist and a freedom fighter. Pointing his finger towards the political subjugation of India, he wanted to awaken political consciousness in India and he knew that once it was aroused, no nation of the world could keep India under its heels. This was all the more important as the Arya Samaj was not a movement confined to a few elite, but it was a mass movement, which engulfed the whole of northern India. Had Providence spared Dayananda's life for another 15 years or so and had he been allowed to work freely as also preach in south India, where he intended to go, he would have awakened political consciousness to such a crescendo that India would have perhaps attained political independence before the end of the 19th century.

Economic Scene

In the beginning, British rule was in the name of East India Company, which was floated to sell Indian manufactured goods, textiles, etc. as well as spices in Europe, where there was a large demand for these articles. With the Industrial Revolution in England, the British capitalists wanted a change in the policy and with their influence, the policy was reversed : the import of Indian goods to England was stopped and instead India was sought to be a market for British manufactured goods. With the free flow of British goods in India, the age-old textile industry collapsed,

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affecting the vast numbers of weavers and artisans. The process was rapid in Bengal and Bihar; elsewhere it spread gradually with the expansion of British rule and the construction of railway lines. The Dacca muslin, so famous in the world, was seen nowhere, because it could not compete with the machine-manufactured goods, which were far cheaper than the textiles made by hand. This led to unemployment and poverty and consequent deaths occurred on such a vast scale that Lord Bentinck, the Governor-General of India, reported in 1834 that 'the misery hardly finds a parallel in the history of commerce. The bones of the cotton-weavers are bleaching the plains of India.' The unemployment led to a pressure on agricultural holdings, with the result that holdings became smaller and smaller, and fragmentation proceeded to an unprecedented degree. The burden of agricultural debt grew and ownership of the land often passed on to money-lenders. The number of landless labourers increased by the million. It was in this context that Dayananda ardently favoured use of the Swadeshi goods: clothes, footwear, cutlery, watches, dyes, etc. He asked the Maharaja of Jodhpur to follow his advice of using Swadeshi cloth and some 50 years before Gandhi's Swadeshi Movement, the whole of Jodhpur was clad in Swadeshi clothes. Dayananda often expressed a wish that the country might become full of industrial plants. It is on record that he wrote letters to Dr G. Wiese of the University of Marburg in Germany to enquire about the facilities provided in Germany in the art of dyeing, chemistry, watch-making, cutlery, carpentry, building, etc. as he wanted to send some Indian youths to go to Germany to give them a grounding in scientific and technical learning. He knew that unless industries were established in the country, the ghost of unemployment and poverty could not be driven away. He also believed that a country could not progress unless it established trade and political connections with other countries. He deprecated the injunctions of those ignorant priests, who ordained that by going abroad, they would lose their *dharma*. In the *Satyārth Prakāsh*, he writes: "Those who do not hesitate to go abroad, increase their trade and augment their political power, become fearless and bold and attain great power and prosperity by combining the good qualities of foreigners and rejecting their faults."

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Social Reform Scene

When the Britishers came to India, they saw apart from a rigid caste-system, many evil customs, which had been hallowed by *dharma*, but which were considered inhuman in most other parts of the world; such customs were: the encouragement of widows to sacrifice themselves on their husbands' funeral pyres (*Sati*), the marriage of children long before they reached the age of puberty, enforced widowhood, infanticide, and temple prostitution (*devadāsis*); less inhuman, but an injunction was prevalent that travel overseas would involve loss of caste. These were the Hindu practices, which were the targets of attack by Christian missionaries as well. This naturally led the social reformers of the 19th century to have a look at their social-cum-religious customs. The first of the reform movements to take the field was the Brahmo Samaj, founded by Raja Ram Mohun Roy (1772-1833) and its inspiration was Western. It was largely due to the Raja's efforts that the burning of widows with their dead husbands, was made illegal in 1829, just four years before his death. Keshub Chandra Sen (1838-84), another leader of the Brahmo Samaj, on his return from England, campaigned against child marriage and persuaded the Samaj to celebrate the remarriage of widows and marriages between different castes. It was largely due to the efforts of Keshub Babu that the Government passed an Act in 1872 not only making Brahmo marriages legal, but also abolishing child-marriage and permitting intercaste marriages and the remarriage of widows. Another social reform movement was the Prārthanā Samāj of Bombay, an institution on the lines of Brahmo Samaj, whose leader Mahādev Govind Rānāde (1842-1900) campaigned against the evils of child-marriage and the prohibition of the remarriage of widows. A Parsi social reformer, Behramji Merwanji Malabari, was mainly instrumental in getting the Age of Consent Act passed in 1891, which forbade the consummation of marriage before the wife had reached the age of twelve. Sir Syed Ahmad Khan (1817-98) was also responsible for several social reforms in the Muslim community. And there was Pandita Ramā (रमा) Bāi, who tried to spread education among women.

All these movements drew inspiration from the West, because the reformers condemned these practices in consequence of the English education they had received or after visiting Europe. Some

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of the English-educated persons thought that these practices constituted Hinduism and they began to reject Hinduism too. Dayananda, after a deep study of the Vedas came to the conclusion that such practices were against the teachings of Hindu Shastras and he, therefore, rejected them. Of all the reformers, he was the first, who granted equal status to women in education, marriage, property, etc. and declared that they could read the Shāstras. He also said that marriage should be arranged with the consent of the boy and the girl. A voice of the oppressed and the weak, he even advocated equal rights for a legitimate and an illegitimate son. He was also the first to declare unequivocally against untouchability and said that an evil-doer, if born of Brahmin parents, must be considered a Shūdra, while a man, born of Shūdra parents, must be classed a Brahmin, if his actions were pure. Thus, a new dimension was given to the reform movement by his insistence that Hinduism had no place for such evil practices and customs and that all men and women are created equal by God. It was a revolutionary idea in the 19th century and on this ground alone, Dayananda can be considered one of the greatest social reformers of India.

Educational Scene

The 19th century represents the age of introduction of English education and Western ideas that flowed in its wake. There was so much enthusiasm for English education in the early years of that century that a large number of institutions for imparting that education were founded by private efforts, and both Englishmen and Indians co-operated in this work. And when Lord Macaulay wrote his minutes in 1835 and which enabled the British rule to extend its patronage to English education, there were already so many schools in one town alone that 1400 boys were learning English. Twelve years before the historic minutes of Lord Macaulay, Raja Ram Mohun Roy wrote a letter in 1823 to Lord Amherst, the Governor-General of India which strongly pleaded the cause of English education as against the 'niceties of Sanskrit grammar, speculative philosophy of Vedanta, obsolete interpretations of Vedic passages in Mīmāṁsā, and the subtleties of the Nyāya Shāstra'. English education became so popular that the number of schools under the control of the Council of Education (established by the Government)

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rose from 28 in 1843 to 13,163 in 1855. Apart from the founding of Hindu College, Calcutta in 1817, three universities: University of Calcutta, University of Bombay and University of Madras were established by Acts in one year, 1857. In the beginning, Dayananda established seminaries for teaching the *ārsha* works, but after his contact in 1873 with the Brahmo Samaj leaders in Calcutta, he began to look on education in an all-India perspective. He could not and did not ignore the enthusiasm for English education and he himself started learning English, for which purpose he appointed a Bengali gentleman, and he was fully conversant with what was happening in the field of education and not only that, he kept himself fully informed of what the Western Indologists were doing in the field of Vedic scholarship. He was not averse to the study of English and he also wanted every Indian student to have a working knowledge of at least one other Indian language, besides his mother tongue. What Dayananda specifically wanted was that there should be an Indian language and one script for the whole of India. And though his mother tongue was Gujarati, (generally people advocate the cause of their own mother tongue), he was all out for Hindi, for he saw that Hindi or Aryabhasha was the language commonly understood throughout India. He very well understood that to preserve the unity of India, a common script was also necessary. In our present time, Acharya Vinoba Bhave has pleaded the cause of a Devanagari script for all the Indian languages, but Dayananda foresaw its desirability more than a hundred years ago. Dayananda also realized that a study of modern subjects was also necessary if the country were to progress almost in every field and therefore, in his monumental work, *Satyārth Prakāsh*, he laid emphasis on the study of modern subjects along with Sanskrit, philosophy, grammar, etc. The D.A.V. institutions and the Gurukula at Kangri have largely followed the pattern of education as mentioned in the *Satyārth Prakāsh*.

Indological Scene

Interest evinced by Europeans in Indian literature made Indians take pride in their literary and cultural heritage. The English translation of Kalidasa's *Shakuntalā* in 1789 awakened in the highest degree the enthusiasm of men like Herder and Goethe, while a Latin translation of the Upanishads in the early 19th century elicited the highest praise from German philosophers, especially from Schopenhauer.

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And then came Max Mueller's edition of the *Ṛigveda* with Sayana's Bhāshya; other Vedas were also published. Several works were published in the *Sacred Books of the East* Series (50 vols.), edited by Max Mueller. Dayananda was gratified to learn of the publication of the Vedas and he procured them from Europe for his use, but it distressed him that the European scholars Max Mueller and others were interpreting the Vedas on the lines of Sayanacharya, Mahidhara, etc. There were basic differences between the interpretations of Max Mueller and of Dayananda and the reader can have an idea of it by going through Max Mueller's comments on Dayananda under the portion: 'In Retrospect : Rose Petals'. Similarly Dayananda's method of interpretation has been methodically described in several articles in this volume. By applying strictly but rightly the *yaugic* method, Dayananda opened a new vista in the interpretation of the Vedas. Aurobindo is justified in saying that the Vedas would have to be studied in the way suggested by Dayananda. There are also articles in this volume on Science in the Vedas as also Aurobindo's views reproduced under 'In Retrospect: Rose Petals'. Dayananda was also a great scholar of ancient Indian history as can be seen from his lectures delivered at Poona, many of which have been collected in the *Upadesh Manjari*.

Religious Scene

The 19th century presents a conglomerated religious picture. To begin with, Raja Ram Mohun Roy, the founder of the Brahmo Samaj, made a sincere effort to understand the mystery of religion, but he could go only up to the Upanishads and *Brahmasūtras*; similar was the case of Maharshi Dwijendra Nath Tagore, whose work, *Brahmo Dharma* was termed by Swami Dayananda as 'Discourses upon the Upanishads'. The Brahmo Samaj leader, Keshub Chandra Sen was advocating a new type of religion which he termed 'Church of the New Dispensation', but which had decidedly leanings towards Christianity. The Theosophists Madame Blavatsky and Colonel Olcott were having talks with the invisible souls in Tibet, whom they called 'Masters'. And there was saint Ramakrishna Paramahaṁsa (1836-86), who, though married at the age of 24 to a girl of 5, treated his wife, when she came to visit him after several years, as 'mother'. As a priest at the Dakshinesvar Temple of the goddess Kālī near Calcutta, he adopted *sādhanā* for

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several years according to various religious rites and was concerned with the Divine Vision. While Sir Syed Ahmad Khan was a liberal Muslim, some Muslim fundamentalists, after the loss of the Mughal Empire, thought of diverting their attention and energies towards proselytisation of Islam and started publishing literature, which reviled the gods and incarnations of Hindus. The Christians found in the English Empire a golden opportunity to spread the message of Christ and they were successful among lower caste Hindus and were trying to make serious inroads on higher caste Hindus, especially the people in Bengal and elsewhere. The upper caste Hindus were sleeping, in the words of Swami Dayananda, like Kumbhakarna, unmindful of the erosion that was taking place in their numbers. They believed in a rigid caste system and looked upon the Shūdras as far inferior to them, so much so that touching them necessitated a bath.

Dayananda appeared on the scene. Forsaking his own desire of *moksha*, he tried to present a true picture of Dharma. He declared the four Vedas as the only revealed scripture. Due to several Centuries of foreign rule, the Hindus suffered from an inferiority complex in regard to their religion. Dayananda preconised that the Vedic Dharma was the only Dharma in the whole world, which was eternal, for it was based on the Vedas, revealed at the time of Creation. This infused the Hindus with a sense of pride in their Dharma. He also repudiated the doctrine, which considers the world as 'illusion', for the widespread acceptance of such a doctrine could bring any nation to a degenerate state. But Dayananda did not stop at that. He wanted a new religion to be formed not only for the whole of India, but for the entire world, so that human effort in a joint and concerted way could bring better results in reform work, etc. As Harold Coward has pointed out in his article in this volume, it is only in the seventies of this century that world thinkers have begun to think in terms of one religion for one world, but Dayananda, over 100 years before from now, organized a conference on the occasion of the Delhi Durbar in 1877 in which he invited representatives of all religions. In one of his lectures also, Dayananda advised Hindus to be generous and liberal towards Muslims, because both of them belonged to a common ancestry. If Dayananda insisted upon the Vedas to be accepted by all, it was because he earnestly believed that the Vedas did not

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belong to any sect or religion and were for the benefit and welfare of the entire humanity. It might be decades or even centuries before the world realized the necessity of one religion, but whenever there is an agreement on a universal religion, the points of agreement as described by Dayananda would be: "Speaking the truth, acquiring knowledge, controlling sensual passions, marrying in the full bloom of life, associating with the good, cultivating active habits and being honest in dealing with others." If Dayananda has criticised Jainism, Buddhism, Islam, Christianity and other sects, he has equally criticised his own religion, Hinduism. If he had any prejudice against other religions only, he would not have criticised Hinduism. No one would ever hear a missionary criticising his own religion, but in the case of Dayananda, it was not a question of 'mine' or 'yours', but of finding out an eternal universal truth, that could unify not just the many Hindu sects but also religions. He concludes his statement of beliefs and disbeliefs with the following comment:

> In short, I accept universal maxims : for example, speaking of truth is commended by all, and speaking of falsehood is condemned by all. I accept all such principles. I do not approve of the wrangling of the various religions, against one another for they have, by propagating their creeds, misled the people and turned them into one another's enemy. My purpose and aim is to help in putting an end to this mutual wrangling, to preach universal truth to bring all men under one religion so that they may, by ceasing to hate each other and firmly loving each other, live in peace and work for their common welfare. May this view through the grace and help of the Almighty God, and with the support of all virtuous and pious men, soon spread in the whole world so that all may easily acquire righteousness, wealth, gratification of legitimate desires and attain salvation, and thereby elevate themselves and live in happiness. This alone is my chief aim.

Moreover, whenever Dayananda has criticised any religion or sect, he has simply attacked the irrational element (rational commentaries, following the lead given by Dayananda, have been written on the *Bible* and the *Koran*); he perfectly knew that there were many good points in all the religions and he never lost sight of this fact. In the

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Introduction to the *Satyārth Prakāsh*, he writes: "At present there are learned men in all religions. If they give up prejudices, accept all those broad principles on which all religions are unanimous, reject differences and behave affectionately towards each other, much good will be done to the world. The differences of learned people aggravate the differences among the common masses with the result that miseries increase and happiness is lost."

It was for this reason that Sir Syed Ahmad Khan, Rev. T.J. Scott and others held Swamiji in high esteem and maintained very cordial relations with him, for in their heart of hearts, they had realized that he had no ill-will against their religions and was only criticising the irrational element. Dayananda himself says in his biography: "My sole object is to believe in what is true and help others to believe in it. I neither accept the demerits of different faiths whether Indian or alien, nor reject what is good in them." Did not Martin Luther, whose 500th birth anniversary incidentally falls in the very year 1983, criticise the corrupt practices in Christianity? Did not Raja Ram Mohun Roy whose 150th death anniversary also falls in 1983, criticise religious orthodoxy? If Dayananda criticised Hinduism, it was to reform it and if he criticised other religions, it was equally to reform them. He wanted the superstitions, false dogmas, irrationality and "untrue elements" to be rooted out of all the religions and this is all the more important as in a society dominated by scientific outlook, no religion based on false beliefs or illogical ideas can stand. In his relentless quest of truth, he spared neither Hinduism nor other religions. Such souls verily rise above narrow sectarian confines and seek a heaven which is common to all mankind.

Dayananda, himself physically, intellectually and spiritually sound and strong, wanted to see the whole of mankind as such. He wanted boys and girls to observe brahmacharya up to a certain age and be physically and intellectually sound. He wanted material prosperity for all, for he knew hungry and poor people cannot make any progress in life. While he pleaded for material prosperity and stood for the study of science to ameliorate the human lot, he also saw that people of the world were bound by superstitions and false notions. By laying stress on a scientific outlook and establishing harmony between religion and science, he advocated understanding of the mysteries of God's creation and thus gave a new vision and orienta-

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tion to the world religious thought. He believed in and preached universal brotherhood and service to mankind on the basis of complete equality in every sphere. He did not believe in class struggle as his contemporary Karl Marx did, whose death centenary also falls in 1983. Dayananda knew that class conflicts gave birth to hatred and hatred could erupt in the form of a major holocaust as had happened in the case of the Mahabharata War. He traced the degradation of India to the Mahabharata War, which was in a way no less than a nuclear war. His message of universal brotherhood and peaceful co-existence is all the more relevant today, particularly when the world is poised on the brink of a nuclear war, which may efface the entire humanity and even every trace of life altogether from this planet. May we listen to this Prophet's voice in his Nirvana Centenary Year!

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Contents

OPINION BY VICE-PRESIDENT M. HIDAYATULLAH vii
TRIBUTE BY PRIME MINISTER INDIRA GANDHI ix
FOREWORD BY KENNETH W. JONES xi
PREFACE BY G.B.K. HOOJA xv
INTRODUCTION xix
PRELUDE xxv

Part I : THE VOICE OF TRUTH
1. Life and Teachings 1
2. Works 108
3. Beliefs and Disbeliefs 115

Part II : IN RETROSPECT : ROSE PETALS 121
Sir M. Monier-Williams **122** ☐ His Highness Maharana Sajjan Singh **122** ☐ Sir Syed Ahmad Khan **122** ☐ Colonel Olcott **123** ☐ Friedrich Max Mueller **124** ☐ Madame Helena Petrovna Blavatsky **129** ☐ Justice Mahadev Govind Ranade **129** ☐ Behramji Malabari **129** ☐ Andrew Jackson Davis **130** ☐ E.W. Hopkins **131** ☐ W.J. Wilkins **131** ☐ Gurudutta Vidyarthi **131** ☐ Bawa Arjan Singh **132** ☐ H.D. Griswold **133** ☐ Bawa Chhajju Singh **133** ☐ John Campbell Oman **134** ☐ Sir Herbert Risley **134** ☐ Rev. C.F. Andrews **135** ☐ Sir Valentine Chirol **136** ☐ Count Leo Tolstoy **136** ☐ J. Ramsay Macdonald, M.P. **137** ☐ Nelson's Encyclopaedia **138** ☐ Miss A. Christiana Albers **138** ☐ George Howells **139** ☐ Thakur Shri Jessrajsinghji Sesodia **139** ☐ Aurobindo **140** ☐ J.N. Farquhar **152** ☐ Fredrick G. Fox, M.D. **152** ☐ Professor Sidney Webb, **153** ☐ Lala Lajpat Rai **153** ☐ Sir Deva Prasada Sarvadhikari **154** ☐ Lord James Meston **155** ☐ Paul Richard **155** ☐ Kalinath Roy **156** ☐ Henry S.L

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Polak **156** ☐ Josephine Ransom **157** ☐ Major T.T. Odonell **157** ☐ Sir Charles Eliot **158** ☐ K.S. Krishnappa **158** ☐ John McKenzie **159** ☐ Subhash Chandra Bose **159** ☐ R.S. Vorshmeny **160** ☐ Swami Shraddhananda **162** ☐ Romain Rolland **163** ☐ Sadhu T.L. Vaswani **166** ☐ Lord Ronaldshay **167** ☐ Dayananda Birth Centenary Celebrations **167** ☐ His Highness the Thakore Sahib of Morvi **167** ☐ Vinayak Damodar Savarkar **168** ☐ Hans Kohn **168** ☐ Mrs Annie Besant **170** ☐ Zahur Bakhsh **170** ☐ Mahatma Gandhi **170** ☐ Rabindra Nath Tagore **171** ☐ Mahatma Hansraj **171** ☐ K.M. Munshi **171** ☐ Sir Jadunath Sarkar **172** ☐ His Holiness Sahabji Maharaj Anand Swarup **173** ☐ Radhakumud Mukerji **173** ☐ E.F. Harris **174** ☐ Rao Bahadur C.V. Vaidya **174** ☐ Sir Jogendra Singh **174** ☐ Rahimzadah Safavi **175** ☐ Ramanand Chatterji **175** ☐ K.P. Jayaswal **175** ☐ Sten Konow **176** ☐ M. Winternitz **177** ☐ W. Ernest Hocking **177** ☐ Ganga Prasad **178** ☐ R.L. Turner, **178** ☐ Chamupati, M.A. **178** ☐ Rai Bahadur Durgadas **179** ☐ C.Y. Chintamani **179** ☐ Rai Bahadur Mulraj **180** ☐ Har Bilas Sarda, Dewan Bahadur **180** ☐ Acharya Ram Deva **181** ☐ Bal Krishna **181** ☐ Jaimini **182** ☐ Rai Bahadur Sita Ram **183** ☐ Narain Swami **183** ☐ L.S.S. O'Malley, **184** ☐ B. Pattabhi Sitaramayya **184** ☐ Bhai Parmanand **184** ☐ G.T. Garratt **185** ☐ The Cultural Heritage of India **185** ☐ S. Satya Murthi **186** ☐ Shyama Prasad Mukerji **187** ☐ D.S. Sharma **187** ☐ A. Rangaswami Iyengar **188** ☐ Jawaharlal Nehru **188** ☐ Sir Gokul Chand Narang **189** ☐ Chakravarti Rajagopalachari **190** ☐ Rev. Alan Coates Bouquet, **190** ☐ Dr. Rajendra Prasad **191** ☐ Sardar Vallabh Bhai Patel **191** ☐ Bipin Chandra Pal **192** ☐ Kenneth W. Morgan **194** ☐ Louis Renou **194** ☐ Bhagavad Datta **195** ☐ A.L. Basham **195** ☐ J.C. Powell-Price **196** ☐ C.H. Philips **196** ☐ Bahadur Mal **197** ☐ Dr. S. Radhakrishnan **198** ☐ R.C. Zaehner **198** ☐ K.A. Nilakanta Sastri **200** ☐ Charles H. Heimsath **200** ☐ Sri Ram Sharma **201** ☐ Everyman's Encyclopaedia **201** ☐ Dr. Tara

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Chand **202** ☐ Ninian Smart **203** ☐ Benjamin Walker **203** ☐ S.G.F. Brandon **204** ☐ A. Appadorai, **204** ☐ Modern Reference Encyclopedia **205** ☐ Brijen K. Gupta **205** ☐ Charles W. Forman **206** ☐ Charles S.J. White **206** ☐ W. Norman Brown **207** ☐ Sir Sheosagar Ram Gulam **207** ☐ Dhanpati Pandey **207** ☐ Robert Irwin Crane **208** ☐ Peter A. Pardue **209** ☐ Padma Bhushan Suraj Bhan **210** ☐ Padma Bhushan Vishwa Bandhu **211** ☐ Dharma Deva Vidyamartanda **211** ☐ Ram Gopal Shalwale **211** ☐ Funk & Wagnalls New Encyclopedia **211** ☐ O.P. Tyagi **212** ☐ Nardev Vedalankar **212** ☐ N.K. Devaraja **213** ☐ Satyaketu Vidyalankar **214** ☐ J.T.F. Jordens **214** ☐ Dr. (Mrs.) Uma Rao **215** ☐ Kenneth W. Jones **216** ☐ Arvind Sharma **217** ☐ Hyla S. Converse **217** ☐ D. Vable **218** ☐ Udai Narain Tewari **218** ☐

Part III : THE NIRVANA CENTENARY WREATH

Maharshi Dayananda Saraswati : The Harbinger of a New Era—*Virendra, M.A.* **220**

The Nationalist Thought of Swami Dayananda Saraswati—*Anthony Parel* **226**

Swami Dayananda : A Universal Figure —*Juan Miguel de Mora* **233**

Orthodoxy and Heresy : Reflections of the 1881 Calcutta Pandit Council—*J.T.F. Jordens* **239**

Jivatman in the Context of Dayananda —*Sven Krohn* **253**

Dayananda's Approach to other Religions —*Harold Coward* **264**

Swami Dayananda Saraswati's Vision of the Past, Present, and Future—*Kenneth W. Jones* **276**

Dayananda on 'Kalmasamja'—*Edwin Gerow* **285**

The Metaphysics of Cooking in the Satyarth Prakash and Indian Tradition—*Alex Wayman* **288**

Pragmatism of Rishi Dayananda —*Satyavrata Siddhantalankar* **298**

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Digitized by Arya Samaj Foundation Chennai and eGangotri

The Philosophy of Dayananda—*Fatah Singh* 301
Maharshi Dayananda Saraswati and National Unity —*Bal Ram Jakhar* 304
Swami Dayananda : A Shining Star of Indian Renaissance—*Bhajan Lal* 307
Dayananda : An Apostle of Universal Brotherhood —*Rai Sahib Chaudhari Pratap Singh* 309
Dayananda Bases His Philosophy on the Vedas —*Swami Satya Prakash Saraswati* 312
Dayananda's Unique Contribution to Yajnic Thought —*Priya Vrata Vedavachaspati* 323
The Satyarth Prakash : The Light of True Message —*Ram Gopal* 334
New Vistas in Indian Wisdom—*N.P. Unni* 336
Dayananda's Concept of the World —*Swami Vidyananda Saraswati* 340
Swami Dayananda : Architect of Indian Renaissance and Reformation—*H.R. Khanna* 345
Swami Dayananda Saraswati—*Charan Singh* 357
Swami Dayananda : A Great Visionary—*Jagjivan Ram* 365
Educationist : Dayananda's Concept of Teacher and Taught—*Som Nath Marwaha* 370
Educational Philosophy of Dayananda —*G.B.K. Hooja* 379
Dayananda Saraswati and Yaska—*Sudhir Kumar Gupta* 388
The Concept of Moksha according to Shankara and Dayananda—*Udai Vir Shastri* 404
Maharshi Dayananda's Unique Contribution to Vedic Interpretation—*Ramnath Vedalankar* 409
Contribution of Dayananda to the Vedas —*D.N. Shastri* 419
Swami Dayananda and the National Language —*Bhawanilal Bhartiya* 423
On Rigvedadi-Bhashya-Bhumika —*Krishna Lal* 427

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Digitized by Arya Samaj Foundation Chennai and eGangotri

Dayananda's Principles of Social Structure
—*Prashant Vedalankar* **445**

On Vedartha Parijata—*Rajvir Shastri* **449**

Dayananda: The Saviour of Aryan Culture and Vedic Dharma—*Juskaran Mohith* **455**

Maharshi Dayananda and World Peace
—*Mahatma Arya Bhikshu* **461**

Stages in the Life of Dayananda
—*Haripal Singh* **467**

Early Missionaries of the Arya Samaj
—*Jagdish Mitra Sharma* **471**

The Fearless Crusader—*Parmananda Sharma* **479**

The Doctrine of Karma in Rigveda
— *Ganesh Dutta Sharma* **483**

Fundamentals of Dayananda's Ethics—*Ved Prakash* **486**

Political Philosophy of Swami Dayananda
—*B.C. Sinha* **493**

Dayananda and Science—*Ved Prakash Garg* **498**

Concept of Aditi in the Rigveda and Yajurveda with reference to Dayananda—(*Mrs.*) *Pravesh Saxena* **503**

Teachings of Dayananda and Vallalar
—*N. Mahalingam* **513**

Dayananda and Science in the Vedas—*Vaidyanath Shastri* **518**

Control over Strong Winds, etc. by Yajna
—*Virsen Vedashrami* **525**

Five and a Half Years (1855-60) in the Life of Dayananda—*Er. Aditya Pal Singh* **530**

Maharshi Dayananda : A Great Yogi
—*H.H. Swami Sachchidananda Yogi* **538**

Swami Dayananda as a Writer—*R.L. Varshney* **549**

Maharshi Dayananda and the Ten Commandments of Arya Samaj—*Vishwabandhu Shastri* **553**

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Part IV 557

APPENDIX 558

BIBLIOGRAPHY BY DR. BHAWANI LAL BHARTIYA 559

INDEX 577

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PART I

THE VOICE OF TRUTH

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1. LIFE AND TEACHINGS

One hundred years ago, on a Diwali evening, a light disappeared from our midst, but it was soon to reveal itself with added lustre in the shape of millions of lamps on this earth. The light was no other than Dayananda Saraswati (1824-83), the founder of the Arya Samaj, who, though no more with us, yet his message is enshrined in the hearts of millions of people of this earth. It is Dayananda's Nirvāṇa (Death) Centenary that is being celebrated this year throughout the world. A Rishi in the long line of ancient sages and a seeker of Truth, his face had the radiance and glory of a Yogi and he possessed a very impressive and exalted personality. His Brahmacharya, yogic practices, physical exercises and *tapasya* had made his body as steel, sharpened his intellect and brightened his spirit. Rev. T.J. Scott spoke of his "magnificent presence" and "imperious zeal", while Colonel Olcott described him as "tall, dignified in carriage, and gracious in manner" with "immense pluck, force of will and self-reliance—a leader of men." A man, above 200 cms. tall, he was of splendid physique and commanded the strength of a Hercules, for many wrestlers and athletes came to test his strength, but they could not even lift his leg or bend his arm. For years clad in a loin-cloth, even in the severe winter of northern India, he slept on the floor or on sand with bricks or stones as his pillow, with or without any covering. An intellectual giant, his grasping power was so sharp that he could easily understand the most abstruse books and could quote from them whenever necessary. A great Sanskrit scholar, he was the author of over 60 works, big and small. He wanted a regeneration of India on the lines of Vedic Golden Age. His message was 'Back to the Vedas' and he gave a pragmatic, rational and scientific interpretation of the Vedas. A profound thinker and philosopher, he propounded the theory of *Traitavāda* or 'Three (God, Soul, Matter) Eternals'. A social and religious reformer *par excellence*, he fearlessly denounced what he

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considered evil and tried hard to clear all the rust and dust that had gathered around the pristine-pure Vedic Dharma. A Mystic and Yogi, he sometimes was in Samādhi for 18 hours at a stretch. He often lived on milk alone or on bread and vegetables, but sometimes he endured hunger for days together as it was not his custom to beg for food. He faced bricks and stones, was poisoned many a time and though he was poisoned to death, he forgave the man, who administered poison to him. He had that milk of kindness in him, which only great sages possess. A towering personality of the 19th century and indeed of all ages, his genius, character, strong will and courage have earned him rich tributes from eminent world writers and thinkers, including those from Nobel-laureate Romain Rolland, the great yogi, Aurobindo and Sir Syed Ahmad Khan.

Such and such and even more than that was Dayananda Saraswati, whose original name was Dayaram Mulshankar, also called "Mulji". Born in 1824 in a family of Audichya Sāmavedi Brahmins, he hailed from a town called Tankārā in the then Morvi State in Kathiawar (Gujarat). His ancestors were called Audichya or Northern, as they had migrated from the northern India. His father, Karshanji, a devout Shivaite, was firm like a rock in his uncompromising devotion to Shiva, while his mother was of a genial temperament and this trait of firmness and nobility can be traced in their son, Mulji. Karshanji was a revenue collector and the State had provided him a number of sepoys to help him in the collection of revenue. He had some income from money-lending and was also a big Zamindar. Precocious as Mulji was, by the age of fourteen, he had learnt, apart from Sandhyā and Gāyatrī, the whole of *Shukla Yajurveda Saṁhitā* by heart, parts of the other three Vedas, grammar, etc. and as his family was Shivaite, he was also taught *Rudrādhyāya* and made to worship Shiva.

Rumblings in the Heart

On the Shivaratri night, Mulji was taken, despite the remonstrance of his mother, to the Shiva temple by his father for a night-long vigil, but by midnight, while his father and the priests found themselves in the lap of slumber, Mulji, like a soldier on duty and with a firm determination to remain awake, even by sprinkling water over his eyes, saw that mice began to play upon

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the Shivaling, desecrating it and casting aside the sweets and fruits offered to it. How could that idol be, mused Mulji, that Shiva, the great Deity, the Omnipotent and the Supreme Being, who was unable to protect itself from the ravages of tiny mice? He awoke his father, who could not silence the rumblings in his heart. With a feeling of aversion to idol worship, Mulji returned home, where he was fed by his affectionate mother. From then onwards, the young boy devoted more and more time to his studies of *Nighaṇṭu*, *Nirukta*, *Pūrvamīmāṁsā* and other Shastras. He now began to think for himself.

Mulji had two sisters and two brothers, all younger: of the two brothers, one is said to have died of cholera in 1861 and the other, Vallabhji died two months after his marriage; of the sisters, one died when aged 14, while the other Prembai survived and her great grandson, Prabhashankar Kalyan Rawal, commonly known as Popat Rawal, lived for some time in Tankārā. When Mulji's sister died of cholera, he had seen how painful death was. While relatives and friends were weeping around, Mulji was engrossed in the thought of instability of human life. He began to think that he would also be snatched away by the cruel hands of death, the same thought that occupied the mind of the Buddha over 2,500 years ago. He made enquiries about escape from death and was told that only *moksha* could deliver man from the cycle of birth and death. When 18 or 19 years of age, his uncle, whom he loved dearly, died and this spurred his resolve more than ever to seek *moksha*. His determination was revealed to his parents and they decided to bind him into a wedlock. He tried to evade marriage by his suggestion of going to Benares for higher studies but was permitted to study at the feet of a Brahmin in a neighbouring village. There too, he revealed his aversion to marriage to the Brahmin, at which his parents decided to arrange an early marriage. Evolution followed revolution. Finding out that his parents had made final arrangements for his initiation as a householder, one fine evening at the age of 21 or 22, he left home in quest of *moksha*. It was a self-imposed exile and how different from Kaikeyi-imposed exile of Rama !

Quest of Moksha

On his way, Mulji was deprived of his gold and silver ornaments

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by some *bairāgees* (sadhus), but he had no regrets, for they were of no use to him in his search of *moksha*. This did not mean, however, that he could not defend himself or his ornaments, for he was a match for several persons. Narrating later on at Varanasi, an incident, he revealed how once when he was living with his father, learning that a neighbour had taken forcible possession of their land, he went to the spot armed with a sword, and single-handed put his opponents to flight. He met Lala Bhakta, a yogi, and learnt elementary yoga from him. Whatever clothes were left with him, were exchanged by a reddish-yellow garment, when he was christened Shuddha Chaitanya Brahmachari, the word "Chaitanya" signifying that he belonged to the Southern Shankaracharya Order. As *moksha* could only be attained by yoga, the Brahmachari came to the Siddhpore Fair, which was frequented by yogis. It was there that he was discovered by his father, who, on getting a clue about him, had come to take the boy back home. On seeing his son in the clothes of a beggar, Karshanji's anger knew no bounds. The Brahmachari agreed to return home, but inwardly he wanted to remain a life-long brahmachari. He confessed that frightened by the looks of his infuriated father, he said what was not true. Thus, finding an opportunity at night, when the sepoys, who were guarding him were asleep, he gave his father a slip. This was the last meeting between the father and the son. The parents pined to have a glance at their son and died without the consolation that they had given birth to one, who was one of the greatest men of the world. In the case of the Buddha, Yashodhara had the consolation of seeing her husband in person and saw him as a great deliverer of mankind, but here the parents did not even know whether their eldest son was alive or dead.

Takes the Ochre Robe

The Brahmachari reached Ahmedabad and from there to Baroda, where he stayed at Chetan Math and learnt from Brahmananda and others the Vedanta philosophy. These holy men established to his entire satisfaction that Brahma was no other than his own self and that he was convinced that he himself was Brahma. After visiting several places—including Varanasi, it is said—he resided at Chāṇoda-Karnālī (south-east of Baroda) on the bank of the Narmada river, where Parmananda Paramhamsa taught him

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Vedāntasāra, *Vedānta-paribhāshā* and other philosophical treatises, all on Vedanta. As a Brahmachari, he had to prepare his meals, which was a great impediment to his studies. He, therefore, decided to enter the Fourth Order: Sannyasa, where a man is absolved of all worldly obligations. After some hesitation on account of his young age of about 24 years, Swami Purnananda Saraswati initiated him into Sannyasa, who gave the Brahmachari a new name of Dayananda Saraswati, by which he is known throughout the world. As *moksha* could be attained by yoga, Dayananda learnt yoga from Yogananda; at the temple of Dudheshwar Mahadeva near Ahmedabad, two yogis: Jwalananda Puri and Shivananda Giri imparted to him the subtle mysteries of yoga and the method of realising them. They sent him into ecstasies and by their kindness, he gained complete mastery of yoga and its practice. In between, he continued his studies and learnt Sanskrit grammar from Krishna Shastri at Sinor; he obviously felt the necessity for further language training in order to cope with the texts. In search of yogis, he went to Mount Abu, Arbud Bhawani and other places and learnt other systems and modes of yoga.

Quest of Yogis in the Himalayas

In 1955, he reached Hardwar at the time of the famous Kumbha Fair (see Appendix for Kumbha Fair dates), for he had heard that eminent yogis frequented that place then. He practised yoga on the hills of Chandi, across the Ganga at Hardwar. Again in search of yogis, he visited Rishikesh, Tehri, Shrinagar, Kedarghat, Rudraprayag, Guptakashi, Trigunanarayan and the heights of Tunganath, Ukhimath and Kedarnath. At Tehri, he was invited by a Brahmin to have dinner with him, but finding at his house a pyramid of meat, he left the house without dining. The Brahmin also gave him some works on Tantra, where to his horror, he discovered that incest was permitted with mothers, daughters and sisters and that worship was ordained to be performed in a perfectly nude state. Dayananda was fully assured of the craft and viciousness of the authors of this disgusting literature, which is regarded as religious. Three days' walking brought Dayananda to Shrinagar, where he met Ganga Giri, an ascetic, with whom Dayananda spent two months and discussed yoga with him; he met him again. After visiting Kedarghat,

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Rudra Prayag and the places associated with the austerities of Nārada and Agastya, he reached Shivpuri, where he spent the four months of autumn, no doubt studying and practising the new aspects of yoga he had discovered. After leaving this lonely retreat, Dayananda visited Guptakashi, where the gods are said to have secretly performed penance to please Shiva, Gaurikund with its hot springs, Bhima Gupha, and Trigunanarayan, where Shiva and Parvati were married. The next stop was Kedarnath, one of the holiest places of Shiva worship. After this break, Dayananda set forth into the surrounding mountainous country in quest of true ascetics and roamed around for twenty days in a gruelling and disheartening search. He finally reached and ascended Tunganath Peak, some ten miles east of Ukhimath. On his descent, he got lost in the fearsome jungle, but, with tattered clothes and wounded feet, he managed to reach Ukhimath in full darkness. After visiting Guptakashi, a couple of miles to the north, he came back to Ukhimath, for the purpose of examining the famous monastery. Ukhimath is the winter-resort of the priests of Kedarnath, and a stop on the way for the pilgrims returning from Kedarnath and going on to Badrinath. The abbot of the monastery was greatly impressed by Dayananda and tried to induce him to become his disciple so that he could inherit one day, the property, splendour and power of the monastery, but Dayananda declined the offer, saying that he was not for riches but for *moksha* and, moreover, he left his parental house, which was even more prosperous than his monastery. He left for Joshi Math and from there went to Badrinath, where he stayed with Rawalji, the chief priest of the Temple. Having learnt from Rawalji, that great yogis frequented his Temple, Dayananda in search of yogis went higher in the hills. He reached the sources of the Alaknanda river. Feeling hungry and thirsty, he tried to deceive his hunger by swallowing a piece of ice, but found no relief. In the Himalayas, there was snow all around and the water was extremely cold. His feet were benumbed and there was constant pain in them. He wanted to let his body freeze to death, but a ray of hope came to him and he decided to die only after acquiring true knowledge. He crossed the icy Alaknanda river at the risk of being frozen to death, saw the famous Vasudhārā and passing through the Mānā village, returned to the Badrinath Temple at about 8 P.M. While

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crossing the Alaknanda, the icy lumps were sharp-edged and they pierced through his feet. Blood began to flow profusely from the wounded parts and his limbs were benumbed. He was extremely tired and was almost dead. Despite his wounds and fatigue, the greatest surprise is that after a night's rest at Badrinath, we find him again on his legs. At Rampur, he met a strange Swami, named Ramgiri, who was not habituated to retire even during night. He sometimes talked to himself but Dayananda discovered that he was not a genuine yogi. After visiting Kashipur, he reached Dronasagar in Nainital district, where he passed the whole winter from December 1855 to March 1856, reflecting on his search of yogis.

Return to the Banks of the Ganga

After visiting Sambhal, Moradabad and Garh Mukteshwar, he found himself again on the banks of the Ganga, where he saw a dead body floating down the river. He extricated the corpse from water and comparing the nervous system of the dead body with the *Haṭhayoga-pradīpikā* and the *Gheraṇḍa-saṁhitā* and other Haṭhayoga works that he still carried, he discovered that the descriptions in the books did not tally with the dead body. Hence, he consigned those works acquired from Tehri to the water along with the dead body. After visiting many places, such as Farrukhabad, Kanpur, Allahabad, and Mirzapur, he arrived at Benares in September, 1956. He did not find what he sought for, and continued his journey after twelve days. A couple of miles south of Benares, in Chunārgarh, he stayed at the Durga temple. Staying there for ten days, he gave up eating rice altogether and living alone on milk, he practised yoga day and night. He did not want to suppress truth, when he said that there he got into the habit of using *bhāng* (common among Sannyasis), a narcotic leaf, and at times felt quite intoxicated with its effect. One day, in a village temple near Chunārgarh, he took a little more *bhāng* and went to sleep. In his dream he saw Mahadeva and Parvati conversing together and the talk was about his marriage. Parvati said: "Dayananda should marry." Mahadeva replied, "He should not." The dream annoyed him a good deal when he got up. As it began to rain, he took shelter in the verandah, where stood the huge statue of the bull-god Nandi. The idol had been made hollow, so that a man could

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sit inside and act as god. The man or god would accept offerings only when the priests asked him to do so. If the offering was not sufficient, the god would not accept that and so the innocent worshippers were fleeced by the priests. Dayananda saw one man sitting in the hollow of the idol and as Dayananda stretched his arm, the man fled away. Dayananda now occupied his seat. In the morning, an old woman came to worship the idol and she offered curd and *gur* (molasses) which Dayananda gladly accepted as he was hungry. As traces of intoxication were still there, the curd and *gur* proved a remedy and relieved him very much.

Towards the Source of the Narmada River

Dayananda now travelled south into the fearful jungles of the Vindhya range, towards the hills from where the Narmada takes its rise. In the thick jungle, he was encountered by a huge black bear; the beast growled ferociously and rising on its hind legs, opened wide its mouth to devour him. He stood motionless for some time and then raised his club over him, when the bear ran away terrified. Hearing the growl of the bear, people in the vicinity, with whom Dayananda had taken his milk a little before, ran with their sticks in their hands and with their wild dogs to help him. They persuaded him to give up his pursuit as the forest abounded in ferocious beasts like tigers, lions, wolves, elephants, bears, wild buffaloes, etc. but he wanted to see the source of the river at all costs. Having faith in God, he proceeded forward and found himself in a dense and impenetrable jungle of plum trees and other prickly shrubs, whence at first he saw no means of extricating himself. After moving like a serpent on his belly, he somehow came out of it, but his clothes were torn and there were deep bruises all over his body, from where blood was profusely flowing. He was tired, hungry and still worse, the darkness was approaching, but he moved on. At last, he observed a few huts and decided to pass the night there. The headman was very kind and gave Dayananda milk and left two guards for his protection, so that he slept soundly at night. Dayananda then made plans for his departure.

Driving Away of Evil Spirits

There are also two little incidents reported in the biographical accounts concerning the evil spirits, which reveal that the so-called

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evil spirits are psychological phenomena. Once, Dayananda could not get food for four or five days, as he never asked anyone to feed him. A man invited him to dinner and Dayananda went to his residence and took food. Now with folded hands, that man requested Dayananda to drive away the evil spirits, which were harassing his daughter-in-law. Dayananda had no faith in such spirits, but in order to satisfy the man, Dayananda raised his stick as if he was driving away the spirits. The man thought that the evil spirits were removed and he was very grateful. Similarly, Dayananda passed a night at a house in a village, which was said to be haunted by evil spirits. The night passed without any event. People then announced that the Swami on account of his spiritual attainments had the efficacy in driving away the evil spirits.

A Gap of Over Three Years in the Biography

The autobiography, published in the *Theosophist* takes us to the year 1856. Towards the close of 1860, Dayananda met Swami Virjananda; thus there is a gap of over three years in the biography. There are claims that Dayananda actively participated in the Mutiny or War of Independence of 1857 and several articles and even books have appeared in support of this contention. Among the books published is a Hindi work: *Yogī kā Ātmacharitra*, which is regarded to be an autobiography of Dayananda, said to have been dictated by him in Sanskrit at the instance of Ishwarchandra Vidyasagar and others, while on his tour of Bengal, with instructions that the autobiographical account be published only after Swamiji's death. While Swamiji dictated the material in Sanskrit, the Bangali scholars wrote that down in Bengali, their mother tongue. Din Bandhu Shastri collected all such details from several houses, translated them into Hindi, which Swami Sachchidananda got them printed in 1972. Much has been written about the autobiography, of which a substantial part contains exposition of yoga. As regards autobiographical details, Dayananda had witnessed the failure of the 1857 Mutiny and had also seen the indiscriminate executions in its wake. This could be a legitimate reason for Swamiji for keeping his part in the Mutiny as secret till his death. It was not because that he feared death, for his whole life had been a challenge to death, but if he had revealed his participation in the Mutiny, he would have been executed like thousands of his

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compatriots and would have been heard no more. He wanted to turn the failure of 1857 Revolt into a success and this he could do only if he was alive. He wanted to arouse political consciousness to such a degree that the Englishmen were forced to leave this country. While he aroused political consciousness, he knew that social and religious evils were also responsible for India's degradation and as such he crusaded against all such evils. But innocent as Swamiji was, certain things leaked out from him during the course of his lectures. For example, in the 10th lecture of *Upadesh Manjarī*, Swamiji emphatically states that he had been to Kedarkhand and Kailash. In one of his lectures at Meerut in September 1880, Swamiji said that once he walked from Gangotri to Gangasagar and that he had walked from Gangotri to Rameshwaram (Har Bilas Sarda's *Life of Dayanand Saraswati*, Reprint, 1968, p. 254). Similarly, when Swamiji visited Bombay for the first time in October 1874, Swamiji's opponents spread lies about him and one of the charges against him was that he was an emissary of Nana Sahib, who had taken part in the Indian Rebellion of 1857 (Sarda's *Life of Dayanand Saraswati*, p. 115); it is a substantial charge and lends authenticity to the *Yogī kā Ātmacharitra*. It appears Swamiji innocently revealed his association with Nana Sahib to some one in confidence. Moreover, references in the *Satyārth Prakāsh* (Chap. XI), in the *Rigvedādi-bhāshya-bhūmika* (Chap. XXII) and even in the Prayer Book, *Āryābhivinaya* (Pt. I.43, Pt. II.1, 31) point out to the possibility of Dayananda taking an active part in the Mutiny. The meeting with the Viceroy and the awakening in the Rajput States do point out a likelihood that Dayananda was a man, who could not have remained unconcerned by the turmoil, unrest and commotion that led to the Mutiny or during Mutiny. In the published works and articles on Dayananda's participation in the Mutiny, it is claimed that when Dayananda came to Hardwar-Kankhal in 1855, he met Swami Purnananda and asked the Swami to teach him, but as the Swami was over 100 years old, he suggested that Dayananda should go to Swami Virjananda at Mathura. It was from Swami Purnananda that Dayananda came to know of the preparations being made for the overthrow of the British rule. It is claimed that the places visited afterwards by Dayananda, e.g., Kanpur, Allahabad, Varanasi, his journey towards Narmada, etc. were all connected with

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the Mutiny Mission. This is all the more important as the "Mutiny starting from Meerut, 36 miles from Delhi, on May 10, 1857 embraced a vast area from the Panjab in the North and the Narmada in the South to Bihar in the East and Rajputana in the West". Articles have also appeared which point out to the possibility of Virjananda's involvement in the Mutiny. Moreover, even long after Mutiny, Dayananda maintained contact with sadhūs. Before leaving for Bombay in 1874, Swamiji was asked why he sojourned on the banks of the Ganga, he replied that the water of the Ganga was pure and that the climate was healthy and salubrious and to that he added that he met good sadhus there and gained experience of the conditions in the country (Sarda's *Life of Dayanand Saraswati*, p. 110). All these works provide a strong ground for Dayananda's participation in the Mutiny. Anyway, it is the job of the historians and of the biographers of Dayananda, who are to prepare an authentic biography. What is desired is that an objective approach, without any prejudices and without generating any heat or unnecessary controversy, be made.

Study of Grammar : A Turning Point

It was during Dayananda's wandering that he heard of the Dandi Swami Virjananda, the great grammarian, who lived at Mathura. He experienced no difficulty in searching the blind Sannyasi, popularly known as Dandiji, at Mathura, for his name and fame had reached throughout the length and breadth of India. So, when Dayananda, a *bāl* brahmachari, arrived in November, 1860, to find a Guru in Virjananda, again a *bāl* brahmachari, he himself was 36 years of age, while his Guru was 81 years old. Dayananda had so far devoted himself to Vedanta, Yoga and some grammar. It is quite possible that at this stage, he might have discovered that the deepest secret of religion and *moksha* lay hidden in the Hindu scriptures and as they are in Sanskrit, they could be opened only with the key of grammar. It was for this reason that he came to Virjananda, who was recognised as an established authority on grammar. It might not be termed as digression, if a brief description of Virjananda's life were given, for in the true sense Virjananda was the 'Maker of Dayananda'. Born at Gangapur, a village near Kartārpur in Panjab in a Brahmin family, and son of Naraindatt Bhardwaj, Virjananda (1779-1868),

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whose original name was Brij Lal (some prefer to call him Brijananda instead of Virjananda), was blinded by smallpox at five and was orphaned at eleven, and had to leave home on account of harsh treatment there. He reached Rishikesh and after meditating on the Gayatri mantra for 3 years on the bank of Ganga and attaining some light within, he made grammar his special study at Kankhal near Hardwar. He then studied at Benares and later on at Gaya. By far his favourite place was Soron, in the Etah district on the bank of the Ganga. While it was at Kankhal that he was initiated in Sannyasa by a learned Sannyasi Swami Pūrnananda, and was given the name of Virjananda Saraswati, it was at Soron that a new chapter opened in Virjananda's life, when the Maharaja of Alwar, on his pilgrimage to the Boar-Incarnation Temple there, was impressed by his recitation of *Viṣṇustotra* and invited him to become his teacher. Reluctantly, Virjananda accepted the offer and remained for 3 years and a half at Alwar. Once, because of the absence of the Maharaja from his lesson, the irascible Guru packed his bags and left. After a period of illness at Soron, he became the guest of Maharaja Tikamsingh at Mursan, and of Maharaja Balwantsingh of Bharatpur, but neither of these stays lasted long and in 1845, then aged over 65 years, the blind scholar moved to Mathura and established a regular school of grammar, which was financially supported by the ruling princes of Alwar, Bharatpur and Jaipur and by donations of visitors, who appreciated the Swami's work. The school was run in a two-storey building on the public road going from the Holi Darwaza to Vishram Ghat on the Yamuna and it was there that Dayananda met him.

A few years after the establishment of Pāṭhshālā at Mathura, Virjananda had a *shāstrārtha* on a purely grammatical matter with Krishna Shastri, a reputed master of grammar and dialectics, and the Guru of Rangacharya, the famous priest of Sethji-kā-Mandir at Vrindavan; this temple was built by Seth Radhakrishna at a cost of 45 lacs of rupees and as the Seth had high regards for his Guru's Guru, he greased the palms of the pandits of Kashi and got the verdict in Krishna Shastri's favour. This infuriated Virjananda, who wrote a satire on the pandits of Kashi in Sanskrit, meaning: What are the Pandits of Benares Like? Later on, Virjananda was attracted by a recitation of *Aṣṭādhyāyī*, which a Deccani pandit used to recite every day. He discovered that Pāṇini's *sūtra* fully proved that his

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contention was correct. Virjananda thus rejected all later-date grammars, such as *Siddhānta Kaumudī*, *Manoramā*, *Chāndra-vyākaraṇa*, etc. and condemned their study as leading to grave errors in interpreting the Shāstras and as the chief cause of the deterioration of Dharma.

Virjananda wanted the *Ārṣha* books or the books composed by the Rishis to be studied and in grammar too, he wanted only the study of *Ashṭādhyāyī* and the *Mahābhāṣhya*, again the *Ārṣha* books. So, when Dayananda approached Virjananda for learning grammar, the latter asked him to throw the man-made books or grammars into the Yamuna. As a matter of fact, Virjananda asked his pupils to beat *Siddhānta Kaumudī* and other man-made grammars with shoes so that they could develop an aversion to such grammars. Many days had not passed when a severe famine visited Mathura and it was not easy for students to procure food. Often Dayananda would go without a meal, or would eat roasted gram or dry bread or any other thing which he received from the house of Durga Khatri, a generous-hearted man. One Pandit Amar Lal Joshi 'a man of philanthropic impulse' and a Gujarati brahmin, was so impressed by the virtues of Dayananda that he promised to supply him food and books as long as he cared to study. In his later life, Dayananda never forgot the generosity of Amar Lal. Meanwhile, another offer of two rupees a month came to enable Dayananda to take milk every day. A third man gave him four annas a month, being the cost of the oil, he needed to burn a light. Dayananda was provided a cell on the ground floor of the Lakshmi-Narayana Temple on the Vishram Ghat; the Yamuna flowing by provided a serene natural panorama.

While pursuing his studies, Dayananda willingly and cheerfully did even the humblest offices for giving comfort to his blind Guru, including fetching several pitchers of water from the Yamuna for the Guru's bath, sweeping the house and otherwise serving him. Once, after Dayananda had swept the house, instead of throwing the sewage away, he accumulated it at one place. By chance, the Guru's foot was placed over it. He was displeased and told Dayananda that his doors were closed for him. However, at the intervention of Nainsukh, who was a favourite of Virjananda for his wonderful memory, and of another Nandan Chaubey, he was allowed to enter. On another occasion, Virjananda gave a rather

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severe blow of his stick on Dayananda's hand, causing injury and bleeding. Dayananda requested his Guru that his body was hard as iron, while the Guru's delicate hand would suffer by the exertion and that would give Dayananda the real pain. It is said that whenever in later life Dayananda saw the mark of that blow, he would look at it with emotion and respectfully remember the Guru to whom he felt himself highly indebted. The cause of the scar as narrated by Dayananda later on was: "My fellow pupils who became jealous of me because of my Guruji's special kindness to me, falsely complained to him that I was all humility before him, but in his absence, I caricatured him by feigning blindness and walking with a stick in my hand and excite laughter. Guruji believed this and gave me a beating with his stick, the scar of which I still carry on my arm."

Once, a distant relation of Virjananda came from Panjab and met Dayananda, when the latter was coming to the pāṭhshālā. Dayananda told him that his Guru had forbidden all, except his pupils, to go to his house. The man pleaded hard with tearful eyes and said that he had come only for Virjananda's *darshan*. Dayananda took pity on him and he saw Virjananda for a few moments. When Virjananda came to know of this, he closed his door for Dayananda. At last, at the intercession of some influential persons, Dayananda was received into favour again. Once Nainsukh requested Virjananda that as Dayananda was a sannyasi, he deserved better treatment and should not be beaten. When Dayananda came to know of this, he disapproved of Nainsukh's intervention and told him that the Guru's beating was not prompted by enmity but with the intention of improving him, just as a potter does with the clay. Though Dayananda had an usually strong memory, yet one day some *Prayogasiddhi* of *Aṣhṭādhyāyī* taught to him was so complex that he forgot it when he returned home. Several times, he requested Guruji to repeat it, but he refused. At last, the Guru remarked that if he could not recollect, he should drown himself in the Yamuna, but should not come back to him. At this, Dayananda went to Sītā Ghāt and tried hard to recollect and resolved that if he could not do so by the evening, he would plunge into the Yamuna. He was so much engrossed in recollection that he fell into a trance; he felt that someone was reciting the whole of *Prayogasiddhi* to him. He then woke up and ran to his Guru to

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inform him of his experience, who blessed him.

Once, Dayananda was sitting in deep meditation on the bank of the Yamuna; a lady came and out of reverence placed her head at Dayananda's feet. Dayananda at once got up and addressed that lady as "mother". As Dayananda had led a perfectly chaste life and had never touched the body of any lady, he retired to a solitary place on the bank of the Yamuna and passed three days and nights in deep meditation without a morsel of food or a single drop of water; this was done as a penance. When Dayananda explained the reason of his absence to his teacher, he was extremely pleased and showered his blessings.

That Dayananda studied Pānini's *Ashtādhyāyī* and its chief commentary, *Mahābhāṣhya* with Virjananda is evident, but during the course of teaching, the Guru must have casually transplanted his own ideas in the mind of Dayananda, for, according to Romain Rolland, Virjananda was even more implacable than Dayananda in his condemnation of all weaknesses and in his hatred of superstitions. Virjananda was also worried by the degenerate state of Hinduism, the cause of which he analysed was that people had stopped studying *Ārsha* books and instead they studied secondary material, written by men, not Rishis. Virjananda applied three criteria by which to distinguish the *Ārsha* and *Unārsha* books. The books written by the Rishis always begin with OM or ATHA, the others commence with an invocation to a particular deity; that whereas the Rishis' compositions exhibit a universal character, the others are full of sectarian bias and hatred; and that the commentaries on Rishis' works were all written by recognised teachers like Shankaracharya and Patanjali. He wanted a Sarvabhauma Sabha, a Universal Council of Hinduism, to be established so that the princes could stop the study of *Unārsha* books. In the document, which he prepared for covering such a Sabha, there is a clear mention of the *Bhāgavata Purāṇa*, that it is an *Unārsha* work and its study should be banned. He first approached Maharaja Ram Singh of Jaipur to convene such a Sabha, but finding no favourable response, he then addressed himself to Maharaja Ranvir Singh at Kashmir and later Maharaja Jiyaji Rao of Gwalior, but without success.

After finishing *Aṣhṭādhyāyī*, *Mahābhāshya*, *Nirukta*, *Nighantu*, which provided Dayananda with the key to unlock the treasury of

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the Vedas, he approached his Guru to offer a *dakshinā* with a plate of cloves, so dear to Virjananda. But the blind Guru is reported to have addressed his pupil thus : "I want from you a new kind of *dakshiṇā*. Promise me that you will, as long as you live, devote everything, even give up your life, to the propagation of the books of Rishis and the Vedic Dharma. I will accept from you the fulfilment of that promise as my *dakshiṇā*." Dayananda agreed and fulfilled his promise to his last breath. While it is true that Dayananda had never met a Guru like Virjananda, it is equally true that the Dandi Swami had never had a pupil like Dayananda. It is said that Virjananda's pet names for Dayananda were *Kāljihva* and *Kulaṅkar*, which respectively mean "one whose tongue completely destroys untruth" and "firm as post".

Preparation for Fulfilment of Vow

Dayananda left his Guru in April 1863 and came to Agra and was put up in Seth Gullamal's garden, meant to provide accommodation for sadhus and sannyasis. He devoted the greater part of his time to studying books and solitary contemplation. Another sannyasi, Swami Kailash Parvat, also came there and started a regular *Kathā* of the *Gītā* before a large gathering. One day, Kailash Parvat could not explain the meaning of *Sarvadharman Parityajya*, but when asked, Dayananda explained that the letter 'A' had disappeared owing to *samās* and the passage should be read as: *Sarva Adharman Parityajya*, meaning "leaving all false religions"; this won him the highest praise even from Kailash Parvat himself. At the request of P. Sunderlal (later Rao Bahadur) who was in the Postal Department, and other people, Dayananda began to recite the *Kathā* of *Panchadashī*, an exposition of Shāṅkara Vedanta by Mādhava (14th cent.), but finding that it contained a passage which meant that God Himself is subject to delusion and that it was not a work of a Rishi, he stopped reading it. Dayananda taught Sunderlal some Yogic exercises, which cured his chronic headache and loss of sense of smell. Dayananda collected the Vedic *mantras* of *Sandhyā*, got them published at Agra and distributed some 30,000 copies free of cost to all, who cared to read and follow it. He was preparing himself for his mission and was studying the Vedas and used to go now and then to Virjananda at Mathura for enlightenment and removal of such doubts as arose in his mind. It

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is said that he used to cover the distance of some 50 kilometres between Agra and Mathura on foot in a few hours, for Dayananda was a very fast walker. After studying at Agra many ancient books of the Rishis for about two years, he stayed at Gwalior from January to June, 1865, where also he studied the books available then. There, when the Maharaja Scindia was celebrating a *Bhāgavata Utsava*, he denounced the *Bhāgavata Purāṇa*.

At Mathura, he had seen the worst of Vaishnavism and he criticised it but still supported Shaivism. Dayananda had still to find out which the *Ārsha* works were, for he had to judge works on the basis of their contents. He also studied Upanishads and *Manusmṛiti*, a work, to which he is most indebted in his *Satyārth Prakāsh*. After visiting Karauli, where he held a *śhāstrārtha* with the followers of Kabir and discovered that there was a *Kabiropaniṣhad* as well, he proceeded to Jaipur in October 1865, where he held discussions with the pandits of the Sanskrit College. There he supported Shaivism and distributed *Rudrāksha* (rosaries) as well. Slowly, it dawned upon him that the Shaivism, he supported, was as sectarian as Vaishnavism and was no better. The religious practices that Dayananda then advocated, were taking a Vedic turn. At Pushkar from March to May, 1866, he stayed at the Brahma's Temple and denounced idol-worship and the Ramanuja sect. At Ajmer, he held a *shāstrārtha* with Rev. Gray, Robson and Schoolbred; all these Christian missionaries were impressed with his learning. He had a talk with Major Davidson, the Deputy Commissioner of Ajmer, about the duty of the Raj to prevent religious malpractices and had a conversation with Colonel Brooks, Agent to Governor-General, Rajputana about the prevention of cow slaughter. At Kishengarh in June, 1866, some Vallabhacharis prepared to assault Dayananda, who faced them boldly and they ran away. After visiting Jaipur again, Dayananda reached Agra during Lord Lawrence's Durbar in November, 1866, where he issued a pamphlet, denouncing the *Bhāgavata Purāṇa*. Dayananda met Virjananda at Mathura, cleared his doubts, received his blessings and then proceeded to Hardwar, again at the call of the Kumbha Fair to be held in April-May, 1867. He onwards formulated his own principles and in later life, we do not find any inconsistencies, though he was a dynamic personality, always ready to give up untruth.

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Pakhand Khandini Pataka

Dayananda found in the Kumbha Fair the earliest opportunity to project the true image of Vedic Dharma. He wanted to give practical shape to his ideas and fulfil the promise made to his Guru. As against the narrow individualistic concept for *moksha*, Dayananda was concerned with the reform of Hinduism and the Hindus. Pitching his tents on March 12, one month in advance of the Kumbha Fair of 13th April, 1867, between Hardwar and Sapta-sarovar at the spot, now commemorated as Mohan Ashram, a banner inscribed 'Pākhaṇḍ Khaṇḍini' (Denunciation of Hypocrisy) flying over the enclosure, aroused the curiosity of the pilgrims. Every visitor was given a pamphlet entitled *Bhāgavata-Khaṇḍanam* (in Sanskrit), which denounced the *Bhāgavata Purāṇa* as an *Unārsha* book, not worthy to be studied. The visitors were even more surprised when they saw that the Swami was denouncing as false and worthless all those things that made Hardwar and the Kumbha Fair what they were : idol worship, Puranic legends, incarnation myths, sects and holy rivers. He also refuted the interpretation of a Veda *mantra* by Swami Vishuddhananda, the celebrated scholar of Kashi, who had come to Hardwar, that the Brahmins were born out of the mouth of Brahma, Kshatriyas out of his arms, Vaishyas out of the stomach and Shūdras out of Brahma's feet and instead explained that the Brahmins are like the head, the Kshatriyas like the arms, the Vaishyas like the stomach and the Shūdras like the feet. Dayananda had also gathered around him a team of sannyasis and brahmins. His whole time was taken up by instruction and discussion; he had high hopes and indeed some persons were converted to his views. Mahānanda, on whom is named the Arya Samaj Library at Dehradun, was a prominent and learned Dādupanthi Sadhu and was converted to Dayananda's views, but the tremendous success that he expected, was not in sight.

Became a Naked Faqir

Finding that his impact on the Hindu masses was not to the extent he wanted, he gave an introspective look and came to the conclusion that if a greater appeal was to be made, he must be prepared for greater sacrifices, for asceticism was a necessary precedent to becoming a successful reformer. He gave away all

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his clothes, books and money to the needy ones and kept only a loin-cloth with him. This was not an ordinary sacrifice, for to remain without clothes in the freezing winter of the Uttar Pradesh is no joke. Aged then 43 years old, he decided to take up a peripatetic life on the banks of the Ganga so that he could fearlessly preach the Vedic Dharma. Single-handed, with faith in Truth and God, he left Hardwar and reached Landour, via Kankhal.

No Food for Days

It was Swamiji's custom never to ask for food and as no one offered him food for three days, he remained hungry; a cultivator eventually gave him three brinjals, with which he satisfied his hunger. At Garh Mukteshwar, the famous bathing centre on the bank of Ganga, Swamiji passed his time lying on the sand and meditating. Here too he had to go without food for three days; eventually a *mānjhi* (boatman) gave him half of his *roti* (chapati) which Swamiji ate. Thus with a rare courage and fortitude, he met calamity upon calamity with a marvellous equanimity.

First Phase of Reform

During the first phase of reform, while Swamiji instructed in the use of *Gāyatrī mantra*, which he said could be recited by all including women, the proper performance of *Sandhyā*, which he declared should be performed twice instead of thrice, and the observation of the *Upanayana* (sacred thread) ceremony, he condemned superstitions and the following eight types of gossips : To hold the 18 Puranas as works of the sage Vyas; Idol worship; Shaiva, Shakta, Ramanuja and other Vaishnava sects; Tantra, Mantra, Vāmamārga; Liquor, Bhang and other Intoxicating Drugs; Adultery; Stealing; Cheating, Deceiving, Telling Lies, etc. Wherever he went, he held *shāstrārthas* or preached and he made a great impact on the people of the Rural Doab, some of whom became his followers.

From Garh Mukteshwar, Swamiji went to Farrukhabad via Karnawās, where he answered questions put by people. To a question, he replied that the Sun and the Ganga were material objects and were not deities fit to be worshipped. He went to Anupshahr, where a Brahmin, after a *shāstrārtha*, became

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Swamiji's follower. In those days he used to have sand as his bedding and bricks as his pillow; people offered him clothes but he would not accept them. He used to study Shāstras and wanted to uplift the Brahmins; he advised them to go to Mathura and become Virjananda's disciples. At night, he allowed nobody to stay with him. He went to Chasi in Bulandshahr district to condemn the Chakrantik sect. At Ramghat, Pandit Tikaram, who was an idol-worshipper, after listening to Swamiji's teaching, threw his idols in the Ganga. At Karnawās, in district Bulandshahr, Pandit Ambadutt Purbati, a Sanskrit scholar, had a *shāstrārtha* with Swamiji and admitted that idol-worship was against the Vedas. The Kshatriyas of the area around Karnawās became Swamiji's devoted followers: many took sacred thread and started doing *Sandhyā*. At Chasi, an athlete Onkardas Bohra, wishing to test Swamiji's physical strength, began to shampoo his legs with all his strength, but found his muscles as of iron, for his fingers made no impression on them.

Refutation of Vedanta

One Chhatarsingh Jat, an Advaita Vedantist, entered into an argument with Swamiji about the non-duality of soul and God. When he continued arguing, though he had no case, Swamiji gave a mild slap on his head; he became angry and protested against Swamiji's act. Then Swamiji asked him why he had become angry when the giver of the slap and the receiver were one and the same. Chhatarsingh understood the whole thing and said that the slap knocked out of his head the false notion of non-duality.

Swamiji also advised people to offer *shrāddha* only to the living elders and not to the dead. A cotton wool cleaner asked Swamiji if he, an uneducated man could get salvation, Swamiji said that if he would remain thoroughly honest in his dealings and worship God, he would get salvation. About the incarnation, Swamiji told a sannyasi, named Krishnananda that God never takes birth: only the soul does. He defeated Hīrāvallabh in the *shāstrārtha*, which lasted for six days, at which Hīrāvallabh threw his idols in the Ganga.

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Woman's Right to Recite Gayatri and Read Vedas

In those days, Swamiji used to go into Samādhi. After taking physical exercises, he met people. He used to speak only Sanskrit. To an old lady, who met Swamiji, he advised her to recite Gāyatrī; this was the first time the people heard that a woman had the right to recite Gāyatrī. Swamiji preached that all men and women of every caste, including the Shūdras, have the right to study the Vedas; Gargi and other ladies were highly educated and were perfect scholars of the Vedas.

When asked, why he, a paramhaṁsa, bothered about condemning evils, Swamiji replied that selfish people had imposed evil rites on the descendants of Rishis, which he could not bear to see and he had therefore taken a vow to bring people to the right path.

On Not Feeling Cold

When the Collector of Bulandshahr came to see Swamiji, he gave a discourse on the duties of rulers. One night, while Swamiji was in Badaun on the bank of Ganga, the Collector of Badaun and a missionary, both Europeans, seeing Swamiji clad in a loincloth in winter, asked the secret of his not feeling cold. Before Swamiji could give a reply, the missionary remarked that as Swamiji enjoyed rich food, he was not feeling cold. Swamiji retorted that he himself took bread and vegetables only, while the missionary had a diet of eggs, meat and wine and if food provided warmth, he should put off his clothes and sit with him. The missionary was silenced at this. Swamiji then told them the secret of his not feeling cold and said that as their faces were not feeling cold because they were habituated, so he was habituated of keeping his whole body bare. There, Swami Mangalananda Pury's father, who was not an Arya Samajist, with three others, also reached the river bank at about midnight and saw Swamiji lying down, awake. They also got the same answer, when enquired about the secret of Swamiji's not feeling cold.

Interpolations in the Mahabharata

Swamiji defeated Pandit Angadram in the *shāstrārtha* and he became Swamiji's follower. He used to read the *Mahābhārata* with Swamiji, who pointed out to him the *shlokas*, which were

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later interpolations. Swamiji often expressed a wish that the *Mahābhārata* and other important books should be purged of interpolations and then republished. On return to Karnawās, Swamiji advised people that they could take their food even at the time of eclipse, which was a natural phenomenon.

Encounter with Rao Karansingh

When Swamiji condemned Bhāgavata Dharma, Rao Karansingh unsheathed his sword; at this the Swami got up, snatched the sword from his hand and broke it into two. But he bore no ill will against the Rao, nor was the matter reported to the police. All were greatly impressed with the Swami's wonderful self-possession and nobility of mind. Later, attempts were made, at the instance of Karansingh, to cut off Swamiji's head, but the would-be murderers fell down in confusion when Swamiji simply uttered 'Huṅ' with great force. Once, while passing by the banks of Ganga, a Sadhu said to the Swami : "Love the Atma, why bother about the world." Swamiji replied that only those people, who love the poor people are the real Mahatmas.

Death of Virjananda

Swamiji went to Shahbazpur in 1868, a village near Soron, where he was conveyed the news of the death of Swami Virjananda. Hearing the news, he remarked: "Alas! holy Āryāvarta! the Sun of *Vyākaraṇa* has set." It is said that a fortnight before his death, Virjananda had told his pupils of his impending end.

Here also, a plot was hatched to murder Swamiji, but it could not materialize. Sadhu Mayaram Udasi of Shahbazpur advised Swamiji to give up condemning idol-worship and similar practices and live in comfort like him. The Swami said that he derived pleasure only in spreading the Vedic Dharma. The Swami visited Qadargunj, Nardauli, Kakoda, Kampil and Shakrullapur and Farrukhabad. Wherever he went, he condemned idol-worship, advised people to observe Sandhyā and replied to European missionaries' questions.

Impurity of Food

At Farrukhabad, once Swamiji ate food brought by a Sādh. The Brahmins deprecated Swamiji for taking food given by the

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SWAMI DAYANANDA SARASWATI

AFTER KUMBHA FAIR, 1867

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Sādhs. Swamiji said that food becomes uneatable only in two ways: first when it is procured with money obtained by inflicting suffering on people, and secondly, when it is dirty. Swamiji had an especially close relationship with the Sādhs, for they were his helpers and kept guard over him as he slept. He must have been impressed by the doctrine of the Sādhs, which put great stress on moral living.

Goondas were sent to assault Swamiji, but they could not have the courage to face him. A goonda threw a shoe at Swamiji and was caught, but Swamiji set him free. Despite these incidents, Swamiji's success at Farrukhabad was complete, for the Brahmins of that place in a body are said to have declared for him and to have cleared the temples of all idols. Seth Pannalal gave up idol-worship and the money with which he wanted to build a temple, he opened a pāṭhshālā, where the real Vedic Dharma was to be taught. There was also a *shāstrārtha* with Pandit Haldhar Ojha, which lasted two nights, but the Pandit admitted his defeat.

Athletes Humbled

One day, some athletes came to Swamiji and told him that in case he took physical exercises, he would become a very powerful man. The Swami wrung his wet loin cloth and handed it to the athletes and said that he would admire their strength if they could squeeze out one drop of water from it. All the assembled athletes tried hard but failed to squeeze out even one drop of water.

After visiting several places, Swamiji reached Kanpur, where a *shāstrārtha* was held; the Assistant Collector, W. Thaine, who knew Sanskrit, being the umpire. When it was announced that the Swami had been defeated, Thaine gave his written judgement in favour of Dayananda Saraswati Faqir.

In the presence of Mohanlal Vishnulal Pandya, who was later Secretary, State Council, Udaipur, some people armed with lathis came and began to throw stones at Swamiji and one man aimed a lathi blow at him. Swamiji pushed him aside into the Ganga and then tearing a branch of a tree, he threw down several of them and said, "You won't find me a mere sadhu." Swamiji was an expert swimmer and often used to cross the Ganga and swim for several miles. He advised everyone to take physical exercises

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and to recite Gāyatrī and said that *Praṇāyām* invigorates the body. At Kanpur, the Swami met people of all religions and advised them suitably. After a stay of three months there, he left for Benares, the citadel of learning and orthodoxy; on his way to Benares, the Swami reached Ramnagar, when the Dusserah festival was being celebrated. Swamiji was invited to the Rāmlīlā, but he declined to go there.

Kashi Shastrartha

When a *shāstrārtha* was held with the Pandits, Dayananda wanted them to show the text of the *mantra*, where idol-worship was enjoined in the Vedas. He wanted the text, nothing more and nothing less, and if there was no such text in the Vedas, then the whole edifice of the idol-worship would fall to the ground. The Vedas were the divine revelation and were authoritative and when a particular thing was proved against the Vedas, it was highly blasphemous to practise it. Earlier in 1814, Raja Ram Mohun Roy (1772-1833), after making a thorough study of the Upanishads and *Brahma-sūtras*, decided that these taught a pure theism and gave no sanction to image-worship. The idol-worship was current in the country for several centuries past and no one knew who promulgated it for the first time. Hitherto, Dayananda had *shāstrārthas* on this topic with the Pandits of various towns and cities and was always victorious, but he knew that a writ from Benares would wash away whatever he had achieved. He, therefore, decided to challenge the Pandits of Benares in their own citadel on this point. Like Maharaja Ranjit Singh, he carried war into the enemy's camp, for he also knew that unless the citadel of Hindu orthodoxy was vanquished, reform in Hinduism was not possible.

After doing his missionary work for over 2 years in the rural Doab, it was about 25th October, 1869 that the Swami reached Kashi and took up his abode in Anandbagh on Durgakund. News of his arrival spread like wild fire and as he condemned idol-worship openly, the whole of Benares was in an uproar. When several weeks passed and he continued his relentless tirade against idol-worship, the Maharaja of Benares asked his Pandits to face the challenge, for he could not suffer any condemnation of idol-worship in the holy city itself. At first the Pandits gave an evasive

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answer that the Swami knew nothing except a bit of grammar and that he was a Christian and an agent of the Government of India, but this did not satisfy the Maharaja. Knowing that the challenge would have to be accepted, the Pandits demanded some time for preparation, which was readily granted.

A *shāstrārtha* took place, the main topic of which was whether idol-worship has the sanction of the Vedas; in between, questions on grammar, etc. were also asked. There were 300 Pandits on one side and Dayananda alone on the other, which is a clear proof that the reformer was thought a formidable enemy. Among the prominent pandits, who participated against Dayananda were Swami Vishuddhananda, Bal Shastri, Madhvacharya, Vamanacharya, the Rāj Pandit Taracharan Tarkaratna, Navin Narain Tarkalankar, Shiv Sahai; two Christian missionaries were also present. There was also an aggressive crowd of 50,000 people in support of orthodoxy. The Pandits could not and cannot even now prove that idol-worship is enjoined in the Vedas. Ultimately, two leaves were presented to Dayananda that the lines sanctioning the idol-worship were from the Veda; as a matter of fact those were not from the Vedas. Since the light was dim and it took Dayananda more than two minutes to give an answer, Vishuddhananda clapped his hands; the crowd followed the chores of their mentor and there was a great noise that Dayananda had been defeated. The rascals among the crowd threw stones over the Swami and had not Raghunath Prasad, the City Kotwal, saved the situation, the Swami would have suffered severe injuries. The Maharaja of Kashi, who was Chairman at the *shāstrārtha*, should have acted impartially but his role had been condemned by all. Had the Rājā acted impartially, history would have assigned him a place beside Raja Janak, when there was a religious debate between Yajñavalkya and Gargi. But the Rājā's conscience pricked him, so that when Swamiji visited Benares next time, the Maharaja sent his carriage for Swamiji's *darshan*. He requested the Swami to take his seat on a golden throne, while the Maharaja himself occupied a silver seat. The Maharaja himself put a silver garland around Swamiji's neck, touched his feet and asked for pardon for what had happened at the *shāstrārtha*. The Maharaja knew that Swamiji was right, but he could not say it openly.

It was proclaimed with posters that Dayananda was vanquished

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but there were several papers: *The Hindu Patriot*, *Tattva Bodhini*, *Christian Intelligencer*, etc. which declared that the Pandits had been vanquished. An account of the *shāstrārtha*, given below, which appeared in *The Hindu Patriot*, Jan. 17, 1870, clears the whole picture:

> "Finding it impossible to overcome the great man by regular discussion, the Pandits resorted to the adoption of a sinister course to subserve their purpose. They made over to the sage an extract from the Puranas that savoured of idolatry, saying that it is a text from the Vedas. The latter was pondering over, when the host of Pandits headed by the Maharaja himself, clapped their hands signifying the defeat of the great Pandit in the religious warfare. Though mortified greatly at an unmanly conduct and bad treatment of the Maharaja, Dayananda Saraswati has not lost courage. He is still waging the religious contest with more earnestness than ever. Though alone, he stands undaunted in the midst of a host of opponents. He has the shield of truth to protect him, and his banner of victory is waved in the air. The Pandit (Dayananda) has lately published a pamphlet, entitled the *Satya Dharma Vichār* containing particulars of the religious contest above alluded to and has issued a circular calling on the Pandits of Benares to show the part of the Vedas which sanctions idol-worship. No one has ventured to make his appearance. The Rishi-like appearance of the venerable Pandit, his cheerful countenance and childlike simplicity made on our minds an impression never to be effaced. When he began to speak, manna dropped from his lips, and the wise instruction he gave us forced us to the conviction that the golden age of India has not altogether disappeared."

The *Tattva Bodhini* of Calcutta of Asoj 1791 Shalivahan Era wrote:

> "At this time, Swami Dayananda Saraswati, a Veda knowing Pandit, going into Kashi, proclaimed that the Vedas did not enjoin idolatry. Upon this, a grand meeting of the Kashi Pandits and of Pandits from other places was held under the auspices of the Ruler of Kashi, but not a single Pandit could produce authority in support of idol-worship from the Vedas."

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A learned Pandit of Benares, Ishwarsingh, seeing the whole city of Benares in a commotion, came to see Swamiji's reaction after the *shāstrārtha*. Finding the Swami perfectly calm and having tranquillity of mind, he said that he had always known Swamiji as a master of the Vedas and Shāstras but now he knew that he was a great Mahatma and a saint. Goswami Ghanshyamdas of Multan during a visit to Benares asked Bāl Shastri, who was one of the leading pandits in the *shāstrārtha*, as to who had gained victory in the *shāstrārtha* with Dayananda. Bāl Shastri did not give a straight answer and said that they were all householders, while Dayananda was a sannyasi, worthy of respect. How could there be *shāstrārtha* between them?

Murderous Assaults

Swamiji used to criticise Islam as well. One day, while meditating on the bank of the Ganga, a party of Muslims recognized him. Two of the strongest of all, caught hold of Swamiji's arms and tried to throw him into the Ganga, when he dragged them after him, but having pity on them, left them in mid-stream. They managed to come out of water and waited for a long time on the bank with brickbats and clods of earth to strike him as soon as he popped his head above water. The Swami, however, dived and sat for a long time at the bottom of water. By then the Muslim party had left the place, thinking him as drowned.

One day, a man brought some food and asked Swamiji to eat it. As Swamiji had already taken his food, he did not accept the food brought. The man then offered a betel leaf and asked Swamiji to eat atleast the *pān*. When Swamiji opened it, the man ran away, for the betel leaf was poisoned and it was an attempt to poison Swamiji. One day, Sadhu Jawahar Das, an admirer of Swamiji, told Swamiji that some goondas would attack him. Swamiji consoled him and said that the news had nothing new in it, and that if even ten or fifteen goondas came, they would find that he was a match for all of them. Madame Blavatsky in her book: *From the Caves and Jungles of Hindostan* (p. 21) reports an incident about Swamiji:

"At Benares, a worshipper of Shiva, feeling sure that his cobra, trained purposely for the mysteries of a Shaivite pagoda, would at once make an end of the offender's life, threw the cobra at Swamiji triumphantly exclaiming: "Let the god Vasuki (the snake god)

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himself show which of us is right." Dayananda jerked off the cobra twisting round his leg, and with a single vigorous movement crushed the reptile's head. "Let him do so", he quietly assented, "your god has been too slow. It is I who have decided the dispute. Now go", he added, addressing the crowd, "and tell everyone how easily perish all false gods."

Hoernle's Meetings with Swamiji

Rudolf Hoernle, who was Principal of Queen's College, Benares, met Swamiji on several occasions at Benares. He also wrote an article on Swamiji, which appeared in *The Christian Intelligencer*, Calcutta (March 1870, p. 79). The following extract from this article is noteworthy, which reveals why the Christian missionaries in the initial stages welcomed Swamiji's criticism of Puranic Hinduism:

"... he (Dayananda) may possibly convince the Hindus that their modern Hinduism is altogether in opposition to the Vedas ... If once, they became thoroughly convinced of this radical error, they will no doubt abandon Hinduism at once ... They cannot go back to the Vedic state; that is dead and gone, and will never revive; something more or less new must follow. We hope it may be Christianity..."

Dayananda also wanted to establish a Vedic School at Kashi; indeed he wanted such a School established at Calcutta as well, the then capital of India. The gentleman, who wrote in the *Hindu Patriot* and which has been quoted above, also wrote further:

"In conclusion, we would make a strong appeal to the Heads of the Orthodox class of Hindoos to assist Dayananda Saraswati in establishing a Vedic School ... A single Native Prince might give the money required. It would certainly redound to the credit of Sanatan Dharma Rakshini Sabha, if it should come forward liberally and second the laudable efforts of the new Reformer. Otherwise, we would recommend the Brahmo Samaj, as the chief instrument of the revival of Vedic worship under the guidance of the late Raja Ramamohana Roy, to interest itself in this sacred cause, and lend its support and authority to the new Reformer."

Became an All-India Figure

The Kashi *shāstrārtha* made Dayananda an all-India figure. From the comparative oblivion of the rural Doab, he came to the

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limelight of urban intelligentsia. It was this *shāstrārtha*, which brought the name of Swamiji to the notice of Brahmo Samaj leaders at Calcutta and the social reformers at Bombay. The Swami, after staying in Benares for a month after the *shāstrārtha*, left for Mirzapur and thence to Allahabad, where the Kumbha Fair was being held in early 1870. There, Babu Debendranath Tagore came to see Swamiji and talked cordially for some time. Swamiji suggested to him to establish a Vedic school at Calcutta, while Debendranath Babu invited Swamiji to visit their city. Here, some Mussalmans attempted to take Swamiji's life, but one Madhavachandra Chakravarti saved him; this Madhava Babu had lost faith in Hinduism and wanted to embrace Islam, but under the influence of Swamiji, he became Swamiji's devoted follower. Swamiji returned to Mirzapur, where Mr. Jenkinson, the Collector, sent Babu Gurucharan Chaudhri to enquire about Swamiji's mission, at which Swamiji told him, that he wanted to revive the Vedic Dharma, which had disappeared.

Challenge to Chhotugiri

Chhotugiri, the priest of the famous temple of Boodha Mahadeva, with his followers, came to assault Swamiji. Finding that Chhotugiri was bent upon mischief and wanted to attack him, Swamiji got up and taking a stone lying on the ground, said: "Come on, you fool. You want to frighten me. How could I go about the country denouncing worship of stones, if I could be frightened like this?" At this challenge, the men were nonplussed and withdrew with fallen crests. After a few days, Chhotugiri persuaded two goondas to assault Swamiji. Swamiji stood up and challenged them in such an angry tone that they began to shake with fear and became unconscious; ultimately, water had to be sprinkled upon them.

Urged to Write a Commentary on the Vedas

Rev. Mather, a European Christian missionary, suggested to Swamiji to write himself a commentary on the Vedas, if, as he contended, the existing commentaries were all wrong, The Swami replied that the existing commentaries were wrong because a brain disciplined by yoga practices was necessary to understand the true meaning of the Vedas. Mere knowledge of the Sanskrit language

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and an untrained intelligence cannot help one to understand the true meaning of the texts. At Mirzapur, Swamiji established a seminary for teaching the Vedas to students, who after finishing their studies, would take up the work of teaching the Vedic Dharma. Gurucharan Chaudhri offered to bear the expenses of the school.

Return to Benares

Swamiji came to Benares in 1870 and stayed there for two months. He continued denouncing idol-worship and challenged anyone for a *shāstrārtha*, but no pandit came forward to accept the challenge. He also condemned the commentaries on Vedanta that were extant. Here, Swamiji wrote a book denouncing the doctrine of non-duality of Shankara's Advaita.

Bull Fight at Kasgunj

Swamiji came to Kasgunj, where also a school for teaching Sanskrit had been established. There he found the way near the garden of Gulzarilal Khatri blocked on both sides owing to two giant bulls fighting in the middle of the road. The Swami watched the fight for a while, and then catching one horn of each of the bulls, he pulled them away from each other and the way became clear.

Once, Ramprasad, a pupil of Swamiji, picked up a mango lying in the way; Swamiji fined him.

Ramlila at Anupshahr

At Anupshahr, at the time of Dussehra in 1870, Swamiji denounced the Rāmlīlā, for he condemned making caricatures of our revered ancestors and men putting on women's clothes and dancing. He did not like the idea of a boy playing the role of a Sita, for it affected the boy's moral character. Similarly he regarded Krishna-līlā as a desecration.

Cow Protection

Dayananda pleaded for cow protection and even thought of going to England to represent to the Queen and the Parliament the desirability of prohibiting cow-slaughter.

On Easy Justice

He disapproved of the way justice was administered in the courts,

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advocated establishment of Panchayats in every village and a judicial tribunal to hear appeals to mitigate the evils of litigation.

Pardoned the Poisoner

A Brahmin gave poison to Swamiji in a betel leaf; the Swami performed *neoli*, a yogic process, and got rid of the poison. Tehsildar Syed Muhammad arrested the culprit, but the Swami got the culprit released. The Swami remarked: "The world is fettered by a chain forged by superstition and ignorance. I have come to snap asunder that chain and to set slaves at liberty. It is contrary to my mission to have people deprived of their freedom. When this evil-minded man does not give up his wickedness, why should I give up my goodness."

Barber's Bread

One day, a barber brought a bread for Swamiji, who accepted it. When people objected that it was a barber's bread, the Swami innocently remarked that it was wheat bread.

Seminary established at Chhalesar

At Chhalesar, a Sanskrit school was opened. Several pandits from the neighbourhood held a *shāstrārtha* with Swamiji, but were unable to make a stand and retired. Some maulvies too had discussions with Swamiji; one of them, Qazi Imdad Ali of Atroli (Dist. Aligarh), a seeker after truth, admitted the validity of Swamiji's contentions.

Visits Benares Again

Leaving Chhalesar, Swamiji came to Ramghat in May 1871, where he stopped for 21 days and studied various Shāstras. He again went to Farrukhabad, where he inspected the school previously established there. In March 1872, he went to Benares and challenged the pandits to a *shāstrārtha*, but no one had the courage to do so.

Swamiji's experience at Kumbha Fair, when he raised the banner of 'Pākhaṇḍa Khaṇḍiṇi' was disappointing, but his reform work in the rural Doab met with some success. Whatever pandits may say about the Kashi *shāstrārtha*, they were immensely impressed with his learning, for no one was prepared to accept his another challenge. The reports of the *shāstrārtha* were published in leading

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papers and this heightened the image of Dayananda. When the reformers from Calcutta and Bombay met him at Allahabad, they were impressed by his personality and ideas and urged him to visit their cities.

Once having a bath in the Ganga, Swamiji saw a crocodile near him. A man cried wildly: "A crocodile, a crocodile." Swamiji did not show any sign of fear or agitation. Quietly he said, "When I have no wish to harm it, it will not harm me."

Bihar : Foundation of a Sabha

At the invitation of the Brahmo Samaj leaders, Swamiji left Benares for Calcutta on the 16th April 1872, but it took him some 8 months to reach there, as he continued his reform work in Bihar. He spent 10 days in Mughal Sarai, 3½ months in Dumraon, a fortnight at Arrah, 1 month at Patna, a fortnight at Monghyr and 2 months in Bhagalpur. At those places, he had very few public performances and as such, most of the time was devoted to study and reflection for his mission ahead at Calcutta. Rev. Lal Behari De called on him and extolled Christianity on the ground that Christ took upon himself the sins of all mankind. The Swami remarked that Christ was a great man, but it was futile to believe that Christ relieved all men of their sins, adding that this belief would only make men more inclined to commit sin. At Dumraon, where he was the guest of the Maharaja of Dumraon, he held a discussion on Vedanta with the famous Shivite Pandit Durgadatta; on his departure the Swami refused to accept the present offered by the Prince on behalf of the Maharaja. At Arrah, Swamiji told H.W. Alexander, the District Magistrate, that the *varṇas* (castes) were based on actions and conduct and not on birth, and that in old days cooking was done by Shūdras and not by Brahmins. Swamiji, therefore, wanted the sacrament of sacred thread to be observed by all the boys and girls of all the four castes so that there was no distinction of caste; the Brahmo Samaj led by Keshub Chandra Sen also wanted abolition of caste system and it asked the members of the 'twiceborn' castes to throw away the sacred thread, which was the mark of their initiation. What a difference of approach! It was at Arrah that the Swami founded a Sabha, a society for the promotion of the Vedic Dharma, but after a couple of meetings, the Sabha ceased to exist altogether. It indicates,

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however, that the idea of founding an organization was already in Dayananda's mind even before his visit to Calcutta. At Patna, where the Swami stopped in Roshanbagh of Maharaja Bhupsingh, after listening to Swamiji's discourses, Pandit Ramjivan of the Patna College threw away his idol of Sāligrām. One evening, when it became dark, a student, Rajnath Tiwari was sent by Deputy Collector Sohanlal with milk to Swamiji; on the way he saw a snake lying on the road. On seeing Rajnath, Swamiji asked him if he had seen a snake and got frightened; an instance of Swamiji's pre-vision.

Adam and Eve as Naked

At Jamalpur Railway Station, Swamiji walked to and fro on the platform as there was an hour's interval before the train for Monghyr started. A European Engineer and his wife took offence for his loitering only in a loin cloth. At the instance of the Europeans, the Station Master requested Swamiji to take a chair, but Swamiji understood the whole matter. He asked the Station Master to tell the Sahib that Swamiji belonged to the time when Adam and Eve lived quite naked without feeling ashamed and continued pacing to and fro. On learning that the naked Faqir was no other than the great social reformer, Dayananda Saraswati, the Engineer came to the Swami and talked to him.

Further Instances of Pre-vision

At Monghyr, Swamiji was able to learn from his sense of pre-vision that one of his servants whom the people of Patna had sent with him, had gone to beg for firewood. Similarly at Bhagalpur, when Rajnath was cooking food for Swamiji, the latter told him that his father would come after half an hour to take him away; and this was what exactly happened. An Agrawal Mahajan began sending provisions for Swamiji; the Swamiji accepted the provisions for two days, but on the third, he refused to accept provisions, saying that he was no God and could not grant a son to the Mahajan; it was discovered later that the Mahajan had no son.

Swamiji discussed Nyaya Shastra for four hours with the four pandits sent by the Maharaja of Burdwan. Too, he debated the nature of God with European and Indian clergymen, the castes and interdining with the local Brahmos, as also discussed

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religious matters with maulvies. A Brahmin, converted to Christianity, began to weep and sorrowfully said that if he had met a religious teacher like Swamiji before, he would not have become a Christian. A learned Muslim hesitated to enter Swamiji's room, where food was placed, but Swamiji asked him to come in as his entry would not pollute the food. Seeing at a fair that the people gave away their daughters as gifts to the Pandās, Swamiji was so overwhelmed with grief that he did not think of food and it remained untouched in his room.

Calcutta : the Broadening of Horizons

Swamiji reached Calcutta on the 15th December, 1872, and was received by Brāhmo Samaj leaders including Barrister Chandrashekhar Sen, Satyavrata Samashrami, Barrister W.C. Bonnerjee and was accommodated in the Pramodkanan garden of Raja Saurendramohan Tagore. Hemchandra Chakravarti, a preacher of the Ādi Brahmo Samaj, became the Swami's personal pupil in Calcutta and his diary has shed quite a good light on the range of Swamiji's visitors as also the nature of their talks. Before delivering any public lectures at Calcutta, Swamiji sniffed the air of Calcutta and acclimatized himself fully with it, for his lectures started long after his arrival. In the first seven weeks, he met a number of people in private discussions and visited institutions. In early February, he left Calcutta and spent three weeks in isolation, reflecting on what he had seen; it is said that during this time he dictated his autobiography which eventually appeared as *Yogi kā Atmacharitra*. He met Rajnarayan Bose, the maternal grandfather of Yogi Aurobindo, who was leading a newly-emerging movement of proud Hindu nationalism against the inroads of westernization. He presented a copy of his lecture: 'The Superiority of Hinduism' to Swamiji, to which his reaction was that the Shāstras of the pre-Mahābhārata period only should be cited as authorities and not the Puranas and Tantras. According to Bose, Hinduism was like an ocean containing gems; whereas other religions, like Christianity, Islam and Buddhism were derived from a historical figure. The other personalities, whom the Swami met were: the political thinker Akshaychandra Sarkar, the historian Rajnikant Gupta, and the educator and journalist Bhudev Mukhopadhyay, all imbued with the spirit of Hindu revival. This contact must have strengthened Swamiji's

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belief in the superiority of Hinduism in relation to Islam, Christianity, Buddhism, etc. On the occasion of the anniversary of the Brahmo Samaj, Swamiji, on invitation, went to the residence of Maharshi Debendranath Tagore, who received Swamiji with reverence. He asked Swamiji to stay with him, to which Swamiji replied that his rule was not to stay at the residence of a house-holder. Debendranath, however, had detailed two of his sons, Dwijendranath Tagore and Hemendranath Tagore to look after Swamiji's comforts. During this time, Debendranath Tagore's *Brahmo Dharma* was read to the Swami, and it is reported that Swamiji's reaction was that it should have been called 'Discourses upon the Upanishads', for the work contained a compilation of those passages from the Upanishads, etc., which agreed with Tagore's own views. Jordens has ably demonstrated the similarity of the contents of the *Brahmo Dharma* and the first *Satyārth Prakāsh*; while it is admitted that great men think alike and as the sources of these great works were the same, Swamiji was a dynamic personality and if he found anything new in the *Brahmo Dharma*, he must have clarified his own ideas, if any clarification was warranted. Some of the Brahmo Samaj leaders wanted to win Swamiji's co-operation in their movement, but he could not give up his faith in the infallibility of the Vedas and the doctrine of transmigration of souls, the two cardinal principles, which differentiated the Arya Samaj from the Brahmo Samaj. Another very influential personality, who met Swamiji and would have discussed with him questions of morality, was Akshayakumar Datta, hailed as the 'first moral teacher' of Bengal, whose *Dharmanīti* was a remarkable treatise on ethics, dealing extensively with the family, education, and the state, in a stringently logical fashion. The book vehemently attacked the current social evils of early marriage, polygamy, oppression of widows, etc. Akshaykumar's ideas on education were also highly advanced for his age, as was his conception of the duties of the government. Swamiji naturally would have felt great affinity with him. Another eminent man, who met Swamiji was Babu Keshub Chandra Sen (1838-84). It is said that at his first interview with Swamiji, Keshub Babu after a long talk without telling Swamiji who he was, asked Swamiji: "Have you met Babu Keshub Chandra Sen?" Swamiji replied, "Yes." Keshub Babu then asked how could have Dayananda met Keshub Babu, when he was not in

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Calcutta, at which Swamiji said, "You are Babu Keshub Chandra Sen." Keshub Babu was surprised and asked Swamiji how he could recognise him. Swamiji said the conversation that he had with him, could not have taken place with anybody else. Keshub Babu said that there were three great religions: Christianity, Islam and the Vedic and asked which of them should be taken as the true religion. Swamiji gave six reasons for the acceptance of the Vedic religion, one of which was both the *Bible* and the *Koran* contain stories and disputes but there were no such things in the Vedas. Keshub Babu also discussed with Swamiji whether non-dualism was sanctioned by the Vedas. When Keshub Babu expressed his regret that Dayananda did not know English, since if he had done so, he could have become his companion on his next visit to Britain, Dayananda retorted that it was a greater pity that the leader of the Brahmo Samaj knew no Sanskrit and spoke in a language most Indians could not understand. It was Keshub Babu, who advised Swamiji to give his lectures in Hindi, for when he spoke in Sanskrit, the interpreters did not interpret him faithfully, and moreover in Hindi, it would be possible to reach a greater number of people. Swamiji readily accepted this advice. An incident in Calcutta provided another strong argument for changing to Hindi. The *Indian Mirror* of 22nd February, 1873, reported that: "After the lecture, Pandit Maheschandra Nyayaratna translated it into Bengali, but he did not translate correctly, because he said things which the Swami had not said. The students of Sanskrit College objected to the Pandit's translation." Hitherto, Dayananda was content to use Sanskrit, the *lingua franca* of all pandits, but in Calcutta he met ardent promoters of the vernaculars versus English in Rajnikanta Gupta, Jayakrishna Mukhopadhyay, Rajnarayan Bose, Bhudev Mukhopadhyay, and Rajendralal Mitra. In fact, the latter two became leaders of the nineteenth century movement for the adoption of Hindi as a national language. They were probably the first people to suggest to the Swami the cause which he was to espouse so enthusiastically in later years. Earlier, Raja Ram Mohun Roy favoured Hindi to be the *lingua franca* for the whole of India and started a paper *Bangadūta* in Hindi as also translated the commentary on the *Vedāntasūtras* into that language. Both Keshub Babu and Ishwarchandra Vidyasagar advised Swamiji to cover his nakedness, as it would be shocking to the audiences and the

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gatherings he would attend. Dayananda adopted this suggestion immediately. Later on, in Kanpur, he himself gave as the reason for covering his body that his contact with all kinds of people, and especially the presence of ladies at meetings and lectures and during visits to homes, necessitated it to avoid giving offence.

While in P.C. Mozoomdar, Dayananda met an ardent admirer of Keshub, a promoter of the 'Keshub-cult', he also met Dwarkanath Gangoli, who was to become a leader of the break-away Sādhāran Brāhmo Samaj. The break-up group was dissatisfied with Keshub's autocratic ways and his theory that he was an inspired man. In fact, Dayananda spoke against the Theory of Inspiration in a public lecture and he must have realized that Keshub's assumption of the role of an infallible *guru* was one of the main reasons for the internal dissension in the Brāhmo Samaj; it would be noticed later that at Bombay and Lahore, Swamiji agreed to become only an ordinary member of the Arya Samaj.

At Calcutta, Swamiji met Ishwarchandra Vidyasagar, who had established twenty model schools and thirty-five girls' schools, had started his own Sanskrit Press, had published no less than 20 books and edited ten Sanskrit texts. His conversations with Swamiji focused on the problems of women and of education. He got the Widow Remarriage Bill passed, and was waging a battle against the polygamy of *kulinism*, where one man could have even 60 wives. One of Vidyasagar's most eminent supporters was Raja Jayakrishna Mukhopadhyay, who also met Swamiji. The Raja's achievements in Uttarpara in the field of social services had become legendary: he had founded a High School, a Charitable Dispensary, a Popular Library, and no less than 30 schools.

The Swāmi's interest in scholarly matters led him to visit the Asiatic Society; he bought some Vedic and Upanishadic texts and had a talk with Pratapchandra Ghosh, a scholarly historian of renown. He also discussed ancient history with R.C. Dutt, the civil servant, who was to make a name for himself as a Sanskritist and historian. His conversations with Rajendra Lal Mitra, the eminent scholar, who had edited numerous works for the *Bibliotheca Indica* series, with Rajnikanta Gupta, and A.K. Datta, opened Swamiji's eyes to a world of historical scholarship.

One of the Swami's prime motives for his visit to Calcutta was to investigate the possibility of founding a Vedic school, for which

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he had a talk with Debendranath Tagore at Allahabad. It was on 8th January, 1873, at the residence of Rajendranath Mallik, in the presence of Ishwarchandra Vidyasagar, Maharaja Yatindramohan Tagore, Jayakrishna Mukhopadhyay, Keshub Chandra Sen, etc., that Swamiji proposed that a Vedic school be established, a proposal which everyone supported. Though Swamiji's plan for the establishment of such a school did not arouse the Calcuttans, yet it left its impact, for it might be noted that the original name of Vishwabharati, Shantiniketan, was Brahmacharya Ashram and that at the instance of Swamiji, a priest was appointed to perform *havan* daily. Swamiji also held at his residence a conference with a view to bringing about the unity of the then reformers so that a united effort could bring good results.

Among the other prominent personages, who met Swamiji, were: Ramakrishna Paramhamsa (Swami Vivekananda, then Narendranath, was born in 1863 and was a boy of 10 years then and had also not come into contact with Ramakrishna Paramhamsa), but neither man made any great impression on the other; A.C. Sarkar, an advanced political thinker, for whom the four bonds of nationality were: territory, language, religion and dress; Kristodas Pal and Yatindramohan Tagore, both members of the Bengal Legislative Council; the great barrister, W.C. Bonnerjee, who became President of the first Session of the Indian National Congress in Bombay in 1885 and Dr. Mahendralal Sarkar, a scientist. It was almost a galaxy of eminent personages whom Swamiji met, the like of which he had never met before at one place. The impact on Dayananda was certain. While his contact with the western-educated urban intelligentsia had only strengthened his faith in his basic convictions, he saw new possibilities of religious and social reform work in an organized manner. Hitherto Swamiji's interest was limited to teaching of Sanskrit, but he began to weigh the prospects of universal education; he also reflected on the functions and responsibilities of the State. Swamiji had seen that Keshub's influence was due to his lectures and publications and he, therefore, employed those powerful organs in the time ahead. He had seen at close quarters the impressive organization of Keshub's Samaj and this aspect must have struck Swamiji; in turn we find that Keshub, who was initially inclined towards Christianity, later on turned towards asceticism and Yoga, also due to the impact of

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Swamiji.

Apart from Swamiji's contact with western-educated elite, he had discussions with Satyavrata Samashrami, an eminent Vedic scholar, who was present at the Kashi Shāstrārtha; with the renowned Ayurvedic physician Gangadhar Kaviraj, a strong opponent of Vidyasagar, and with Maheshchandra Nyayaratna, the Principal of Sanskrit College. At Hooghly, he had a *shāstrārtha* with Taracharan Tarkaratna, the Rajpandit of the Maharaja of Benares on the subject of idol-worship. This time he (one of the pandits at Kashi Shāstrārtha) admitted his defeat and said that if he had told the truth, he would lose his livelihood, for the Maharaja of Benares would dismiss him. He could not afford to speak the truth as Swamiji did; for this he was rediculed by everyone.

Replying to a question of Hemchandra Chakravarti, Swamiji said that had the author of Sānkhya been an atheist, he could not have believed in rebirth, the Vedas and the existence of soul. He added that there was no conflict between the six darshanas: the Nyaya darshana dealt with the subject of atoms, the Pūrvamīmāṁsā with conduct, the Sānkhya with combination of the elements, the Yoga with Jñāna, true knowledge, the Vaisheṣhika with Time and the Vedānta darshana with the subject of God. In Calcutta, when Swamiji had delivered a lecture on Brahmacharya, Aswinikumar Datta, who later on achieved great fame during the Swadeshi Movement, met Swamiji at his camp and asked whether Swamiji ever had any sexual urge in him. After remaining for half an hour in Samādhi, Swamiji replied that he had scanned his whole life but found nothing of the kind, simply because he always kept himself occupied with one work or the other.

A perusal of the comments of the leading Papers of the day will subscribe to the impact that Swamiji had on the audience and general public of Calcutta. *The Amrit Bazar Patrika* remarked that when Swamiji came to Calcutta, there was a stir in society: the old and the young, all men and women became interested. The Editor added that he had never before heard such simple and sweet Sanskrit and such liberal teachings from a Hindu sannyasi, ignorant of English. On Swamiji's visit to Calcutta, the organ of the Brāhmo Samaj wrote:

> "The well-known Swami Dayananda Saraswati has come to Calcutta. He is a master of the Hindu Shāstras. He is against

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idol-worship and condemns non-duality, and believes in God, Who is formless. He believes Saṁhitās only to be Vedas and Revelation. He approves of widow remarriage and denounces child marriage. He does not believe in the caste system but believes in Varṇāshram, according to one's actions and conduct. He believes in rebirth and when he does not know a thing, he plainly says that he does not know it. He is very learned and courteous and is a man of high character but is a strong opponent of idol-worship. Sanskrit has become his mother tongue. People come back delighted after talking to him."

This was the initial reaction of people on arrival of Dayananda and is a statement of his views on widow-remarriage and child marriage.

The *Dharmatattva* in its issue of Chaitra 1 of 1794 Shak Era under the heading: "Dayananda Saraswati", wrote :

"He has given three lectures in Calcutta, one on Dharma, the second on God and the third on the Duties of Man. It is amazing to see how clearly he explains difficult subjects. He preaches that salvation is possible only by worshipping God, Who is pure intelligence and without a body, that worship consists in purity of mind, control of organs, concentration, love, prayer and meditation on divine qualities. He says that no inhabitant of India should be called a Hindu, that an ignorant Brahmin should be made a Shūdra, and a Shūdra, who is learned, well-behaved and religious should be made a Brahmin. Both men and women should be taught Language, Grammar, Dharmashāstras, Vedas, Science and Philosophy. Women should receive special education in Chemistry, Music and Medical Science; they should know what foods promote health, strength and vigour. He condemns child marriage as the root of the most of the evils. A girl should be educated and married at the age of twenty. If a widow wants to remarry, she should be allowed to do so. According to his opinion, there is no particular difference between the householder and the sannyasi. He condemns Sayana's commentary on the Vedas. He says that it is due to ignorance that the terms, Indra, Agni, Varuna are interpreted as gods. Indra really means all powerful; Agni means worshipful; Varuna means best. God alone is all

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powerful, worthy of worship and best. Dayananda speaks in such a way that all become silent. The Puranas and similar other books are unacceptable. Dayananda does not give lectures only. One sees in him, heroism, greatness, dignity and high motives. He spends five or six hours every day in meditation and communion with God. He has perfect self-control. He spends the day in prayers, study, exercise and giving religious discourses. He believes implicitly in the Vedas and rebirth. May God fulfil his wishes. Through him the Hindu race will be regenerated."

Similarly other Papers paid tributes to Swamiji.

Max Mueller in the Garb of a Sannyasi

Swamiji went to Navadvip to meet its famous Navya Nyaya Pandits. Keshub Babu, who had brought the Swami there, soon left, before the discussion was over, for he felt bored to distraction. The Swami was never enamoured of the skill of logic, for he used to refer to the language of the logicians as a *kāk-bhāshā*, a language of crows, which no one else could understand. Swamiji, however, delivered several lectures there. When Swamiji reached Navadvip, seeing his white complexion and his Sanskrit scholarship, a rumour spread out that in order to convert Indians to Christianity, Max Mueller in the garb of a sannyasi had been brought to India. The Pandits used to attend Swamiji's lectures for fear of the British Government, but it was later on that the truth was discovered. Here it was a question of white complexion, but Swamiji almost everywhere was charged to be a Christian in disguise or an agent of the British Government. Swamiji, however, unmindful of the charge, continued his mission unabated.

The first time Swamiji spoke, three weeks after his arrival in Calcutta, was to a select group at Keshub Chandra Sen's Lily Cottage. His public lectures, ten in all, were a grand success, although they were delivered in his usual simple Sanskrit and lasted for up to three hours. They were attended by all the prominent men of Calcutta. The best sources for the content of his lectures are the articles published in the *Dharmatattva*, which voiced the general astonishment of the Calcutta thus: "Though he is a complete stranger to western science, his discourses on all subjects are so excellent that people are struck dumb."

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After conquering the hearts of the people of Calcutta, Swamiji left Calcutta after 3½ months on 1st April, 1873, and came to Hooghly, where Rev. Lal Behari De, the Principal of the Hooghly College, who was a learned man of repute, discussed the Varṇāshram and accepted Swamiji's contentions. Swamiji delivered a public lecture in the garden of Brindaban Babu, at which all the respectable, educated and prominent people of Hooghly were present. Akshaykumar Ghose, who was one of the founders of modern Bengali literature, highly appreciated Swamiji's lecture. There was held a *shāstrārtha* with Taracharan Tarkaratna, mentioned earlier. From Hooghly, Swamiji went to Burdwan, where the Maharaja of Burdwan made arrangements for his boarding. Manmathnath Chowdhary, who had been greatly impressed by Swamiji's discourses at Calcutta and who had come with him to Hooghly and was present with Swamiji throughout his stay there and then went with him, to Burdwan, was highly impressed and wrote: "I say that if ever a man was born with perfect independence of character, it was Swami Dayananda Saraswati. If anyone treated others, high or low, in the same way it was he. He did not even show what special treatment of any particular man was. I saw Rajas and Maharajas come to him but the Swami treated them just like other men. In no way did he show them special respect. . . ."

Return to the United Provinces

Swamiji returned to the United Provinces after a stay of 15 months in Bihar and Bengal; on his return journey at Bhagalpur and Patna, he delivered lectures and challenged pandits for *shāstrārthas*; at Chhapra some pandits and at Arrah, Pandit Rudradutt tried to hold *shāstrārthas* but they could not stand before him. At Mirzapur, he opened a new Sanskrit school and closed the earlier one. A new school was established at Benares. On arrival at Kanpur, via Allahabad, he delivered lectures where some Europeans were also present. Hemchandra Chakravarti, who had begun studying Upanishads with Swamiji in Calcutta, came to Kanpur to continue his studies. He described Swamiji's daily life as: "Whenever I woke up at night, I saw Swamiji in deep meditation. In the depth of winter, Swamiji did not put on any clothes. If any one gave him warm clothing, he gave it away either to the Brahmachari with him or to some poor people." At Lucknow, it was declared

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that Swamiji had been vanquished in the *shāstrārtha* held with Pandit Gangadhar, but Babu Kedarnath Chattopadhyay, who was present at the *shāstrārtha*, said that the Pandit had lost the debate. *The Friends of India*, writing about the Swami's visit to Lucknow, made a note that the Swami had given several public lectures on various subjects, one of the subjects being, "The Past, Present and the Future of Āryāvarta." On 19th November, 1873, Swamiji reached Farrukhabad, where he had a meeting with Mr. Kempson, the Director of Public Instruction, and with Mr Muir, the Lieutenant-Governor of the North-Western Provinces and asked the latter if he would use his influence in promoting ban on cow-slaughter when he became a member of the India Council in London. Pandit Vishveshwardayal Shastri met Swamiji at midnight, when Swamiji's samādhi was over, and asked if Jesus Christ was the Son of God. On Swamiji's denouncing this belief, the Pandit said that his visit was to find out the truth of Swamiji being a Christian.

Procession on Elephant

After visiting Kasgunj, Chhalesar, Swamiji reached Aligarh on December 26, 1873, where he was seated on an elephant while Thakur Mukandsingh and about twenty other Rajputs were on horse back. Raja Jaikishendas showed hospitality to Swamiji and requested him to embody his teachings in a book form. There Swamiji's lectures were attended by all prominent people.

Syed Ahmad Khan Met Swamiji

Syed Ahmad Khan (later on Sir) came to meet Swamiji and had a talk about the purification of air by *havan*. When Syed Ahmad called on him, there were no chairs. Swamiji said that he would be inconvenienced by sitting on the floor. Syed Ahmad's answer was worthy of him: "I am proud to sit on the floor with a saint."

After a month, Swamiji reached Hāthras and as he denounced idol-worship, *shrāddha*, etc., the Brahmins tried to create disturbances in his lectures. He came to Mathura at the end of January 1874, a city, where 14 years before, he wandered about the streets to find some one to give him food and accommodation, while he pursued his studies.

Challenge to Rangacharya

From Mathura, Swamiji went to Brindāban, where he delivered

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several lectures and challenged the famous Rangacharya, the chief priest, for a *shāstrārtha*, which he avoided by being conveniently unwell. Rangacharya is said to have told one of his adherents that a debate was quite undesirable, for if Dayananda was defeated, he was a sadhu and would lose nothing, while if he, Rangacharya, was defeated, all his position and prestige would be lost.

Incidents at Mathura

At Mathura, a butcher and a wine seller, asked Swamiji to pay the price of meat and wine, which had been supplied to him. After the lecture, Swamiji took the head of the butcher in one hand and that of the wine seller in the other and said: "Now tell me what amount is payable by me." When they felt that Swamiji was going to strike their heads together, they requested him to pardon them and gave out the names of the people, who had sent them on the dirty mission.

A dancing girl was sent to entice Swamiji; she saw him in meditation and was moved to offer him her gold ornaments. He did not want them and asked her to go and sin no more.

The Chaubes tried to assault Swamiji, but at the intervention of Deputy Collector Devi Prashad, they slipped away.

The First Satyarth Prakash

After visiting Mursan at the request of Raja Tikamsingh, Swamiji reached Allahabad and then Benares. It was at Benares, that Swamiji delivered his lecture for the first time in Hindi. When asked for the reason of change from Sanskrit to Hindi, Swamiji replied that pandits misinterpreted his discourses. The Pāṭhshālā established earlier, was shifted to Dashashvamedha Ghat. Raja Jaikishendas, who was then Deputy Collector of Benares, again requested Swamiji to embody his teachings in a book form; at his suggestion, Swamiji dictated his teachings in June 1874, what eventually appeared as *Satyārth Prakāsh*, the following year. Swamiji dictated his material in Sanskrit to the Pandits who then translated it into Hindi. As Swamiji did not correct the proofs, it made it possible for the Pandits to slip into the book certain statements, which Swamiji would not have approved of. The Volume, running into 407 closely printed pages, was published in 1875 at the Star Press in Benares; the last two chapters on Christianity

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and Islam respectively, actually written by Swamiji, could not be included as it would have caused delay in publication. While Swamiji wanted to protect the Hindus from severe Christian and Muslim attacks on them, he was anxious for the redemption of the Christians and Muslims just as he was anxious to redeem the Hindus; and he told them as he told the Hindus that they were worshipping wrong gods. Moreover, he criticised only, whether in Hinduism, Christianity, Islam or any other religion, the superstitions and the irrational element prevalent in them; it was in their own benefit. As it was Swamiji's first major publication and he did not know Hindi and thus depended upon the Pandits, many imperfections were naturally there, which were later on corrected in the revised edition of 1884, which is only regarded as authoritative in the Arya Samaj circles. It is noteworthy that Swamiji in the *Satyārth Prakāsh*, published in 1875, denounced the Salt Tax, thus anticipating by 55 years, the action of Mahatma Gandhi, whose violation of the salt law began with the famous Dandi March in 1930.

At Benares, Swamiji delivered a lecture at the bungalow of (Sir) Syed Ahmad Khan, who was Sub-Judge at Benares in those days; he arranged a meeting between Mr. Shakespeare, the Collector of Benares and Swamiji.

On Max Mueller's Commentary

After a month in Benares, during which he dictated the *Satyārth Prakāsh*, Swamiji reached Allahabad, where, according to his custom, he challenged anyone for a *shāstrārtha*. One day, Kashinath Shastri, Professor of Sanskrit at Muir Central College, accompanied by his pupils and a Mahratta Christian, Nilakantha Goreh, came to Swamiji and relying on Max Mueller's commentary on the Vedas said that though the Vedas do not enjoin idol-worship, they support of Agni and other material objects as gods. Swamiji replied that this was wrong and that Max Mueller, being a Christian, was not a disinterested interpreter of the Vedas. Equally erroneous is the opinion of many Europeans, who say that the Aryas were originally worshippers of physical devatas, and that in the course of long ages, they gradually advanced to a knowledge that God alone was deserving of worship. The truth is that Aryas have been worshipping God since the beginning. Dayanand's condemnation of Max Mueller's commentary is also

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supported by the following event.

Several years after Dayananda's death, arrangements were made for a Russian edition resembling that of Max Mueller's *Sacred Books of the East*. The Russian edition was to include the Vedas and the Upanishads. The editor of the series: a Russian scholar: P.A. Boulanger expressed dissatisfaction with Max Mueller's rendering of the Vedas in the following words :

> "I find, unfortunately, that if the Russian public is to make its acquaintance with the Vedas through Max Mueller's translations, the interest of the public will not be aroused in the Vedas. What struck me in Max Mueller's translation was a lot of absurdities, obscene passages, and a lot of what is not lucid .... As far as I can grasp the teaching of the Vedas, it is so sublime that I would look upon it as a crime on my part if the Russian public become acquainted with it through the medium of a confused and distorted translation, thus not deriving for its soul that benefit which this teaching should give to the people."

Denunciation of Christianity and Islam

Pointing out the story in the *Old Testament* that the people of Babylon began to build a tower to reach Heaven, but God fearing that they would ascend to Heaven, created differences of speech among them, Swamiji said how ignorant those people were that they thought that the sky was some material place to which they could go, and adding that it was a ludicrous thing to believe that God got frightened when the tower was built. Swamiji added that while Muslims had destroyed the small idols of others, they themselves have continued to worship the black stone, fixed in Mecca, where people from all parts of the world go and worship it. Swamiji wanted his followers to cultivate a militant spirit so that they could stand against the onslaughts of Christianity and Islam, to which they were repeatedly subjected. Not only this, his aim had been to inject into Hinduism a self-confidence and aggressive spirit that it had lacked before.

Carriage Worked by Machinery

During one of the lectures, Swamiji said that Raja Nala used a

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carriage worked by machinery, when he took Maharaja Rituparna to the swayaṁvara of Damayanti. He often expressed a wish that the country might become full of industrial plants.

On Being Called an Avatar and on Yogic Feats

Swamiji deprecated being called Guru or spoken of as an Avatār. He said, "Follow the system laid down by Rishis; what good would it do to you to look upon me as your Guru?" One day, on looking into the room through the space between the planks of the door, Thakurprasad, who used to bring food for Swamiji, saw Swamiji's body slowly rise from the ground and remain unsupported in space. Once, when Swamiji came out of the room after finishing his meditations, he said that a man would come there and they would witness something extraordinary. The man came and offered some sweets to Swamiji to eat; Swamiji asked him also to partake a little, at which he began to tremble, for the sweets were poisoned. Lala Sunderlal wanted to call for the police. Swamiji said, "Look at the man's face. He is half-dead already. That's sufficient punishment for him." Then, turning to the culprit, he asked him to go and sin no more.

Moksha for All

One day, an aged Mahatma, who lived on the banks of the Ganga, told Swamiji that if he did not bother himself with doing good to others, he would obtain Moksha in this birth. Swamiji replied, "I am not anxious about my salvation: I am particularly anxious for the salvation of those lakhs of people who are poor, weak and suffering. I do not mind if I may have to take birth several times. I will attain salvation when these people will attain it."

After delivering a few lectures at Jubbulpur in October, 1874, where he was also photographed, Swamiji went to Nāsik, where he stayed at the residence of Baijabai, who was connected with the family of the Maharaja of Holkar. Swamiji said that if during his exile, Shri Ramachandra stopped at Nasik, it was no reason to hold the place as sacred. The *Induprakāsh*, Bombay commented on the pandits not agreeing to a *shāstrārtha* with Swamiji:

> "Our Shastris are neither seekers of truth nor willing to accept it. It is, therefore, not surprising that they avoided a

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shāstrārtha with Swamiji. Their shortsightedness and contemptible silence only showed that they disliked Swami Dayananda's beliefs and reformed views. Swamiji's mental powers are extraordinary and his speeches are very impressive: his memory is unfailing. In his work of reform, he always relies on the sacred books of the Hindus and makes good use of his profound Sanskrit scholarship. He quotes far more Veda Mantras and the various Dharmashāstras in his lectures than one will find in any treatise on the subject. It is not easy to collect them from an average good library."

But ultimately, Swamiji's lectures created a lasting impression upon the minds of the people of Nāsik and the people presented costly clothes to Swamiji in a public assembly aimdst the applause of the people.

Emissary of Nana Sahib

At the invitation of two prominent people of Bombay, Jaikishendas Jivanram and Dharmsi, who happened to be present in Benares during the *shāstrārtha* and were impressed with the great learning and moral strength of Swamiji, he reached Bombay on October 20, 1874 and stayed at Walkeshwar. A public notice was issued inviting people to talk to Swamiji on Dharma at which hundreds of people came to meet him; at the same time his opponents spread lies that he was a Government spy, a European missionary, disguised as a sannyasi to convert people to Christianity and some even alleged that he was an emissary of Nana Sahib, who had taken part in the Indian Mutiny of 1857 (cf. Har Bilas Sarda's *Life of Dayanand Saraswati*, p. 115). This revelation perhaps supports the claim of those persons, who say that Swamiji actively participated as a revolutionary in 1857 Mutiny.

As Bombay was the centre of the Vallabhacharya Sect, Swamiji came to know of the intrigues, corruption and clandestine dealings of this sect and denounced it, at which a plot was hatched to poison Swamiji through his cook, but it was revealed and could not succeed. Swamiji also published a pamphlet, *Vallabhacharya Mat Khaṇḍan*, refuting the tenets of the Vallabhacharya Sect. Swamiji denounced Vaishnavism and the Swami Narayana Sect as being against the Vedas. Some Kachhi Banias and some goondas

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tried to assault Swamiji but they failed. Swamiji delivered several lectures in Bombay, one of which was attended by eminent people including the celebrated scholar, Sir Ramakrishna Gopala Bhandarkar. It was at Bombay that Swamiji finished his *Vedantidhvānta-nivārana*, denouncing Advaita.

About one month after Swamiji's arrival in Bombay, some 60 people held several meetings about the end of November 74 and signed a petition to form a Samaj, but due to unfavourable atmosphere then, the plan was dropped for the time being. Swamiji spent some 18 months in Bombay, Gujarat and Maharashtra. In Bombay itself, he stayed on four occasions for periods, varying in length from about a month and a half to five months, and totalling about ten months altogether.

Interpretations of the Rigveda

Swamiji published the first Sūkta of *Ṛigveda* as a sample, giving two interpretations of the first *mantra* of the *Ṛigveda*: one *bhautik* (practical) and the second *paramārthik* (spiritual) in the preface to his commentary on the Vedas. Swamiji declared that he would translate all the Vedas on the lines given in the pamphlet and invited criticism.

By this time, Swamiji's reputation had crossed the seas and reached Europe. In July 1875, a man from Leipzig in Germany published an article in a Calcutta Paper in which he said: "A learned man like Dayananda ought to teach the people of Europe that the indigenous resources of India unaided by the highest European influence can produce profound scholars and men of the highest intellectual powers."

Advice to Women

From Bombay, Swamiji went to Surat in Gujarat, where Pandit Narbadashankar, an eminent Gujarati poet and Pandit Durga Ram Mehta, known as the Luther of Surat, arranged four lectures of Swamiji. While Swamiji praised Raja Ram Mohun Roy, he denounced the Vallabhacharya and Swami Narayan sects. There he was accorded a warm welcome by Mohanbābā in his Mutt, where he gave *darshan* to women disciples of the Bābā, but the Swami kept his eyes fixed on the floor and did not allow women to touch his feet. At Broach, keeping a curtain between,

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he advised women: "It is most improper for women to visit temples and go about seeing sadhus and sannyasis. The primary duty of a woman is to love and serve her husband and bring up her children in the right way."

When Thakur Umraosingh asked Swamiji to make him his disciple and give him *guru mantra*, Swamiji replied: "The Vedas are full of mantras: believe what you regard as true and give up untruth."

Shampooing the Servant

Once Swamiji asked a pupil to bring water from well, but he replied that he was a Brahmin and it was not his business to draw water. Swamiji told him that it was a pupil's duty to serve his Guru and that he, Dayananda, had even once got a beating from his Guru. Once, when Swamiji's servant got fever, Swamiji began to shampoo the servant's head.

On reaching Ahmedabad, Swamiji delivered a series of lectures, on which *The Times of India* in its issue dated 4th January, 1875, made the following comment:

> " . . . He is not only a master of the Vedas but possesses a wide knowledge of all the Hindu Shāstras and is well acquainted with the sacred books of the Jains, Christians and Muslims. His lectures are crowded and liked by the people."

On Meat Eating

It was at Rajkot, that Swamiji finished his book, *Swāmī Nārāyaṇa Mat Khaṇḍan*. While delivering a lecture at the Rajkumar College, he said that if meat could be obtained without taking life and if eating meat was free from other evils, the Arya Shāstras would not have condemned it. The sin was in taking life and not in eating meat. And if public good require taking of life, then, even the taking of life was excusable. He added that when the Aryas were clearing the jungles and establishing settlements, lions, tigers and other predatory beasts attacked them, and the deer and other animals laid waste cultivation. Then, in public interest, the Arya Rishis declared that it was allowable for Kshatriyas to hunt them, for, without that, they could not protect themselves, their property, their cultivation and their domestic animals. No sin, he said, was involved in doing one's duty. The Principal of the College presented a copy of the *Ṛigveda* to Swamiji.

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Short-lived Arya Samajes at Rajkot and Ahmedabad

It was at Rajkot that the Arya Samaj was first established on 16th January, 1875; Swamiji was photographed and several copies of his photograph were purchased by the members of the Arya Samaj. After the establishment of Arya Samaj, Swamiji framed rules and regulations and got them printed. He kept 300 copies with himself to distribute in Allahabad and Bombay and later in northern India; the remaining ones were distributed at Rajkot. The Arya Samaj, however, came to an end after 4 to 5 months, when the Maharaja Malhar Rao Gaekwar, Baroda was deposed. It is said that as Rajkot is 35 miles from Morvi, Swamiji may have gone to see his birth place, for there is a tradition among sannyasis to see once their birth place in life, after their initiation in sannyasa; Devendra Mukhopadhyaya makes a reference to this in his work. From Rajkot, Swamiji came to Ahmedabad, where also in January an Arya Samaj was established. *The Hitechhu* of 18th March, 1875, in an article on the second visit of Swamiji to Ahmedabad wrote:

> "We congratulate the people of Ahmedabad on their establishing an Arya Samaj. Thirty people have joined the Samaj, amongst whom are Rao Bahadur Gopalrao, Rao Bahadur Vechardas and Rao Sahib Mahipatram, who always participate in whatever is good for the country."

Earlier, there was a religious debate of Swamiji with Vishnu Shastri and other shastris. After the umpires had given verdict in favour of Swamiji, Rao Bahadur Gopalrao Hardeshmukh, the earliest religious reformer in Western India, popularly known as 'Lokahitwadi', presented a beautiful yellow silk dhoti to Swamiji. Gopalrao Hardeshmukh became such a greater admirer of Swamiji that when he held the appointment of Judge in Thana, he used to come to Bombay to attend the meetings of the Bombay Arya Samaj. He also wrote a short life-sketch of Swamiji in Marathi in 1884.

There, Swamiji preached one religion based on the Vedas for the entire Hindus. He also wanted to regenerate Āryāvarta, for Swamiji's prominent desire was that India should lead the world in culture. Mahadev Govind Ranade was on the same wave-length

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when he said later on:

> "I profess implicit faith in two articles of my creed. This country of ours is the true land of promise. This race of ours is the chosen race . . . . If the miraculous preservation of a few thousand jews had a purpose, this more miraculous preservation of one-fifth of the human race is not due to mere chance."

This speaks of unmistakable influence of Swamiji on Ranade.

Arya Samaj Established at Bombay

On return to Bombay, Swamiji gave his first lecture on 4th February, 1875. On February 17, some hundred people held an open meeting in Girgaon, and formed a committee to consider rules and regulations. Finally, on 10th April, 1875, the Arya Samaj of Bombay was formally inaugurated in Dr. Manikji's garden near the Prarthana Samaj Hall on Girgaon Road. Twenty-eight rules were adopted, and a committee was elected from amongst the one hundred founding members. There was also a proposal to make Swamiji the leader or the President of the Samaj, but he firmly refused the honour, for it smacked of Gurudom. He accepted, however, enrolment as an ordinary member of the Samaj and his name duly appears in its place in the alphabetically-ordered list. Swamiji agreed to be photographed, provided no copy was placed in the Arya Samaj Hall. At Bombay, Swamiji delivered many lectures. Shri Khaparde, who had the good fortune of coming into contact with him, reported that Swamiji generally sat on a grass mat of moderate dimensions and addressed very large audiences sitting in a chair and always began with "Om", etc., but when at the end of his lecture he came to Shanti! Shanti! Shanti! it was a sight for gods and sages.

Aryabhivinaya

The *Āryābhivinaya* or the Prayer Book of the Arya Samaj and recited in its meetings, was designed to cover 6 parts, giving *mantras* from all the four Vedas, but only two parts containing 108 *mantras* (53 from the *Ṛigveda*, 54 from the *Yajurveda* and one from the *Taittirīya-upaniṣhad*) with their expositions in Hindi have been printed. The *mantras* are in praise of and prayer to God in a

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deeply devotional spirit, and reveal a side of the personality of Dayananda that seldom surfaces in his other works: the man of deep devotional prayer, but the prayers never waver an inch from the doctrinal convictions of Swamiji. Inspired by similar works in use in the Brahmo and Prarthana Samajes, Swamiji wrote that the work was taken up 'on the loving request of many learned and pious persons concerned for the welfare of the people', and that its aim was 'to help the people to have the proper knowledge of and loving devotion to the Lord, so that they may know how to praise the Lord, how to pray and to worship'. He remarked that his commentary gave only one side of the mantra-interpretation: it explained the religious truths and values, but omitted the scientific truths often inherent in the same texts; the latter would be fully investigated in his *Vedabhāshya*.

Meetings with Wilson

Swamiji used to go to the seashore for his walk and sometimes used to meet and talk to Rev. H.H. Wilson, an eminent Sanskrit scholar.

Meeting with Viceroy

While Swamiji was in Bombay, His Royal Highness the Prince of Wales came to Bombay. The Viceroy, Lord Northbrook, who had come to receive the Prince, had a talk with Babu Keshub Chandra Sen about Swamiji and expressed his desire to meet Swamiji, but the latter expressed his unwillingness to go to the Viceroy's residence to see him and as such the meeting was not held. In certain biographical accounts of Swamiji, however, a meeting was said to have taken place, when Swamiji was on his tour of Calcutta in 1873. The meeting was arranged through the auspices of Lord Bishop of Calcutta, who was influenced by the vigorous speeches of Swamiji and had spoken about him to the Viceroy. The Viceroy, through the medium of an interpreter, asked Swamiji whether he wanted any police protection in view of the fact that he had created many enemies by his harsh criticism of Islam and Christianity. Swamiji replied that he feared no danger to his life under the British Rule. The Viceroy, taking it to be a compliment, remarked that if it were so, would Swamiji in his public lectures also eulogise the British Rule in India? Swamiji

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expressed his inability to carry out the suggestion and instead asserted that he preferred Swarājya to any Foreign Rule, howsoever good it might be. Thus ended abruptly the meeting and instructions were issued by the Government to keep an eye on the rebel Faqir.

When people showered abuses on Swamiji on his denouncing false beliefs, he used to say that he welcomed such abuses just as a bridegroom does when he goes to his father-in-law's house and women sing songs abusing him only to tease him in a friendly way. In his several lectures, Swamiji refuted the Advaita Vedanta doctrine and the teachings of the Prarthana Samaj.

A great *shāstrārtha* was arranged between the Swami and Kamlanayan Acharya in the Framji Cowasji Hall. A large table was placed covered with over 150 books: the Vedas, Brahmanas, Upanishads, Sūtras and various Shāstras. It was expected to be a grand occasion but the Acharya, unable to face Swamiji, simply left the hall.

On Idol-worship

When asked, Swamiji said that people did not worship idols in the Satyayuga. He said that idol-worship had been inaugurated by the Jains and Buddhists in the Kaliyuga and that when Shankaracharya condemned those faiths, their idols were hidden underground and now and then they are discovered when excavations take place.

A woman of Haryana, Māī Bhagwati, who had renounced the world when quite young, lost her faith in the Vedanta after reading the *Satyārth Prakāsh*; Swamiji asked her to propagate Arya Dharma amongst women, and she accordingly devoted her whole life to this work.

Shyamji Krishna Varma

In Bombay, Shyamji Krishna Varma, who had a special faculty for learning Sanskrit, studied *Aṣhṭādhyāyī* with Swamiji. Swamiji thought that if he were sent to England for further education, he would prove a great help in spreading the Vedic Dharma. Swamiji, therefore, introduced him to Professor Monier-Williams, who had come to Bombay. Shyamji went to England and later became Oriental Lecturer in the Balliol College, Oxford. He was called to the Bar at Oxford and on his return to India, he held important posts including the Prime Ministership of Junagarh State. He left

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for England with the intention of entering Parliament but his revolutionary activities in England threw him into hot water with the authorities there and he left London and settled in Paris. When the First World War broke out in Europe in 1914 and France and Britain became allies, he had to leave Paris as well and settled in Geneva, where he died in 1931. A great master of Vedic accent, Swamiji expected great things of Shyamji.

Poona Lectures

At the invitation of the famous social reformer and leader of Prarthana Samaj, Mahadev Govind Ranade (1842—1901), who was later on Judge of the Bombay High Court and of Mahadev Moreshwar Kunte, Swamiji went to Poona, where he invited anyone for a *shāstrārtha*, but no one came forward. As Swamiji was opposed to idol-worship, child marriages and caste distinctions, Ranade was glad to co-operate with him and offered him facilities for work in Poona. Swamiji delivered some 50 lectures in the town and the Poona cantonment: the 15 delivered in town were reported in Marathi papers; those were translated into Hindi and have been published under the title *Upadesh Manjarī*; several of those lectures are on ancient Indian history, while the last lecture is autobiographical.

There was so much opposition to Swamiji's denunciation of idols that the whole city was in commotion, for Poona, the centre of Brahmin orthodoxy, did not invite any reform. When Swamiji wanted to leave Poona, a procession was arranged in his honour, with an elephant at the head of the procession. Mahatma Jatirao Phule walked along side Ranade in the procession. The opponents also had a counter procession: they had a donkey covered with saffron cloth with an inscription: Gardhabānanda Saraswati, but the Swamiji, a great saint as he was, was calm and tranquil and did not mention the counter procession in his lecture, which was delivered at 10 P.M. Ranade knew the persons, who were at the back of the whole affair, but refrained from exposing them when they appealed to him for mercy (Bal Gangadhar Tilak was not connected with the incident, for he was then 19 years old).

Refusal of Present of Rs. 1,000

After visiting Satārā and discussing and explaining the Shāstras to those who came to see him, Swamiji returned to Poona and then

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left for Bombay where he arrived some time before the 16th of October, 1875. At Baroda, where Swamiji stayed for some months, he delivered several lectures. After a lecture on Polity was over, Sir T. Madhavarao, the Prime Minister, addressing Swamiji said that though he himself was an administrator, it became clear to him that Swamiji's knowledge of politics was hundred times greater than his own. Sir T. Madhavarao presented one thousand rupees, which Swamiji did not accept. Pandit Shankar Pandurang presented to Swamiji a copy of his translation of the Vedas based on Sayanacharya's and Max Mueller's commentaries.

Sanskaravidhi

It was at Baroda in early 1876, that Swamiji finished writing his *Sanskāravidhi*, which was published in Bombay in 1877; the work was prepared with the aim of making the sacraments easy to perform for all people, learned and uneducated. In about 200 pages, it contains the description of 16 major sacraments from among those described in the *Gṛihyasūtras*. Swamiji closely followed the most usual list by including three prenatal rites, six rites pertaining to childhood and three to studentship, and ending with marriage and the funeral ceremonies. Three chapters are devoted to topics, describing the qualifications and duties of the three stages of life, those of the householder, the hermit, and the *sannyasi*. It succeeded in providing a manual for Vedic rites. There were, however, too many long quotations from the Vedas and other works, and these were separated too far from their Hindi translations. These defects were corrected in the second edition, published by the Vedic Yantralaya, Allahabad in 1884.

Meeting with Buhler

Swamiji left for Broach via Ahmedabad and then went to Surat, where he met Dr. von Buhler, an eminent Sanskrit scholar.

Monier-Williams Attends Swamiji's Lecture and Definition of Dharma

After delivering lectures at Bulsar and Bassein Road, Swamiji reached Bombay, where one of his lectures was attended by Professor Monier-Williams. The Professor had a long talk with Swamiji in Sanskrit and while taking leave, paid homage to Swamiji's great learning and eloquence. Of his meeting with Swamiji, Monier-

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Williams writes in his *Brahmanism and Hinduism* (4th edn., 1891, pp. 529-30) :

> "Dayananda Saraswati, . . . I made his acquaintance at Bombay in 1876, and was much struck by his fine countenance and figure. There I heard him preach an eloquent discourse on the religious development of the Aryan race. He began by repeating a hymn to Varuṇa (IV.16) preceded by the syllable Om, —prolating the vowel in deep sonorus tones . . . . In one of my interviews with him, I asked him for his definition of religion, he replied in Sanskrit: "Religion (Dharmaḥ) is a true and just view (Nyāyaḥ) and the abandonment of all prejudice and partiality (Pakshapātarāhityam)— that is to say, it is an impartial inquiry into the truth by means of the senses and the two other instruments of knowledge (Pramāṇa), reason and revelation."

The Professor also invited Swamiji to Europe at the Professor's expense, but Swamiji declined the offer, saying that his first duty was towards India. Swamiji must have discussed with the Professor his own method of interpretation of the Vedas, for in his letter to Shyamji Krishna Varma in England, written in July 1880, he enquired: "What is the opinion on the Vedas of our dear friends, Professors Monier-Williams and Max Mueller?"

There was a *shāstrārtha* with Pandit Ramlal, an astrologer, but the Pandit could not prove that the idol-worship was sanctioned by the Vedas.

A correspondent wrote to a Calcutta Paper, *Bang Darshan* to say that there was a great agitation and people in large number had joined the Arya Samajes at Bombay and Poona. From Bombay, Swamiji went to Indore, where Maharaja Tukojirao paid several visits to Swamiji. The Maharaja promised to purchase fifty copies of Swamiji's *Vedabhāshya*.

At the Mouth of a Cannon

Reaching Farrukhabad, Swamiji delivered lectures on the True Aspect of Religion, Christianity, Idol-worship and Incarnations of God. Finding in a bad shape the Sanskrit school opened by him, Swamiji closed it. Rev. Lucas, who met Swamiji, asked him that in

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case he was placed at the mouth of a cannon and told that unless he bent his head to an idol, he would be blown away; what would be his answer then? Swamiji's answer was: "Blow away."

Commentary on the Vedas (Vedabhashya)

The *Satyārth Prakāsh* had already described the historical, doctrinal, and ethical aspects of Vedic life; in Bombay he added *Sanskāravidhi* for ritual and *Āryābhivinaya* for prayer, and thus provided his followers with a complete guide to leading a truly religious life. He, therefore, decided to write commentaries on the Vedas, which would give everyone access to the very sources of revelation. The publication of a full translation and commentary of the Vedas in Hindi, was to be his life's major work. As already pointed out, Swamiji considered the existing commentaries on the Vedas as wrong and Rev. Mather suggested to Swamiji to write himself a commentary on the Vedas. Swamiji had already circulated from Bombay the first Sūkta of the *Ṛigveda* as a sample, giving two interpretations and had invited criticism.

Swamiji reached Benares on 27th May, 1876, and the next five months were spent in Benares, Jaunpur, Ayodhya, Lucknow and Shahjahanpur. At Benares, the Swami was fully occupied with arrangements for the printing and publication of the first fascicules of his *Vedabhāshya*, and with the writing of the important work, the *Ṛigvedādi-bhāshya-bhūmikā* ("Introduction to the Commentary of the *Ṛig*—and other Vedas"). After delivering lectures at the places mentioned above, Swamiji reached Bareilly, where Swamiji employed Banmali, a Bengali gentleman, to teach him English, but as Swamiji had no spare time, the gentleman began to translate into Hindi Max Mueller's English rendering of the Veda mantras for Swamiji. At Moradabad, where Swamiji reached in November 1876, he delivered five or six lectures at Raja Jaikishendas's kothi. It was there that a religious debate with Rev. E.W. Parker took place, which continued for 15 days. Swamiji declared that a greater evil than idol-worship was the belief that man could get salvation through Christ. There, Swamiji refused to take food at the house of Sahu Shyam Sunder, because he was of a loose character.

Great Delhi Durbar of 1877

After writing his *Ṛigvedādi-bhāshya-bhūmikā* and visiting Karnavās and Chhalesar, the scenes of his earliest preaching, Swamiji reached Delhi in December 1876, for Lord Lytton had organized

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a magnificent Durbar in Delhi on the 1st of January, 1877 to celebrate the assumption by Queen Victoria of the title of 'Empress of India'. On the one hand, Swamiji wanted his message to reach the Maharajas and on the other, he wanted to bring together all the religious leaders and persuade them to work in unity so that the work of reform could be accelerated. With this object, he convened a meeting at his residence which was attended by Munshi Kanahiya-lal Alakhdhari from the Panjab, Babu Navinchandra Roy of the Lahore Brahmo Samaj, Babu Keshub Chandra Sen, Munshi Indramani of Moradabad, Sir Syed Ahmad Khan of Aligarh and Babu Harishchandra Chintamani of the Bombay Arya Samaj. Swamiji's proposal was premature, but his idea that the exponents of various faiths should put their heads together to evolve a formula of united activity was unique in those days. Swamiji wished that all should accept the Vedas as revelation, which, however, was not acceptable to many. At the time of Durbar, apart from minor talukdars, the Maharaja of Indore came to meet Swamiji, while the Maharaja of Kashmir was prevented by his pandits. Later on, when Swamiji was advised not to condemn idol-worship as the Maharaja of Kashmir would be displeased, Swamiji's reply was: "Shall I strive to please the Maharaja of Jammu and Kashmir or shall I strive to carry out the mandates of Ishwar—the sovereign of sovereigns—embodied in the Vedas?"

Chandapur Fair

After delivering lectures at Meerut and Saharanpur, Swamiji reached the Fair held at Chāndāpur in district Shahjahanpur, where there was a great religious debate between Muslims represented by the famous Maulana Muhammad Qasim, the founder of the Deoband School for the protection and revival of Islam; Christians represented by Rev. T.J. Scott, Rev. Noble and Rev. E.W. Parker and the Aryas represented by Swamiji and Munshi Indramani; all were accompanied by their distinguished disciples.

On the 19th March 1877, some people went to Swamiji and suggested that the Hindus and Muslims should unite to refute Christianity. Swamiji said that rather all should meet together in love to find out the truth without prejudice and without attacking anyone. Here, as elsewhere throughout life, Swamiji's concern was to find out the truth and follow it and reject untruth. After the rules

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for the *shāstrārtha* were framed, the following five subjects were selected for debate:—(1) With what material and with what object did God create the world? (2) Is God present everywhere? (3) How can God be both just and merciful? (4) On what grounds can the Veda, the *Bible* and the *Koran* be held to be God's word? (5) What is salvation and how can it be attained?

As usual, the debate ended without any final decision, each side representing its point of view, but Swamiji's arguments could not be refuted by others. Rev. Scott eventually said, "If thousand men like us combine, even then Swamiji can reply to the questions and we cannot reduce him to a position when he cannot reply. It is, therefore, useless to continue discussion on the subject further." Rev. Scott and two other missionaries came to Swamiji at night and were told by him that the doctrine of transmigration of souls was true.

Treachery of Shaktas

While at Chāndāpur, Swamiji related to Munshi Indramani the following incident of his life. When Swamiji used to go about the country by himself, he happened to meet the followers of Shākta, who treated Swamiji very well. They then entreated him to go to their temple where he was asked to bow before the idol of Durga. As he did not bend his head, the priest tried forcibly to bend his neck. Swamiji saw a powerful man with a naked sword standing near the idol, ready to strike him. Swamiji sprang up, snatched the sword from him and sent the priest reeling against the wall. As he came into the open space of the temple, the men present there armed with axes and knives attacked him at once. As the door was locked from inside, Swamiji with a spring got up the wall and jumped out and ran away. He hid himself during the day and at nightfall, he went to the village. Since then, he never trusted the Shākta people.

Rigvedadi-bhashya-bhumika

It was during this period that Swamiji published his *Ṛigvedādi-bhāshya-bhūmikā*, which was sent to the Lazarus Press at Benares in the beginning of 1877. The *Bhūmikā*, a large volume, deals specifically with the Vedas, their origin, their nature, and the rules of their interpretation; matters of theology, dharma, and worship;

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and Vedic science and technology (astronomy, mathematics, geometry, ship-building, medicine, etc.). Of the *Vedabhāshya*, the first fourteen issues were published by the Lazarus Press, Benares from 1877; the rest were published by the Vedic Yantralaya. Swamiji continued writing his Commentary on the Vedas proper.

Triumphant Tour of the Panjab

Swamiji spent only 16 months in the Panjab and was unable to pay a return visit, yet his impact there was tremendous. The Arya Samaj was founded in 1875 at Bombay, but the establishment of the Arya Samaj later on at Lahore very soon eclipsed the mother-house in Bombay and became the headquarters of the Movement. There can be several reasons for this extraordinary success, but, apart from the personal image of Swamiji, it is a fact that there is less orthodoxy in Panjab and the Panjabi mind is enterprising and receptive to new ideas. Moreover, the Hindu Khatris, who had been under domination first of the Muslims, then of the Sikhs and finally of the British, felt elated when they were reminded of their glorious Vedic past.

After leaving Chāndāpur and visiting Saharanpur, the first stop of Swamiji was at Ludhiana, where his lectures were attended by thousands of people including the Christian missionary, Rev. Wherry. Swamiji visited the township on March 31, 1877, along with Munshi Alakhdhari. A Christian magazine *Nūr Afshān* gives an account of this visit. Mr. Carr Stephen, who was then Judicial Assistant Commissioner, very much appreciated Dayananda's commentary on the Veda. Swamiji could prevent there two Hindus from becoming Christians. He also declared in unequivocal terms that neither Krishna nor Christ could be an incarnation of God or the Son of God in a specific sense. Side by side, Swamiji used to dictate his commentary on the Vedas as well. It was at the invitation of Brahmo Samaj leaders, Munshi Har Sukhraj, the proprietor of the Kohinoor Press and others, that Swamiji reached Lahore on April 19, 1877, and the first-two lectures were held in the Brahmo Samaj Mandir, but both of them proved to be against the Principles of Brahmo Samaj. Swamiji's lectures on Veda, Dharma, Havan and condemnation of idol-worship so much agitated the orthodox people that Dewan Bhagwandas asked Swamiji to leave his garden and the Swami had to go to a house given by an eminent Muslim

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doctor, Khan Bahadur Rahim Khan. As a reaction to Swamiji's lectures, the well-known Pandit Shraddharam of Phillaur and others also delivered lectures against Swamiji's views. Swamiji held discussions with several persons. On enquiry by Rev. Hooper, Swamiji explained that Ashwamedha and Gomedha yajñas do not mean sacrifice of horse or cow and that one's actions and qualities were the basis of one's caste. Swamiji advised a newly-betrothed young man to postpone his marriage till he was 30 years old; it was about that age his death took place.

Conversant with Work of European Scholars

As Swamiji was publishing a commentary on the Vedas interpreting them in accordance with the expositions of the *mantras* given by ancient rishis in old times, the members of the Arya Samaj, Lahore approached the Government of Panjab for subsidy in publication of the Veda Bhashya. In this connection, Swamiji also met the Lieutenant-Governor of the Panjab on May 14, 1877. The sample of the Bhashya was sent to five referees: R. Griffith (Principal of Benares Sanskrit College), C.H. Tawney (Principal of Calcutta Presidency College) and three Sanskrit pandits of Lahore: Guru Prasad, Hrishikesh Bhattacharya and Bhagwan Das, but as all of them were nurtured on the intellectual fare provided by Sayana, Mahidhara and Uvvata, they naturally gave opinions adverse to Swamiji's Bhāshya and as such no financial assistance could be secured. The objections raised by the above scholars came to the notice of Arya Samajists at Lahore and full and justified replies were given to all those objections. Swamiji did not claim that his commentary was the only true one, or infallible. He claimed that his own interpretation was primarily based on the pre-Mahabharata commentators, whereas other Hindu and European scholars relied on the later commentaries. Swamiji did his best to keep abreast of what European scholars were publishing and the names of Benfey, Bollenson, Bopp, Burnouf, Colebrook, Coleman, Garrett, Griffith, Langlois, Max Mueller, Roth, Schlegel, Stevenson, Tawney, Weber and Wilson are mentioned in the replies. In July 1874 at Allahabad, Swamiji was asked the meaning of the word *malechha*, at which he replied that *malechha* was one whose pronunciation is incorrect. Bopp in his *Comparative Grammar* gives the same meaning.

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It was at Lahore that the Bombay rules of the Arya Samaj were studied, chiefly by Rai Bahadur Mulraj and it was decided that there would be ten basic principles; and all practical and organizational matters would be arranged in a separate section or bye-laws. The ten principles have remained unaltered to this day, but the bye-laws were later on changed.

Escape from Death

In Panjab, Swamiji related some incidents of his life, how he escaped death. While going about from one place to another on the banks of the Ganga, he once penetrated into a thick jungle, when a tiger was seen coming from the opposite side. When the tiger came near Swamiji, it looked at him and turned into the jungle. Again, while Swamiji was living in a solitary hut, some sadhus, who were opposed to him owing to his condemnation of the life they led, one night set fire to the hut. Swamiji pushed aside the *chhappar* (roof) of the hut and escaped. Again, while Swamiji was giving a lecture at Benares, a Brahmin presented a betel leaf to him; as soon as Swamiji ate it, he realized that it contained poison. He threw out the poison by means of vomitting.

Establishment of Arya Samaj at Lahore

After hearing Swamiji's lectures for over two months, people established an Arya Samaj at Lahore. Swamiji was requested to become the patron of the Arya Samaj but Swamiji, as earlier at Bombay, refused to accept any post; he, however, agreed to become an ordinary member of it. The ten principles were later on adopted by the Lahore Arya Samaj when it held its first meeting on July 24, 1877. The principles are cosmopolitan in character and they are equally applicable to all lands and peoples of all ages.

An Avtar of God

Leading Papers wrote that Swamiji's views were more advanced even than those of the English educated people. *The Kohinoor* in its issue of 28th July, 1877, remarked: "History clearly shows that during the last twenty-five hundred years, no great leader like Dayananda has appeared after Shankaracharya to show the people the right pa'h." At Amritsar, where he reached on July 5, the people were charmed by his lectures and it was declared that he was an Avatār (Incarnation) of God. Here also, an Arya Samaj was established. One Pandit Tulsiram offered Swamiji two rupees with

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genuine love, which Swamiji accepted, while on an earlier occasion, he declined to accept rupees one thousand offered by Sir T. Madhavrao, Prime Minister of Baroda. Mr. Perkins, the Commissioner of Amritsar, during the conversation said that Hindu religion was as feeble as a thread, to which Swamiji remarked that as Hindus of all shades and opinions were there in it, it was stronger than steel. There Swamiji saved many students from conversion to Christianity.

It so happened that while Swamiji was dictating the Veda Bhāshya, he suddenly came out of his room and asked the writers to hurry up and remove the things from the room. As soon as that was done, the roof suddenly fell in. Once a primary school teacher asked his pupils to throw stones at Swamiji during his lecture and promised them the *laddus* (sweets). When the boys did so, the police brought them to Swamiji. They told the story how the teacher had promised them the sweets. Swamiji gave them the *laddus* and told them that their teacher might not give them the promised sweets and so he was giving them.

At Gurdaspur, where Swamiji reached on August 17, 1877, he delivered several lectures on God, Cow Protection, Rebirth, *Shrāddha*, Ancient Āryāvarta, Incarnations, and Duties of Arya; these were largely attended. There on August 24, was also established an Arya Samaj. It was there that the copies of *Aryoddeshya Ratnamālā*, published at Amritsar, in the second-half of 1877, were delivered to Swamiji; the *Ratnamālā* contains a hundred definitions and descriptions of key terms of Religion and Philosophy Two pandits: Lakshiram and Daulatram wanted to have a *shāstrārtha* with Swamiji but after a few questions, they were upset and angrily remarked that had there been no British Government, Swamiji's head would have been cut off. On return to Amritsar on August 26, while Rev. Foreman was talking to Swamiji, Munshi Kanahiyalal Vakil came and placed Rs. 200 before Swamiji to meet his expenses. The Munshi then left the place. Seeing the currency notes lying between Rev. Foreman and Swamiji, a rumour spread all over the town that Swamiji was receiving money from Christians, but Swamiji said that the talk of irresponsible people did not deserve attention.

Strength of Brahmacharya

At the invitation of Sardar Vikram Singh Ahluwalia and Sardar

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Suchet Singh, who had met Swamiji at the Delhi Durbar, Swamiji reached Jullundur on September 13, where he delivered no less than 35 lectures at Suchet Singh's kothi. In the presence of Vikram Singh, who used to keep a prostitute, Swamiji said, "He, who being a Raja, keeps a prostitute, is himself of her caste." The Raja remarked: "You have not spared me even." Swamiji replied, "I speak truth to everyone, favouring none. This is my Dharma." One day, Vikram Singh said to Swamiji that the Shāstras say that one who observed Brahmacharya, possessed great strength and that Swamiji did not appear to possess any extraordinary strength. Swamiji kept quiet but when Vikram Singh got into his carriage drawn by two horses, Swamiji held fast one of the hind wheels of the carriage. The coachman whipped and whipped the horses but the horses could not move. On looking back, the Sardar found a wheel firmly held by Swamiji. Swamiji smiled and said that he had only shown a Brahmachari's strength. Earlier, a cart was stuck in the mud and the cartman was beating the bullocks mercilessly; Swamiji alone pulled up the cart out of the mud! Swamiji had also a discussion with Maulvi Ahmad Hasan on transmigration of souls.

Bhranti-nivarana

From Jullundur, Swamiji came to Lahore on October 17, 1877, when he stayed in Nawab Raza Ali's garden. There he cleared the doubts of a pandit and of Lord Bishop about the interpretation of *mantras*. It was there that Swamiji wrote his answer to the criticism of his Bhāshya by Pandit Maheshchandra Nyayaratna of Calcutta, later published as a pamphlet under the title *Bhrānti-nivāraṇa*. It contains a detailed analysis of the Pandit's objections in 65 pages. The principal accusation was that the Pandit was running after the European scholars. "They are not God that we should accept without examination what they have written .... Are they greater than our Aryan Rishis that we should follow them above all and dismiss our ancient true books?, remarked Swamiji.

Sitting on the Vedas

Once Swamiji had to wait for a train at Lahore station. There were several bundles of Sanskrit books, including copies of the Vedas which Swamiji carried with him. Swamiji sat on one of the bundles; one of the persons present remarked that there were copies of

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Vedas in the bundle. Swamiji said that there was no disrespect to the Vedas by sitting on a bundle of papers on which the Vedas were printed.

After attending the 14th anniversary of Lahore Brahmo Samaj, Swamiji went to Ferozepur on October 26, 1877, where he delivered 8 lectures; he then returned to Lahore. After visiting Rawalpindi, Gujarat (in Panjab) and Jhelum where Arya Samajes were established, Swamiji returned to Gujarat; it was at Jhelum that Mehta Amichand, the great musician, who had deserted his wife and kept a prostitute came under the influence of Swamiji, when the latter remarked that Amichand was a diamond but was stuck in the mud. Amichand began to lead a pure life, joined the Arya Samaj and his songs (bhajans) are sung even now. At Gujarat, Swamiji delivered several lectures and explained the Gāyatrī so nicely that Maulvi Muhammad Din was so impressed that he got up and declared that he would recite that in place of his *namāz*. At Wazirabad, where he reached on February 2, 1878, he was put up in Raja Fakharullah's garden; there he had to disperse a big violent mob with his loud shout only. He participated in a public discussion against a Christian missionary; the venue was a Church itself.

On Indigenous Industries

At Wazirabad, he asked for a knife and when a knife of foreign make was brought to him, he said that it was a pity that at Wazirabad, where cutlery was an important industry, he could not be supplied a knife of indigenous manufacture.

At Gujranwala, Rev. Mackey and other Christian missionaries--European and Indian—had a *shāstrārtha* with Swamiji and then complained that Swamiji's criticism of Christianity was very harsh. Many opponents of Swamiji ultimately became his devoted followers. Once, Swamiji declared that Harisingh Nalwā was a hero and that his bravery was due to his having kept Brahmacharya till he was twenty-four. Swamiji added that he was himself 53 years old and challenged anyone to release one's hand from his grip or to bend his arm, which he would hold stiff. There were athletes present in the audience but none dared take up the challenge. An Arya Samaj was established there and Swamiji returned to Lahore on March 31, 1878, where he stayed in the garden of Nawab Raza Ali Khan's kothi. On 11th March, 1878, Swamiji delivered a

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lecture on Islam strongly criticising it, which the Nawab heard. Someone told Swamiji that when no Hindu or Christian offered to give him a place to stay in, the Nawab accommodated him in his kothi and still he criticised Nawab's religion. Swamiji replied that he believed in the Vedas and preached its teachings. Most of Swamiji's time was taken by his *Vedabhāshya*. Swamiji reached Multan, where a Parsi offered Rs. 100, which was credited to the *Vedabhāshya* Fund. One day, a Parsi complained to Swamiji why Hindus were averse to dining with Parsis when both the Hindus and the Parsis were descendants of the same ancestors. Swamiji replied that if the Parsis cultivated good relations with the Hindus for some time, interdining would come into vogue. During a conversation, Swamiji stated that to drink a little water before attending call of nature on rising in the morning, is very useful in getting rid of heat and dryness. He denounced meat-eating and taking liquor and said that meat does not give strength and challenged any meat-eater to try his strength with him. He also said that meat-eating was against the Vedas and was harmful to one's spiritual development.

On Max Mueller

Swamiji used to say that so far as the knowledge of the Vedas goes, Professor Max Mueller was like a child and that the Professor would not leave following Sayana and Mahidhara till he gets a proper teacher. In a letter to Max Mueller, Swamiji wrote that his countrymen even called him (Dayananda) an atheist.

Swamiji stayed for 36 days at Multan from March 12 to April 16 and gave 35 lectures; an Arya Samaj was also established. On return to Lahore and then to Amritsar, Rev. Clarke invited Swamiji to dine at the same table with him. On Swamiji's enquiry, what the object of that was, Rev. Clarke said: "To promote friendship." Swamiji remarked: "Shias and Sunnis eat out of the same plate; the Russian and the English; the Protestants and the Roman Catholics eat at the same table, yet they are enemies." The Christians had invited Pandit Khadag Singh, who had been converted to Christianity 12 years back to hold a *shāstrārtha* with Swamiji, but he lost his faith in Christianity and became a follower of Swamiji. Alarmed at this, Rev. Baring invited Rev. K.M. Bannerjee, but he also could not come from Calcutta. The Nihang faction of the Sikhs was so

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much offended with Swamiji's strong criticism of some Amritsar things that some Nihangs threatened to murder him at night. People offered to stay with him at night, but he was not afraid of anybody. As Swamiji was about to leave Amritsar, some pandits offered to have a *shāstrārtha*. At the appointed place and time, Swamiji reached but the pandits took a long time to come. When, however, the pandits came, they did not accept the rules of the *shāstrārtha*. At the same time, bricks and stones began to rain; Swamiji and several others were hit. Swamiji remained calm and also pacified his followers and thus the *shāstrārtha* fell through. Swamiji remained at Amritsar from May 15 to July 11, 1878; thereafter visiting Jullundur and Ludhiana, Swamiji reached Roorkee.

Science in Ancient India

From Panjab, Swamiji came to Roorkee in mid July, 1878, where he quoted Sanskrit authorities and proved that many of the modern discoveries in science were known to the Ancient Aryas and quoted Veda mantras to show that the law of gravitation, of which Newton is supposed to be the discoverer, was fully known in ancient India. He also criticised Darwin and said: "If man descended from monkeys, how is it that process had come to an end and monkeys no longer evolve into men." Swamiji emphasised that the Vedas are books of knowledge and that Religion is in harmony with Science and Knowledge. Religion can have little value, if it cannot be presented as a Doctrine of Knowledge or a Science of Life.

Here also, Swamiji was challenged in a *shāstrārtha*, which however, did not materialize. In a lecture, Swamiji said that in old days, people in Āryāvarta observed Brahmacharya and devoted themselves to study and were physically vigorous. An Arya Samaj was established; as a matter of fact, wherever Swamiji went, after his grand success in the Panjab, Arya Samajes were established. In Aligarh, Swamiji was invited to dinner by (Sir) Syed Ahmed Khan. At the end of a very largely-attended lecture, Maulvi Fariduddin, Sub-judge at Aligarh, highly eulogised Swamiji and his work. At Meerut, where Swamiji reached on August 26, 1878, the Sanātan Dharmarakshini Sabhā, Meerut asked three questions in writing, answers to which were given by Swamiji but the Sabha did not have the courage to hold a *shāstrārtha* with him.

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Strength of Swamiji

One evening, Beniprasad athlete and others came to shampoo Swamiji. Swamiji understood their purpose and said, "Before shampooing me, I should like you to lift my legs", which Swamiji straightened on the ground. The young men tried their best but could not lift them. A banker of Meerut Cantonment engaged some *gujjars* to assault Swamiji; knowing this the Aryas of Meerut asked Swamiji to go in a closed carriage. Swamiji rejected the proposal and fearlessly walked through the lane, where the *goondas* had taken up a position. An Arya Samaj was established at Meerut on September 29, 1878.

Pushkar Fair

Reaching Delhi on the 3rd of October, 1878, Swamiji delivered lectures at Chhatta of Mohalla Shahji, where an Arya Samaj was established. Swamiji, via Ajmer, reached the Pushkar Fair, where he invited people to have their doubts removed. People flocked to listen to Swamiji's discourses. Among them was Rao Bahadursinghji Istimarardar of Masuda, who later on became a great devotee of Swamiji. To a pandit, Swamiji explained the real meaning of Sheṣha supporting Earth and said: "After Pralaya (dissolution), no one would exist but God; and God is, therefore, called Sheṣha (Remaining), for He alone remains. Sheṣha does not mean a snake." At Ajmer, where he reached on November 14, 1878, Swamiji delivered lectures on the Unity of God, the Vedas as Revelation, Vedas as containing basic principles of various sciences; on the *Bible* and the *Koran*; on *Sati* and other evil practices and on foreign travel; on birth and death, and on the prosperity and decline of the Aryas (Hindus).

Children of Children

One evening, after Swamiji's lecture was over, some twenty to twenty-five people stayed behind to get their doubts cleared. As the people came near the big massive gate of the main entrance, they found the gate shut and chained, leaving open a wicket in the gate, through which the crowd had passed out. Some 12 or 15 persons used their strength to open the gate for Swamiji, but the doors had got jammed and would not yield. At this, Swamiji advanced and asked the men to step aside. Planting one foot against the massive wooden

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gate, with one jerk, he threw open the gate, saying: "You are children of children (offspring of child marriages)."

Tribute of Rev. Dr. Husband

There was a debate with Rev. Gray and Rev. Dr. Husband, the heads of the Scottish Presbyterian Mission in Ajmer, in which were discussed Swamiji's objections to the *Bible* being accepted as Revelation. About Swamiji's lectures at Ajmer, Rev. Husband commented: "Large numbers of people attended Swamiji's lectures on the Vedas every evening. Though the Hindus were dumbfounded and the Muslims offended, yet all realized that they were in the presence of a man of extraordinary intellect, whose reasoning was cogent and whose mind was of extraordinary power. His lectures made a great impression on the people and the interest in religious matters amongst the Indians created, was such as he had never witnessed before." Maulvi Murad Ali, editor of the *Rajputana Gazette* (an Urdu Weekly) of Ajmer visited Swamiji five times and was thoroughly satisfied with the answers given to the questions put by him. Swamiji was greatly pleased with him as he was a great supporter of cow protection and gave him a copy of his (Swamiji's) photograph.

On Ancient Manuscripts

Once Swamiji showed two or three leaves of a book to the audience, and said that after a search everywhere for *Dhanurveda* (Treatise on Military Science), the two and a half leaves of that were all he could get. He added that if life was spared to him, he would publish *Dhanurveda* without fail. Swamiji deplored that most valuable books written by Rishis and learned men in old days in India had been destroyed or taken out of India.

Swamiji's lectures created great awakening at Ajmer; even women who assembled at the wells to carry water home, talked of a Pandit, who refuted all religions. At the invitation of Rao Sahib Bahadursinghji of Masuda, Swamiji went there on December 2, 1878, and delivered lectures. After visiting Nasirabad and Jaipur, where at both the places he delivered lectures, Swamiji reached Rewari on 25th December at the invitation of the premier Zamindar, Rao Yudhishthir Singh, who visited Swamiji during the Delhi Durbar and held him in great reverence. There Swamiji

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delivered several lectures, which were attended by people from far and wide.

Kumbha Fair at Hardwar

After delivering lectures at Delhi; Swamiji, via Meerut, Saharanpur, Roorkee and Jwalapur, reached Hardwar on February 27 for the Kumbha Fair of 1879. Pitching his tents at Hardwar in Moola Mistry's field on the other side of the Bucha Nala, facing the Shravanath Garden and the Chhavanī of the Nirmalās, Swamiji issued a long notice, inviting pilgrims to have talks on religious matters; people began to come in thousands to meet Swamiji, although there were people also who tried to prevent others from coming to him.

Muslims as Idol-worshippers

Replying to a question, Swamiji said that Muslims were also idol-worshippers, because they worshipped the Tur mountain, the hill containing the footprints of Adam, and kissed the Asbad stone, made Tazias and prayed to tombs to grant their prayers.

Degradation of India

Swamiji told some Europeans, who had come to his lecture, that they had come to India when India was disunited and fallen and they had not come in the days of India's prosperity. One day, Swamiji took a long sigh and said that the country had been ruined by the sighs of widows, the cries of the orphans and the slaughter of cows. It may be mentioned that in the 19th century and earlier too, there was the custom of *Satī*, there were marriages of children, long before they reached the age of puberty, and enforced widow-hood, all resulting in the sighs of widows and orphans. The Reform Movements of the 19th century: the Brāhmo Samāj, the Prārthana Samāj led by Mahadev Govind Ranade and Arya Samaj were determined to eradicate these social evils, though hallowed by a supposedly divine sanction.

While at Hardwar, a young man came to see Swamiji; he had been expelled from the Amritsar Arya Samaj, but Swamiji recommended him to be taken back as he had confessed his guilt. Three pandits from Nadia, the centre of learning in Bengal, accepted as correct Swamiji's interpretation of the Veda *mantras*. A Nirmala

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Sadhu was impertinent to Swamiji but after he had talk with Swamiji for three days, he became Swamiji's follower. At the Kumbha, the Commissioner of Meerut, with the Conservator of Forests, the Collector of Saharanpur and with other officers came to Swamiji's camp and gave orders that in case Swamiji wanted anything, it should be supplied to him at once.

On Hindi

When asked that his books should be translated into various languages of India, Swamiji replied that the whole of India should have one national language, which is Āryabhāshā (Hindi) and all people should learn it and read his books written in that language. He wanted one language common in all parts of the country and clearly said that the Āryabhāṣhā or Hindi in Devanagari script alone was such language. He, therefore, though his own mother tongue was Gujarati, wrote all his works in Hindi, spoke and delivered his lectures in Hindi and corresponded in Hindi, and made the Arya Samaj everywhere to work for the advancement of Hindi. The credit of introducing and popularising Hindi in the Panjab and in the Urdu knowing parts of the country is due to the Arya Samaj.

Refutation of Vedanta

On 5th April, 1879, a boil appeared on Swamiji's thigh and taking advantage of that, a Vedantist sadhu came to Swamiji to have a *shāstrārtha*. Replying to a question of Swamiji, the Sadhu said that the Vedanta means that the whole world including the Sun and the atoms, was nothing but an illusion, and that Brahma alone existed. Swamiji asked him if the world included the sadhu's body, his talk, his teachings, his guru, the sacred books as also his faith. On his replying 'yes', Swamiji remarked: "When you yourself admit that you, your preceptor, your faith, your teaching and your talk are all illusion, then what remains for me to discuss with you. When the Plaintiff himself disproves his case, where is the necessity for evidence?"

Advance Warning of Outbreak of Cholera

When asked by some 30 pandits of Kankhal-Hardwar for a *shāstrārtha*, Swamiji referred them to Swami Vishuddhananda, who told

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them that compared to Swami Dayananda, they were ignoramuses and declined to act as umpire. Four days before the last day of the Kumbha Fair, Swamiji told people that cholera was going to break out and advised them to leave Hardwar and he himself left for Dehradun, where he delivered some lectures. At Dehradun, two sons of a wealthy man, under the influence of Christian missionaries, were prepared to become converts, but when Swamiji cleared their doubts, they did not become Christians; their family donated the land now known as Mohan Ashram, the venue which commemorates the spot where Swamiji pitched his tent with the flag of 'Pākhaṇḍ Khaṇḍini'. It was at Dehradun that Swamiji converted a willing Muslim named Muhammad Umar to Arya Dharma and named him Alakhdhari.

Contact with Theosophists

From Dehradun, Swamiji came to Saharanpur on May 1, 1879, to meet Colonel Olcott and Madame Blavatsky, the Theosophists, who had come from America to become Swamiji's disciples. From Saharanpur, Swamiji along with the Theosophists, proceeded to Meerut; both at Saharanpur and Meerut, the Aryas did all they could to show their respect to the two visitors and provided them with every comfort. Both of them had long talks with Swamiji and in their lectures, eulogised the Vedic Dharma and condemned Christianity. Swamiji in a letter dated 7th May, 1879 wrote to B. Madholal at Dānāpur: "The two respected Americans have convinced the people here that all that is good, and all knowledge have come from the Vedas, and that all faiths opposed to the Vedas are false." The Theosophists left Meerut for Bombay on the 7th May, 1879.

After visiting Aligarh and Chhalesar, Swamiji reached Moradabad on 3rd July, 1879, where he delivered a lecture in the Cantonment at the request of Mr. Speeding, the Joint Magistrate, who paid rich tributes to Swamiji for delivering such a good lecture on politics and remarked that if the principles that Swamiji explained had been observed by all parties, the Sepoy Mutiny of 1857 would not have taken place and the troubles and sufferings that followed it would have been avoided.

No Expectation of a Long Life

An after-effect of poison, administered to Swamiji several times,

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was that he suffered from sprue and was treated by Dr. Deane, the Civil Surgeon of Moradabad. The Civil Surgeon declined to receive Rs. 200 offered to him as his fees, saying that Swamiji was working for public good. Replying to a question, Swamiji replied that he had been poisoned several times and that he got rid of the poison by having recourse to yogic practices. Still, he said, some of the poison must have remained in his blood which adversely affected his health and that he would have lived for more than hundred years, but now he did not expect that his body would last long. On asking Swamiji that he should train a capable disciple, Swamiji replied that he had established several pathshalas but they produced only Puranic pandits.

Swamiji told M. Indramani that *Namaste* is used in the Vedas and was in vogue in ancient India and added that the idea is to show respect to the man you meet. There is no occasion then for taking God's name. After establishing an Arya Samaj at Moradabad in July 1879, Swamiji reached Badaun, where he was accommodated in the garden of Sahu Gangaram.

Raksha Bandhan

About the Rakshā Bandhan festival, being celebrated then, Swamiji explained that in old days the State used to perform a big *havan* on that day and a thread was tied round the wrists of all the students studying in schools as a token of protection by State authorities.

At Bareilly, where Swamiji reached on August 14, 1879, there was a *shāstrārtha* between Swamiji and Rev. T.J. Scott, which was conducted according to rules and has been printed in a pamphlet form.

No Fear of a Sovereign

One day, while condemning the Puranas, Swamiji incidentally remarked that if a woman has five husbands, how can she be held to be chaste? The Commissioner of Bareilly, Rev. Scott and other Europeans present laughed derisively at this. Turning to Christianity, he then said that according to Christians, a virgin gave birth to a son, and the responsibility is thrown on God, Who is pure and omniscient and added that they are not ashamed to throw the blame on God. The laughter of the Europeans changed into anger.

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Swamiji continued his bitter criticism of the *Bible*, without care that the Europeans present were getting angry. Next day, the Commissioner called Lakshminarayan Khazānchi, who was Swamiji's host, and warned him that if the Swami continued bitter criticism of religions, his lectures could be stopped. The message was conveyed to Swamiji. Next day, speaking on the nature of the soul, Swamiji began to dilate on the power of Truth. He said: "People say, don't reveal the truth, the Collector Sahib will become angry, the Commissioner will be displeased, the Governor will give trouble. A universal sovereign may be present and feel offended. I shall not fail to tell the Truth and will not deviate an inch from giving expression to truth." After this, Swamiji quoted a passage from the Upanishads and explained that no weapons can pierce the soul; no fire can burn it. Then he thundered: "Show me a hero who can claim to destroy my soul. So long as such a hero does not appear, I am not prepared even to consider whether truth should be suppressed or not." This created a sensation in the Hall.

Discourse in the Church

One day, when Rev. Scott, who used to attend all Swamiji's lectures, was not present that day, Swamiji remarked that he was not to be seen. Somebody said that that day being Sunday, Rev. Scott was preaching in the church nearby. On this, Swamiji said, "Let us go to the church and hear him." Most of the people had already dispersed, but with some 300 people, Swamiji reached the church. On seeing Swamiji coming, Rev. Scott invited Swamiji to give a discourse. Swamiji from where he was standing, spoke for about twenty minutes condemning worship of man.

Swamiji reprimanded Lakshminarayan Khazānchi for keeping a prostitute; at this the Khazānchi sent away the prostitute that very evening.

Lala Munshi Ram (later Swami Shraddhananda) Met Swamiji

Lala Munshi Ram, later known as Swami Shraddhananda, was taken by his father, who was an Inspector of Police at Bareilly, to hear Swamiji's lectures. He went to Swamiji and began to reason about the existence of God. Swamiji answered all his questions and though he was silenced, he said that he could not argue further, but was not convinced of God's existence. Swamiji at that

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remarked that Munshiram would come to believe in God when God in His Grace would be pleased to instil that belief in him.

Autobiography

It was from Bareilly that Swamiji sent the first part of his autobiography for publication in the *Theosophist;* further instalments were sent and published later. The account published in the *Theosophist* is the only reliable source of information about Swamiji's early life. But he refused to make known his real name and birthplace, lest after his death, one of his relatives be set up as his successor.

Taking Away of the Vedas by Shankhasura

At Shahjahanpur, where Swamiji reached on 4th September, 1879, one Pandit Lakshman Shastri came to Swamiji for a *shāstrārtha* on idol-worship. On being asked by Swamiji to cite authority from the Vedas, the Shastri said that Shankhāsura had taken away the Vedas and as such he could not quote from them. Placing the Vedas before him, Swamiji said that after destroying the Shastri's Shankhāsura of indolence and ignorance, he had obtained the Vedas from Europe and asked him to look into them and cite his authority.

On Cow Protection

After visiting Lucknow and Kanpur, Swamiji reached Farrukhabad on 25th September, 1879, where he gave discourses. In one of his lectures on cow protection, Swamiji said that when slaughtered, its body with ten seers of grain added to it could provide food for about twenty people, but if the cow was kept alive, its milk with some rice in it would, taking the entire quantity it was capable of giving during its life, provide one meal for 20,000 people; and its kids when they become bullocks and cows, would also be useful. Cow slaughter was, therefore, he said, ruining the country. An Arya Samaj had also been established there.

Some Puranic pandits of Farrukhabad sent 25 questions to Swamiji to which he sent replies.

Personal Moksha

On being enquired about *moksha*, Swamiji replied, "What shall I do if by myself I get *moksha*. My earnest desire is that large number of people may attain salvation." This answer shows

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Swamiji's limitless love for mankind. He preferred to give up personal *mukti* and accepted sufferings and troubles of worldly life for the sake of doing good to others. One day, when Swamiji saw that a poor village woman brought the dead body of her young son to the banks of the Ganga and threw it in the river after removing the piece of cloth covering it, Swamiji was over-powered with emotion and tears came to his eyes. Once Swamiji said: "Many Dayanandas would appear in this country and it would require wisdom and carefulness to protect the Vedic Dharma through them." Once, he declined to assist in removing a small temple from the bazaar, saying he was against idol-worship and not for dismantling buildings.

On Yogic Feat

At Allahabad, where Swamiji reached on 17th October, 1879, he delivered lectures on the Creation of the World, Rebirth and *Shrāddha* and Neo-Vedantism. One Bhagwandas, who was anxious to witness Swamiji, while practising yoga, watched for an opportunity to do so. One day, he saw Swamiji while doing yogic meditation rise some six inches from the ground and stay in space without any support.

At Mirzapur, Swamiji declared that one who after receiving education, does not act according to what he has learnt, fails to repay the debt he owes to his teacher. At Dānāpur in early November 1879, when Swamiji was delivering a lecture, a Maulvi began to abuse so loudly that Swamiji was disturbed in his lecture. Inspector Gilbert stopped the Maulvi and himself sat in a chair to hear Swamiji. He was so pleased with the lecture that he began to come every day and one day he brought a priest and some European friends to the lecture.

Criticism of Christianity before General Roberts

Some people asked Swamiji not to criticise the Muslims, at which he remarked: "When Mussalmans ruled, they attacked the Hindus with the sword. Look at the injustice: people deprecate any criticism of the Muslims even by word of mouth." He stated later that one of the merits of the British rule was that no one could prevent another from exposing the untruths of other faiths and showing the merits of one's own. This was in sharp contrast to earlier Muslim rule,

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which allowed no criticism of Islam. He then related an incident that took place in Panjab. One day, while he was refuting the Christian doctrines, many European and some Indian Missionaries came to hear the lecture: among them was General Roberts, the Commander-in-Chief of India. Swamiji exerted himself fully to refute the Christian tenets and exposed the self-contradictions of the *Bible*. At the conclusion of the lecture, General Roberts advanced and shook hands with Swamiji and said that there was no doubt that he (Swamiji) was an absolutely fearless man, for, he condemned Christianity in his presence.

Somalata

Swamiji once told one Thakurdas that the Somalatā (a rare creeper mentioned in Arya medical books) grew on the other side of the Alakananda river and that there were eleven kinds of it. He deprecated plucking flowers, for on the plant, the flower would have continued to spread fragrance and purify the air and when withered its leaves could serve as manure.

One day, Mr. Jones, the owner of the house, where Swamiji stayed, came to Swamiji with some European ladies and gentlemen. In reply to a question Swamiji said that to eat or not to eat with anybody had nothing to do with religion. These things relate to the customs of the country. Mr. Jones gave up eating beef when Swamiji convinced him that it was a sin to slaughter cows which were so useful.

On Image-worship

To a question, Swamiji said that he did not believe Shri Ramachandra to be God and that the Hindus worship idols owing to ignorance, just as many Christians worship the images of Jesus and Mary. The fact is that in the beginning, the admirers and followers of great men made images to remember them; later, they began to worship them (the images).

A Rishi

In those days, Swamiji used to dictate *Vedabhāshya* and *Vedāng Prakāsh*. He always began his lectures punctually at the appointed time without waiting for the audience. One day, a gentleman told Swamiji that he (Swamiji) was a Rishi. Swamiji replied that in the

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absence of Rishis, people could call him whatever they liked, but that if he had lived during the time of Kaṇāda and other Rishis, he would with difficulty have been counted as even a man of learning.

Unity of the Rajas and the Maharajas

One night, Swamiji got up from his bed and began to walk to and fro; this awakened a servant, who asked Swamiji if he had any trouble and whether a doctor should be called. Swamiji took a long breath and said: "This disease cannot be cured by a doctor; it has originated because I have been thinking of the miserable condition of our countrymen. The Christians are doing all they can to convert the Kolis and the Bhils, depressed classes of the Hindus, and are spending money like water; while the religious leaders of the Hindus are sleeping like Kumbhakaran. I wish to bring the Rajas and the Maharajas to the right path and unite the Arya race into one whole. This anxiety is disturbing me."

At Benares, where Swamiji reached on November 19, 1879, he issued a long notice inviting the pandits to hold a *shāstrārtha*. The *Arya Mitra* of Benares stated that this notice created something like an earthquake in the city, where Colonel Olcott and Madame Blavatsky had come to see Swamiji. On the complaint of the Hindus, while Swamiji's lectures were banned, Col. Olcott was allowed to speak. After the ban was removed, Swamiji delivered 20 lectures on the roof of the Vedic Yantralaya, which was established on February 12, 1880 at Lakshmi Kund to print Swamiji's works. The proposal to establish a Press came from Arya Samaj, Moradabad, while the donations were from Farrukhabad. The last lecture was delivered on the 15th April 1880, when an Arya Samaj was established there. Several pandits of Benares used to come clandestinely and listen to Swamiji's lectures and Swamiji knew that. Swamiji was an adept at retort: when a man asked if he did not feel proud when he sat on a *gaddi* (cushion), Swamiji said that the lizard then ought to feel still more proud sitting on the ceiling of a building or on the trees. Olcott and Blavatsky showed some miracles to Swamiji which he termed as juggler's tricks. Mr. Sinnett, editor of the *Pioneer*, Allahabad met Swamiji and requested him to show his yogic feats, but Swamiji declined saying that he was against public show. Pandit Bāl Shastri

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of Benares told Pandit Ichharam that Swami Dayananda was a very learned man and could afford to condemn idol-worship, but, being a householder, it was not possible for him to do so. Pandit Bapudeva Shastri was also of the same opinion. Pandit Bhagwan Vallabha, a physician of Anupshahr, told Swamiji that he (Swamiji) suffered from sprue; Swamiji remarked that he had been poisoned by people several times and the fell disease was the result. The physician said that *Sushruta-saṁhitā*, the most important Sanskrit work on medicine, also said so. Swamiji stayed in Benares for nearly six months upto 5th May 1880, but no one came forward to challenge him in a *shāstrārtha*. Only when Swamiji was about to leave the city, Raja Shivprasad Sitarehind on advice from Swami Vishuddhaṇanda, gave a list of questions, to which Swamiji wrote replies and published them under the title of *Bhramochchhedan*.

Wider World of Hinduism

Swamiji told Pandit Rāmādhar at Lucknow that he did not want to cut himself off like the Brahmo Samaj from Hindu (Arya) society but to reform it by remaining in it. At Lucknow, Swamiji delivered several lectures on Cow Protection, True Religion and in refutation of Jainism.

Once an old beggar woman asked Swamiji for food. With great emotion, he said: "How degraded our golden land has become that a starving old woman begs food from one, who himself lives on the charity of others." At Farrukhabad, where Swamiji reached on May 20, 1880, he proved on the authority of the Brahmanas and the six Darshanas that the Vedas were Revelation and the ultimate source of all knowledge. He said that it was essential that a correct translation of the Vedas should be made, for, the translations of Mahidhara and others had spread falsehoods in the country. At Mainpuri, Swamiji replied to a question, that there was no sacred land in the world and that if one committed a sin on the Himalayas, he would have to suffer the consequences.

Tribute of Monier-Williams

Swamiji on 8th July 1880 reached Meerut, from where he wrote a letter to Shyamji Krishna Varma, who, with Swamiji's help had gone to Oxford in 1879 for higher education and from whom Swamiji expected great things. The letter was in Sanskrit but what reply

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Shyamji Krishna Varma gave to Swamiji's letter is not known, but Swamiji did receive a reply as he made a reference to that in his next letter to Shyamji. Citing this letter of Swamiji to Shyamji Krishna Varma, Professor Monier-Williams wrote a letter in October 1880, which was published in the premier literary weekly of England, the *Atheneum*, affirming that Sanskrit was a living language in India. Of Shyamji Krishna Varma and Swami Dayananda, he says in the letter: "His (Shyamji Krishna Varma's) knowledge of Sanskrit and power of speaking and writing that language were so great that the title of Pandit had already been accorded to him . . . He had advantage of the instruction of a remarkable person, who is not only profoundly versed in ancient Sanskrit Literature but is now causing considerable stir in Indian religious circles by denouncing polytheism, pantheism, and idolatry and preaching pure monotheism as the only true religion of Aryan race, founded on the Vedas. The name of this reformer is Swami Dayananda Saraswati. He is an eloquent speaker and writer of Sanskrit."

Contact with German Universities

Swamiji was in correspondence with Germany about the facilities being provided there for the study of Sanskrit; he also wanted to send some Indian youths to go to Germany to give them a grounding in scientific and technical learning. He wrote letters to Germany, replies to which were received from Dr G. Wiese of the University of Marburg in the form of several letters. Below are given excerpts from one of such letters dated 10th July 1880 from Wiesbaden:

> "Professor Ferdinand, Institute teacher of Sanskrit at the University of Marburg, wrote to me that at every German University, Sanskrit is read, sometimes by two teachers. The teachers known to him are: Albrecht Weber (Berlin), Pischel (Kiel), Jacobi (Minister), Hoefer (Greifswald), Ernst Kuhn (Minchen), Gildemeister and Aufrecht (Borin), the latter having the nominal Professorship of Sanskrit, Leomeyer (Dorpat), Stenzler (Breslan), Pott (Halle), Windisch (Leipzig), Goldschmidt (Strassburg), Benfey (Gottingen), Osthoff (Heidelberg), von Roth (Fubingen), Spiegel (Zelamgen) Delbruck

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(Iena), Nessehmann (Konigsberg). In Freiberg and Rostock, Sanskrit is certainly also read but I do not remember any names. In Giessen, Professor Vullers read Sanskrit. After his death his professorship has been left vacant. Here in Marburg, I read Sanskrit myself for two halves, sometimes also three halves, when there are students, who are particularly too eager to study. If I am not mistaken, Jolly is reading Sanskrit in Insbruck . . . . You see from it that Sanskrit is read all over Germany at every University . . . . "

Dr. Wiese then gives details in his letters about the facilities available in Germany in the art of dyeing, chemistry, watch-making, cutlery, carpentry, building, etc. Swamiji also felt the need of technical schools as a solution to unemployment.

Pandita Rama Bai

Swamiji heard of a gifted girl of 22 years living in Calcutta and invited her to Meerut; she impressed all with her eloquence in Sanskrit. Swamiji wanted that she should remain unmarried and work for the uplift of women, to which, however, she did not agree, for she was a lady with an extraordinary and romantic career. Rāma Bāi in her farewell address eulogised Swamiji's work and compared him to Bṛihaspati. After the death of her husband in Calcutta, she returned to Poona, where she established an Arya Mahilā Samaj for the uplift of women, but she was encouraged in her work not by Hindus, but by Christians. With the support of the latter, she was sent to England and America, where she stayed for three years and finally became a convert to Christianity. On return in 1889, she established Shāradā Sadan, an educational institution. In the beginning Ranade and R.G. Bhandarkar supported her in her venture, but when the girls were converted, under the garb of imparting education, to Christianity, they withdrew their support.

On Yoga

Olcott and B'avatsky were on their way to Simla, where they were going to meet the Viceroy, Lord Ripon, and prove to him that invisible souls talked to them. They had broken their journey at Meerut to see Swamiji. Olcott told Swamiji that he and

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Blavatsky could not bring themselves to believe that Shankaracharya was able to transfer his soul to the dead body of the Raja, who had died just then. Swamiji is stated to have replied that though he was not a Yogi of the first order, but was only of a middle grade, yet he could concentrate his spirit into any part of the body so that the rest of the body would appear lifeless, and that if a medium grade Yogi could do this, it was not beyond the bounds of possibility that a Yogi of the highest order could transfer his soul into another soulless body. Swamiji also said that a true Yogi could exchange thoughts with his brother Yogis at a long distance and could read the thoughts of others. But a Yogi was not a "miracleman," for Yoga is based on a study of the Laws of Nature. There, Blavatsky, said that she did not believe in God and that she and Olcott were Buddhists. Swamiji invited them for a discussion but saying there can be no debate between a guru and disciples, they left Meerut. At this, Swamiji declared that all connections between him and the Theosophical Society had come to an end.

The First Will

At Meerut, Swamiji made out a Will on 16th August 1880. By it, he established a Paropkāriṇī Sabhā, consisting of fourteen members with Rai Bahadur Sunderlal as Secretary. At Muzaffarnagar also, Swamiji delivered several lectures.

Reminiscences

People were surprised at Swamiji taking long walks in the morning. Swamiji said that when he was an Avadhoot (carefree sadhu), forty miles of walk was nothing to him. He is stated to have added that once he walked from Gangotri (source of the Ganga) to Gangasagar and that he walked from Gangotri to Rameshwaram. He was also a very fast walker. When he first came to Agra after finishing his studies with Swami Virjananda, he used now and then to go to Mathura to consult his Guru and cover the distance of 50 kilometres in a few hours. He also said that when he had no oil for his lamp, he used to read by the light of the street lamps. He said that he had braved the midday sun and passed noontime lying on burning sand for days together naked and hungry and slept in the same condition in the extreme cold of the

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Himalayas and on the banks of the Ganga.

Feats of Pre-vision

At Meerut, one day, Shivlal Rastogi, a devoted follower of Swamiji, while going to see Swamiji, saw a snake lying across his way. When he arrived at Swamiji's place, the first question Swamiji asked him was whether he met a snake on the way. When Shivlal was leaving, Swamiji asked him to take an umbrella to escape becoming wet. There were no signs of rain then, but before he reached home, a good shower had come and he was drenched to the skin.

After visiting Dehradun and Meerut, Swamiji reached Agra in November 1880, where he delivered 25 lectures; a public address was presented to Swamiji. There, he discussed religious matters with Lord Bishop of Agra.

Encounter with Radhasoamis

Some followers of the Rādhāsoamī Faith complained to Swamiji that Hindus were idol-worshippers. Swamiji told them that while Hindus held Rama and Krishna to be only incarnations of God, the Rādhāsoamīs held their Guru to be greater than even God.

Calcutta Pandit Council

Narayandas, an agent of the well-known Seth Lachhmandas of Mathura, came to Girdharlal, Agra, an Advocate, and asked him to send away Swamiji from his house as Swamiji condemned the Seth's faith. Though the Seth was a client of Girdharlal, he refused to oblige him. Narayandas, who was a follower of Vallabhacharya Sect, then went to Calcutta and convened a meeting there on 22nd January 1881 and called it "Arya Sanmārga Darshini Sabha" and invited pandits from Nadia, Bhatpara and Benares to it. It is said that Rs. 10,000 were spent on it. Narayandas's master, Seth Lachhmandas disapproved of such an unnecessary expenditure and Narayandas was cashiered. The leader of that Calcutta meeting was Pandit Maheshchandra Nyayaratna, Principal of the Sanskrit College, Calcutta. The Sabha decided that the Saṁhitās and the Brāhmaṇas were equally authoritative, that the worship of the idols and the observance of castes and going on pilgrimage was enjoined by the Shāstras and that in the Mantra *Agnimīle*, etc. Agni meant

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fire and that the Yajñas were performed to obtain salvation. A detailed account of this Sabha is given in M. Durgaprasad's *Triumph of Truth* (Lahore, 1889). These questions were, however, answered later on behalf of the Arya Samaj by Lala Saindas in a Pamphlet. Jordens in his article in this Volume has thrown light on such Councils.

Cow Protection

Gokaruṇānidhi was published at Agra, which asked for protection of cows on purely economic grounds. A fund was raised for the purpose of protecting cows; among the subscribers there were some Muslims. Swamiji wanted to abolish cow slaughter and he took steps to present a memorial signed by two or three crores of people to Her Majesty the Queen praying for the prohibition of slaughter of cows in India and lakhs of signatures had been collected, but Swamiji's untimely death put an end to this great campaign.

Swamiji was very particular about use of public money and when Munshi Bakhtawar Singh, Manager of the Vedic Yantralaya (Press) could not give proper accounts, he was dismissed.

Impressions of a Fellow-pupil

At Agra, Pandit Kalidas, Professor of Sanskrit in St. John College, was pressed by the Brahmins of the city to have a *shāstrārtha* with Swamiji, but he told them that he could not stand against Swamiji in argument. He also said that he was a fellow-pupil of Dayananda in Swami Virjananda's Pathshala and that even in those days, Dayananda's reasoning was so powerful that even Swami Virjananda was sometimes nonplussed and had to say that he would give an answer the next day. On 10 March, 1881, the Arya Samaj of Agra presented a public address to Swamiji and he left for Bharatpur.

Lekhram Met Swamiji

After visiting Bharatpur and Jaipur, Swamiji reached Ajmer on 5th May, 1881, where he delivered 26 lectures. Pandit Lekhram, a resident of Peshawar who later became known as Arya Musāfir and wrote a biography of Swami Dayananda Saraswati, and eventually met a martyr's death at the hands of a Muslim fanatic at Lahore, asked certain questions, to which Swamiji's replies were

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that the 40th chapter of *Yajurveda* proves that God and Jīvātma are two separate entities; that the followers of other faiths should certainly be converted and purified and that *vidyut* is generated by friction and that it is generated in the clouds by their friction with the air.

Yogic Power

One day, a man versed in Western Science expressed his doubts regarding the powers that Yogis weee credited with possessing. Swamiji gave reasons in support of the Yogis possessing such powers and then asked the man if he believed that he (Swamiji) was doing the great work he had undertaken, without any Yogic powers.

A Man of Word

Swamiji cared for keeping his word, even at the cost of his life. At Ajmer, he told Maulvi Imdād Husain of Ajmer that a man once came and stood behind him holding a naked sword, while Swamiji was attending the call of nature. Swamiji asked him to wait till he finished the call and then he could use his sword. The man agreed. But when Swamiji bent his head later for the blow, the man was so impressed by Swamiji's act that without uttering a word, he ran away.

Sense of Humour

Once maulvies and pandits were discussing the merits of their religions and pointing out the shortcomings in their opponents' religions. At this, Swamiji, who had been listening to the debate, pointing towards the maulvies remarked: "I will catch you by the beard" and pointing towards the Puranic pandits, he said "and you by the *choti* (tuft of hair on head), but I have neither the beard nor the *choti*, and none of you can catch me."

At Masuda

Rao Bahadursingh of Masuda, who was a devotee of Swamiji, invited him to Masuda; Swamiji reached there on 23rd June, 1881, and delivered lectures in the palace, where the people of the town assembled to hear them. At the instance of the Rao, Rev. School-bred of Nayanagar (Beawar) was invited to Masuda, but he did not have a debate with Swamiji as he had no time. The Jains invited their sadhu, Siddhakaran but on one pretext or the other, he did

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not hold a *shāstrārtha* with Swamiji. People, eighty and ninety years old, who heard those lectures, declared that they had never seen such a learned Mahatma before. What gratified the people most was that Swamiji answered in anticipation the doubts likely to arise in the minds of the people by what he said in the lectures. There, Swamiji performed two big yajñas, at which 48 persons were invested with the sacred thread. During the Mohammedan rule, some Hindus, Rawats or Mers by caste, had become Muslims in Masuda and in Marwar and were called Merats. But the Mers (Rawats), who were Hindus still gave their daughters in marriage to those converts. Swamiji told them that it was improper for Hindus to do so; then they gave up the practice. After delivering a lecture on the duties of the ruler and the ruled in the Masuda fort, Swamiji reached Beawar via Raipur. At Beawar, he held a conversation with Rev. Schoolbred and Beharilal on religious topics. Swamiji returned to Masuda on September 21, 1881 and lived in Rambagh for fifteen days.

Relation of God and Soul

From Masuda, Swamiji went to Banera in Mewar, where he replied to a number of questions. About the relation of Jīva (Atma) and Paramātmā, Swamiji replied that just as a house and space were neither one and the same, nor separate from each other, Jīva (Soul) and Brahma were pervader and pervaded: they were not the same and yet not quite separate, and that God, as He pervaded everywhere, was not quite separate from Jīva and yet the two were distinct from each other.

Meeting with Maharana Sajjansingh of Udaipur

On 26th October 1881, Swamiji went to Chitor, where the Viceroy, Lord Ripon, held a durbar for conferring the title of G.C.S.I. on the Maharana of Udaipur. Mohanlal Vishnulal Pandya had already given a copy of Swamiji's *Satyārth Prakāsh* to the Maharana, who read it with great interest and expressed a desire to meet Swamiji. After the durbar was over, the Maharana invited Swamiji one day and Swamiji gave a discourse to the Maharana on politics. The Maharana was greatly influenced and showed the Swami historical places in the Chitor Fort and then asked the Swami to accompany him to Udaipur. As Swamiji was going to Bombay, he promised

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to come to Udaipur later on. The Maharana presented rupees five hundred to Swamiji, while the Durbaries presented rupees two hundred.

Salutation to Motherhood

One day, while going for a walk with some Rajas and state officials, Swamiji saw some children playing near a temple. Among them, there was a girl four years old without any clothes on her body. Seeing her, Swamiji bent his head. On this, one of his companions remarked that though Swamiji condemned idol-worship, yet his head bent itself when he came near a temple. Raising his head, Swamiji said, "Don't you see the girl? She represents motherhood: mothers have given birth to us all."

Last Visit to Bombay

Swamiji reached Bombay on 30th December 1881 and was received at the railway station by Col. Olcott, President of the Theosophical Society and the members of the Bombay Arya Samaj. His lecture was attended by Seth Lakshmandas Khemji and His Highness the Thakur Sahib of Morvi, the State to which Swamiji belonged. In a public lecture in the Framji Cowasji Hall, Bombay in March 1882, Swamiji denounced Olcott and Blavatsky. The Theosophical leaders became so unpopular that they left Bombay and migrated to Madras.

Meaning of the word 'Mantra'

The Bombay Samachar, reporting Swamiji's lecture delivered on the 3rd June, 1882, said that according to Swamiji, the word *mantra* only meant *thinking* and that bad people deprived men and women of money in the name of *Hanumān-mantra* and *Kāli-mantra*. The ancient books nowhere mention that ancestors receive any satisfaction from the *shrāddha*. Seth Mathuradas Lavji issued a public notice that he would give five thousand rupees to any person, who would prove idol-worship in the Vedas but nobody took up the challenge. Swamiji's lecture and Campaign for Cow Protection greatly placated the Bhatias of Bombay, who had been offended by Swamiji's denouncing the Vallabhacharya Sect. Swamiji believed that slaughter of cows was causing the scarcity of milk and its products, so necessary for the well-being

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and the health of the people. Another very important matter necessary to secure the national welfare of India, was that Swamiji made the Arya Samajes everywhere to work for the advancement of Hindi. A legal notice was issued to Swamiji for deleting the portion on Jain religion in the *Satyārth Prakāsh*; Swamiji wrote back that what he had written was quite correct but that if anyone proved him to be wrong, he would make corrections in the second edition of the book. Swamiji, engaged in *Vedabhāshya*, had notified that he would not receive calls from visitors between 8 A.M. and 5 P.M.; even Ranade, the great Social Reformer of Maharashtra, who was 18 years junior to Swamiji in age, could not meet Swamiji during those hours; Ranade looked upon Swamiji as his Guru. Swamiji was endowed with wonderful memory and never forgot any face he had once seen; he at once recognised three persons from Dānāpur and remembered the talks he had with them. Once a Marwari broker offered Rs. 1,000; Swamiji accepted only Rs. 100. Swamiji wanted that water to his guests should be given in a tumbler, no matter whether they were Hindus, Muslims and others.

Promised Visit to Udaipur

From Bombay, via Ratlam, Swamiji reached Udaipur on the 11th August, 1882 and was lodged in the Naulakhā Palace in Sajjan Niwas Garden. The Maharana used to meet Swamiji daily and began to read Sanskrit from him; in two or three months, he began to understand Sanskrit. Swamiji taught him the *Manu-smṛiti* and some portions of the *Mahābhārata* and other books on politics.

Warning to Maharana

Once, the Maharana said to Swamiji that if he agreed to become the Mahant of Iklingi Mahadeva Temple, he would become master of lakhs of rupees every year and in a way the Mewar State would become subordinate to him. At this, the Swami warned the Maharana: "You hold a temptation to me and want me to break the command of the Almighty God. This small State of yours with its temple, which I can traverse in one run, can never persuade me to violate the commands of the Vedas and of God. Please remember that never shall I give up truth or hide it. Please think well before you talk to me like this." The Maharana was then convinced that

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Swamiji's beliefs and principles were unshakable.

Swadeshi Clothes

Swamiji favoured the use of Swadeshi clothes and the Indian system of medical treatment; his campaign of Swadeshi clothes succeeded well later on at Jodhpur.

Against Memorial

At the suggestion of Kaviraj Shyamaldas that the country should raise a memorial to Swamiji, Swamiji replied, "Never do it." Swamiji suggested that his ashes may be thrown in a field. He deprecated raising any memorial to him lest people should begin to worship his idol.

On Preservation of Semen

Swamiji stressed the fact in his lectures that the loss of semen was loss of life and that it should be very carefully conserved; that frequent sexual intercourse weakened and ruined life and that sexual intercourse should be had only for procreation.

No Interference in State Matters

While at Udaipur, some people came to Swamiji for speaking a word about their case to the Maharana, but Swamiji said that he was a sadhu and never interfered in State matters.

Yogic Feats

Swamiji used to go for his early morning walk to the Govardhan Hill, passing by the banks of a lake near it. One day, Swami Sahajānanda Saraswati, a disciple of Swamiji, saw him sitting in *padmāsan* posture on the water of the lake. Sahajānanda more than once saw Swamiji go into samādhi when his whole body became insensitive to touch and the breathing stopped. It is said that Swamiji could remain in samādhi for 24 hours. One day, when the Maharana, Swami Sahajānanda and some other people were sitting with Swamiji, Swamiji suddenly said, "Pandit Sunderlal is coming. If he had sent me word beforehand, a conveyance could have been sent for him." The Maharana said it could be sent even then. Swamiji said, "He is coming now in a bullock cart, one of the bullocks is white and the other has red spots on his body, and he

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will arrive here tomorrow." This was exactly what happened. Swamiji's yogic powers enabled him to foresee happenings.

There was a *shāstrārtha* with Maulvi Abdulrahman, Civil Judge, Udaipur, which lasted for seven days, but ultimately the Maharana declared that what Swamiji had said was quite true and Abdulrahman was wrong in persisting in his non-acceptance of Truth. In those days, Swamiji used to take *Manduk Parni* (in place of *Brahmi*) every day: he got this plant grown in the garden where he resided. The leaves of this plant are a tonic for brain.

The Second Will

When Swamiji was at Meerut in 1880, he made a Will by which he appointed a Society, called the Paropkāriṇī Sabhā. At Udaipur, he made another Will, cancelling the first, and got it registered at Udaipur. Was it prescience that prompted Swamiji to make this Will? Madame Blavatsky wrote after Swamiji had passed away that he had told her that he would not see the end of the year 1883 A.D. The Maharana of Udaipur was appointed as President of the said Sabha. On Swamiji's departure, the Maharana presented a farewell address, Rs. 1,200 in aid of *Vedabhāshya* and presented a beautiful shawl to him and Rs. 100 to his disciple, Rāmānanda.

For regulating his private life and to guide him in the administration of the affairs of the State, Swamiji drew up and gave to the Maharana a set of 51 regulations, which show high statesmanship of Swamiji.

At Shahpura

From Udaipur, Swamiji went to Shahpurā on 9th March 1883, at the invitation of Rajadhiraj Sir Naharsingh. The Rajadhiraj read with Swamiji the whole of the *Manu-smṛiti*, Patanjali's *Yoga* and Kaṇāda's *Vaisheṣhik Darshana* as also learnt *prāṇāyām* from him.

Control Over Sleep

During those days, Swamiji used to take a sixteen-minute nap in summer, and fourteen-minute nap in winter after his meals at midday. He had such a command over sleep that he used to go to sleep the moment he lay down and wake up as soon as sixteen minutes had passed.

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Invitation from Jodhpur

While Swamiji was in Udaipur, he had received invitations from Maharaja Sir Pratapsingh and Rao Raja Tejsingh, inviting him to visit Jodhpur. In reply, Swamiji had written to them promising to come to Jodhpur after a visit to Shahpurā. Swamiji again received at Shahpurā an invitation from the Maharaja Jaswant Singh of Jodhpur. When the Rajadhiraj of Shahpurā came to know of that, he thought it his duty to give a mild warning to Swamiji, for he knew the state of affairs at Jodhpur and the influence, a courtesan named Nanni (a Hindu lady) and her entourage had with the Maharaja. After the farewell address, the Rajadhiraj presented Rs. 250 in aid of the *Vedabhāshya* and promised to appoint a preacher to preach Vedic Faith. At Ajmer too, people prevented Swamiji from going to Jodhpur. He did not listen to their prayers and only said that he was determined to go and preach the Truth there and cared not even if people made wicks of his fingers and burnt them.

Jodhpur: Swamiji's Last Days

Reaching Jodhpur on 31st May, 1883, Swamiji was accommodated in Bhaiya Faizullakhan's kothi and was welcomed by Maharaja Colonel Sir Pratapsingh, younger brother of the Maharaja of Jodhpur and Rao Raja Tejsingh. As the Maharaja of Jodhpur had throat trouble, he came to have Swamiji's *darshan* after 27 days and as he began to sit on the floor, Swamiji took him by his arms and seated him in a chair. At the Maharaja's instance, Swamiji gave a discourse on Dharma, good conduct and politics and explained the duties of the ruler to the ruled. Swamiji spoke for three hours and the Maharaja was greatly pleased, for he had never heard such a discourse before. In his public lectures, Swamiji laid great stress on cow protection and on the necessity of the Rajputs reforming their conduct. Rao Raja Tejsingh requested Swamiji to say nothing about the Maharaja's conduct, but Swamiji deprecated the suggestion and asked if the Rao Raja wanted him to tell untruth; Swamiji condemned keeping prostitutes and dilated upon its evils.

Swamiji kept away himself from women and once when by mistake some women with sweets and fruits, came in the verandah of Swamiji's room, he asked the guard to be changed. Swami

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Ganeshpuri, well-known throughout Rajputana for his learning and wit, refused to have a *shāstrārtha* with Swamiji, taking himself to be quite unequal. Thakur Kesrisingh of Kuchāman, one of the most prominent Thakurs of Marwar and his son, K. Shersingh were full of respect and devotion for Swamiji. Amongst the members of the royal family, Rao Raja Tejsingh sometimes shampooed Swamiji's legs and found that they were as hard as steel. Sir Pratapsingh later on told Devendranath Mukhopadhyaya that his faith in Hinduism had been shaken but after listening to Swamiji's lectures, all his doubts disappeared. During Swamiji's four-month stay, the Maharaja paid three visits to Swamiji and Swamiji also paid three visits to the Maharaja and gave *upadesh* there. That the Maharaja had great respect for Swamiji and was influenced by him is clear from two incidents. In the Census, the Maharaja got his religion mentioned as "Vedic"; some 8 or 9 years after Swamiji's death, when Nanni alluded to Swamiji in disrespectful language, the Maharaja felt offended and told her that she did not know Swamiji: he knew Swamiji's greatness and remarked that if Swamiji had been alive at that time, he, as the true son of Maharaja Takht Singh, would have given up the kingdom and gone with Swamiji after taking sannyāsa. The Maharaja, however, did not give up the company of the courtesan Nanni. One day, it is said, Swamiji went to see the Maharaja. When apprised of Swamiji's coming, the Maharaja told the servants to take away at once Nanni, who was sitting with him at the time and himself helped the bearer of the *palki* that carried her away. Swamiji saw this and like John [the Baptist, he condemned this action of the Maharaja and told him that the Rajas were like lions and should never associate with bitches.

Opposition to Swamiji

Swamiji was strongly condemning the Chakrāntiks and denounced Islam. The Rajputs, who enjoyed high positions, were offended because Swamiji publicly condemned their corrupt and loose conduct. The Puranics also became angry, for by denouncing idol-worship, Swamiji was depriving them of their livelihood. The courtesan Nanni became alarmed that the Maharaja might cast her off by listening to Swamiji's teachings. Mian Faizullakhan, the Prime Minister, exercised great influence over the Maharaja. He

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paid three visits to Swamiji and talked on religion; Swamiji did not hesitate plainly to tell him the truth. Thus there was opposition to Swamiji from almost every quarter. Swamiji addressed several letters to the Maharaja and Sir Pratap Singh to reform the lives of the rulers of Jodhpur, for Swamiji was aware that not only the Maharaja, even the entourage of Jodhpur was infested with the vice of keeping mistresses. The third letter to the Maharaja was in stronger terms and it contained 'private' advice as well, but the Maharaja took that in good spirit, keeping in his mind the apostolic character of Swamiji.

Swadeshi Cloth

The only teaching of Swamiji that the Maharaja and the people accepted was the use of Swadeshi cloth. Thus, long before the Swadeshi Movement started by Mahatma Gandhi, Marwar appeared clad in *Khādī*. Earlier at Aligarh, when a Rajput clothed in a new English dress saw Swamiji, he expressed surprise and sorrow. He said to the young man· "Look here, your father wears simple *swadeshi* dress and is much respected. Do you expect by wearing these foreign clothes in a foreign fashion to look more respectable than your father?"

Theft by Kallu Kahar

On the night of the 25th September, Swamiji's servant Kallu Kahār decamped with cash and property of the value of six or seven hundred rupees. Kallu could not be traced and the police did nothing. Swamiji was not satisfied with his own work at Jodhpur and made up his mind to leave the place. He had wished to leave Jodhpur on 16th September, 1883. At last, Swamiji decided to leave the city on 1st October and go to Masuda and informed of his plan to Kaviraj Shyamaldas and Barhet Kishenji. He also asked the arrangements to be made accordingly.

Swamiji Poisoned

On the night of the 29th September, Swamiji, as usual, took milk and then went to bed but could not sleep due to pain in the stomach. He vomitted thrice but did not awaken anybody. Suspecting, someone had poisoned him, he drank salt water and tried to throw out the poison by vomitting, just he had done so on

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previous occasions, but this time that had no effect. Dr. Surajmal of the Jodhpur Jail was sent for; his treatment relieved Swamiji of temperature but there was no relief in pain. Alimardankhan, a Sub-Assistant Surgeon was called and he prescribed four times the ordinary dose of medicine as Swamiji was a very powerful man; thus 26 grains of calomel was administered to Swamiji. Blisters appeared in Swamiji's throat and on his tongue, palate and head. Alimardankhan's treatment continued till 16th October. Upto the 10th October, nobody knew anything about Swamiji's illness, but when the *Rajputana Gazette* of Ajmer published the news of Swamiji's illness at Jodhpur, telegrams were sent to various Arya Samajes. It was said that Swamiji's cook, Jagannāth gave powdered glass in milk to Swamiji, that Swamiji came to know of that and as Jagannāth confessed his guilt, Swamiji forgave him and giving him some money, told him to leave Jodhpur at once for Nepal or he would be arrested. It was said that he fled from Jodhpur and some years later was seen almost mad on the bank of the Ganga. Pandit Nenuram Brahmabhatt, who had gone from Jodhpur to Shahpurā to take Swamiji to Jodhpur, declared that one Kaliyā, alias Jagannāth, conspired with a *māli* (gardener) and, at Nanni's instigation, mixed poison in milk and gave it to Swamiji to drink. M. Deviprasad, the well-known historian of Jodhpur, expressed his belief that Nanni bribed a *mali*, and through him got Kaliyā, cook of Swamiji, to poison him. It was also said that in that conspiracy, the British Government had also a role to play, for the Government did not like the association of Swamiji with ruling princes. The powdered glass had done its fatal work and it cut his bowels through and through and made holes in the intestines. As had happened on earlier occasions, it was in Swamiji's nature to forgive the culprit, but the death of Swamiji, when he had begun his new interpretation of the Vedas, was a loss not only to the Arya Samaj and India, but also to the entire Humanity. It was also an irreparable loss to the great cause of Indian Culture.

Departure for Mt. Abu

Dr. Alimardankhan suggested that Swamiji should be taken to Mount Abu, the cold climate of which might help recovery. The Residency Surgeon too advised Swamiji's going to Abu. The

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Maharaja and Sir Pratapsingh came to bid farewell to Swamiji. The Maharaja walked with the *pālkī*, in which Swamiji was placed, up to the gate of the garden and asked Swamiji to come to Jodhpur again. Dr. Lachhmandas treated Swamiji at Abu and Swamiji got some relief, but he was under orders of transfer to Ajmer; the Doctor twice resigned so that he could treat Swamiji, but Swamiji asked him to go to Ajmer. Col. Spencer's treatment did no good and motions again increased. People then advised Swamiji to go to Ajmer. At last Swamiji left Abu on 26th October. At Ajmer, Swamiji was again treated by Dr. Lachhmandas, but to no effect. Another doctor, Col. Newman, the Civil Surgeon at Ajmer was called. He looked at Swamiji and expressed his wonder that though Swamiji suffered from such a dire disease, he was still so calm and not a word of complaint passed his lips. He spoke highly of Swamiji's courage and will-power. Swamiji was examined and it was discovered that Swamiji had an acute double pneumonia.

The Light Disappears

On the morning of 30th October, Swamiji had rallied a little and asked for a barber to shave him. In the afternoon, Swamiji had a motion and was then laid in the bed. Between 5 and 6 P.M. he asked for those, who had come from different places and told them to stand behind him. He asked the doors and the two skylights of the room to be opened. On knowing that it was Amāvasya (Dark Moon) and Diwali too, he recited Veda Mantras. Then he did *Upāsanā* and recited God's attributes and with pleasure began to recite Gāyatrī. He went into Samādhi for a while and then opened his eyes and said, "O Merciful, Almighty God! This is Thy Will; let it be done. Ah! what a *Līlā* is Thine." After saying this, he lay sideway and holding his breath, he threw it out with some force and passed away at about 6 P.M.

Pandit Gurudatt Vidyarthi was watching Swamiji all the time standing on one side in the room. He saw how a Yogi and a confirmed believer in God conquered death. An agnostic to some extent as he had been, he witnessed that scene and changed; he wholeheartedly began to believe in God. While on death-bed, Swamiji appeared to Gurudatt in a vision in the course of which the latter saw two distinct images: one was the Rishi breathing

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his last; the other presented the sage as a world-teacher delivering a sermon to hankering humanity.

The cremation took place at Ajmer according to the instructions left by Swamiji and thus a great man passed away. It is the story of a man or rather of a superman, whom Aurobindo called a hill standing 'apart, piled up in sheer strength' amid a range of hills. Leaving his hearth and home, affectionate mother, father, brothers, sisters and a rich legacy, Dayananda wandered for 15 long years over hills and plains in quest of *moksha* and at last found a Guru in Virjananda, who fired him with a passion where he forgot his own *moksha* for the sake of *moksha* for others. To alleviate the sufferings of humanity, he suffered so much throughout his life, voluntarily and from others, that even gods could shed tears! Verily it was a living crucifixion! And ultimately he died a martyr's death.

As a Religious Reformer

Dayananda's message took quite a long time to develop, as according to Rabindra Nath Tagore, he had to clear a straight path through 'bewildering tangles of creeds and practices'. A powerful dynamic personality, Dayananda was always prepared to give up falsehood and accept truth. His search for truth culminated in his message: 'Back to the Vedas'. As the Vedas do not enjoin idol-worship, he had staunch faith in Monotheism or in one Formless God, the Omnipotent and the Creator of the Universe; as God has many attributes, He has been called by many names: Agni, Indra, Varuna, Mitra, etc. Reacting against the non-dualism of Shankaracharya and qualified non-dualism of Ramanujacharya, Dayananda believed that God, Soul and Matter are eternal. God and Soul are two distinct entities by virtue of being different in nature and of being possessed of dissimilar attributes and characteristics. We offer our prayer to the Almighty to make us happy; there would have been no necessity of prayer if the soul had been part and parcel of God; Dayananda believed in the doctrines of transmigration of soul or rebirth and of *karma*, which are perfectly Vedic. There are two efficient causes of the universe. The primary efficient cause is the Supreme Spirit, Who creates the universe out of matter, which is inert, sustains it, and then dissolves it into its elementary form. The second efficient

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cause is the soul, which takes different materials out of the universe created by God and moulds them into different shapes. The soul enjoys the fruits of its good deeds and suffers on account of evil deeds; the *moksha* can be attained by one's actions alone and going on pilgrimage or visiting temples, or seeking the grace of the Prophets and Incarnations will not help. The *moksha* itself is for a limited number of years; when the period is completed, the soul again takes birth. The soul is free to act.

Dayananda believed like ancient sages that in the beginning of each Creation, when God created man, He revealed the seeds of all true knowledge for the guidance and welfare of mankind. This knowledge in the form of Vedas, was revealed to the four Rishis. As such, the Vedas are not meant for any particular country or community but for the entire mankind. Dayananda also maintained that the teachings of the Vedas are in perfect harmony with Science and Reason. The very word "Veda" means knowledge and in ancient India, all sciences were believed to be derived from and based on the Vedas. Dayananda in his *Rigvedādi-bhāshya-bhūmikā* has extensively quoted that teachings of the Vedas are in complete accord with Science. Finding the commentaries on the Vedas as inadequate and at times absurd, he himself commented upon the Vedas, basing himself on the *Nirukta* and *Ashṭādhyāyī*. He maintained that the Vedas contain the basic principles of spiritual as well as practical worldly knowledge.

Dayananda was of the view that only the four Vedas are revelation and all other works or portions thereof are to be authoritative only if they are in accord with the Vedas. He did not believe that the performance of *yajña* would lead to *moksha*; instead he admitted only that vapour that arise from a *yajña* remove the impurities of the air and rain water and the recitation of *mantras* preserves the Vedas. Dayananda opposed idolatry and such ceremonies as *shrāddha* and did not believe in the Incarnation theory or *Avataravāda* and thus came into direct conflict with the idol-worshippers.

As a Social Reformer

English-educated people in India began to condemn social evils like caste system, child marriages, the custom of *sati*, polygamy, etc. in consequence of the enlightenment they had received from English education. And because they thought these practices constituted

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Hinduism, they began to reject Hinduism too. Dayananda showed that the Vedic religion was free from all those evils that went under the name of Hinduism. Basing himself on the Vedas and Shāstras, Dayananda showed that woman, being the emblem of creative power and representative of motherhood, must be treated with respect in married life. Dayananda quotes Manu and says that the family goes to rack and ruin where women are unhappy and miserable and that family enjoys prepetual prosperity where women are filled with joy and delight. He advocated equal rights for man and woman in all respects: in marriage, in the matter of property and in the study of Vedas and Shāstras. He advocated equal rights even for an illegitimate and legitimate son. Of the eight kinds of marriage, he considered marriage by consent of the boy and the girl as the best. He was a vehement opponent of child marriage and considered it to be one of the causes of the degeneration of the Hindus. Discarding *purdāh* completely, he believed in the complete emancipation of woman and considered man and woman as equal in every respect. He was in favour of a widow leading a pure life without re-marrying herself, but if this was not possible he advocated widow remarriage. Under certain conditions and for specific purposes, he even advocated temporary union (*Niyoga*) to procreate, but the *Niyoga* has not been accepted by the present age; future generations might accept it, for Dayananda's teachings are meant for all ages.

Dayananda advocated the division of society into four classes, called *varṇas*; he was a bitter opponent of the rigid caste system. It was his belief that the division of Hindus into innumerable castes and communities was one of the causes of India's downfall. The perverted form of the *varṇas* has indeed led to the springing up of classes which have been branded as "depressed" or "untouchables". A great friend of the Shūdras or the so-called untouchables, he was the first reformer of the modern age, who raised his voice against the atrocities, the social inequalities, and the religious disabilities of the untouchables or depressed classes. Dayananda advocated the division into classes according to the kind of actions a man did. According to him, an evil-doer, even if born of Brahmin parents, must be considered a Shūdra, while a man, born of Shūdra parents, must be classed a Brahmin, if his actions were pure. All individuals must be placed in different classes according to their qualifications,

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accomplishments and character. Dayananda preached that the work of cooking food for Brahmins, Kshatriyas and Vaishyas must be done by Shūdras—as was done in ancient days—so that Brahmins, Kshatriyas and Vaishyas (both men and women) may devote themselves to higher pursuits and do not waste their time in cooking, etc. Daynanda also took up the cause of the helpless and the destitute. He appealed to the people to open widow homes and orphanages, as the widows and orphans were also falling into the hands of non-Hindus and embracing their religions. Dayananda felt alarmed at the progressive decline in the population of the Hindus and to arrest it he asked Hindus not only to take back into the Hindu fold those who had, by mistake or by force, embraced non-Hindu religions but also to allow Muslims and Christians to embrace Hinduism. This system of conversion found few supporters in his time but nowadays even the orthodox Brahmins have accepted it as very necessary and permissible to save the Hindu community from disruption. The social reforms as preached by Dayananda, are now accepted by all Hindus, progressive as well as conservative.

Dayananda wanted to rejuvenate India and did not want to see Indians weaklings, decrepit and unhealthy. He wanted a nation of sturdy, brave and healthy people. It was for this reason that he wanted a ban on cow slaughter so that rivers of milk may flow in the whole of India and that all Indians, irrespective of caste or creed, may be healthy and strong. In his *Gokaruṇānidhi*, he has described how a cow is useful. He wanted Swadeshi cloth to be used, long before Mahatma Gandhi started his Swadeshi Movement. He also stood for indigenous industries.

As a Political Thinker

Dayananda's political ideas are based on *Manusmṛiti* and other ancient works of such nature, which make no distinction between a purely political man and a non-political man. His writings clearly show that he was an intense patriot, who longed for his country's emancipation, social, religious and political. He saw that when men followed the teachings of the Vedas, there was India's Golden Age and he wanted the nation to go 'Back to the Vedas'. He knew that social and religious evils lay at the root of India's political bondage and unless these evils were removed, the country would never be fit for self-government. In the Puranic

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Age, the priests taught Hindus that foreign travel would make them unholy and irreligious and wrote books, which prohibited foreign travel. Dayananda attacked the conservative views of the priestly class and blamed them for India's degradation. His point was that we must remove those evils, which were responsible for political degradation and even if we attained our freedom and continued to fall a prey to those evils, we might be slaves again. He supported a limited, benevolent 'monarchy'; the king should be elected and he should possess certain qualifications. This in a way comes to be equivalent to the Presidential form of Government, with controls by Assemblies. He defines distinctly the duties of the three Assemblies (Religious, Legislative and Education) and that these Assemblies and the Military Councils and the Army should work together harmoniously to carry on the government of a country. He says that 'no single individual should be invested with the absolute power.' He defines the qualifications of the members of the three Assemblies and also the disqualifications of those who should not be elected as people's representatives on these bodies. While the king is the Head of the State, he should have clever ministers, who are natives of the country and are educated and courageous. He, therefore, does not want a single man to administer the affairs of the State and that the king should consult his ministers in all affairs of the State. About the censure of the king, he says that if the people and other persons in authority and the Assembly would deem it just and necessary to punish the king, how can he single-handed refuse to suffer punishment? Were king and high personages to go free, the king, ministers, and other men of influence and power would simply set justice and righteousness at naught, sink into the depths of injustice and ruin the people as well as themselves. And so far punishment is concerned, the higher the rank, the higher the punishment for offences, e.g., whereas an ordinary man is fined one rupee, a king shall be fined a thousand rupees. Dayananda says that in actual practice, it is the *Law* or *Dharma*, that is the real king. The *Law* alone is the true governor that maintains order among the people. The *Law* alone is their protector; the *Law* keeps awake whilst all the people are fast asleep. When rightly administered, the *Law* as *Dharma* makes all men happy but when administered wrongly, it ruins the king. All the four classes would be corrupt,

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if the *Law* were not properly enforced.

Dayananda in his works frequently refers to the idea of *Chakravarti* state. He says in his *Satyārth Prakāsh* that upto the age of the Mahābhārata, India produced many *Chakravarti* kings, whose authority was acknowledged in all places of the then known world. What did he mean by the ideal of absolute or *Chakravarti* state? One point is clear that he did think in terms of a world government on a vast scale. The component units were to enjoy freedom in their respective zones. Only, they were knit together into a unity under a sovereign ruler. Most probably it was a federation of autonomous states under a central authority in which they all participated. When King Yudhishthira performed the Rājsūya Yajña, after establishing his suzerainty over the other known kingdoms, the princes from those various countries participated in acknowledgement of their partnership in the *Chakravarti* state presided over by Yudhishthira. As such, Dayananda also wanted India to regain her old status in which she enjoyed paramount power.

As an Educationist

Dayananda saw that whatever education there was in the country then, was confined to the study of books compiled or written by lesser brains, whereas the works of the Rishis were ignored. Thus, for imparting the right type of education, pathshalas or seminaries were started at Farrukhabad, Kasgunj, Mirzapur, Chhalesar and Benares. The rules governing these seminaries proved to be the nucleus of the D.A.V. and Gurukula systems of education. In the *Satyārth Prakāsh*, Dayananda advocated the cause of compulsory education and he considered it the duty of the State to provide for this education to all the boys and girls. He also did not want any one caste or class to monopolise education, for that would lead to exploitation. Advocating separate schools for boys and girls, he maintained that the Shūdras and women had full right to study the Vedas and other Shāstras. While he wanted the traditional subjects to be taught, he was equally enthusiastic for modern subjects to be studied. He believed that unless education was given on right lines and the boys and girls led a life of complete *brahmacharya*, the nation would not be able to become happy and prosperous.

Dayananda advocated one language for the entire India. At

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first, he thought Sanskrit could serve this bond but when he realized that common people did not follow it, he favoured Āryabhāshā (Hindi) as that was the language understood amongst the largest number of people in India. His own mother tongue was Gujarati, but he himself not only learnt Hindi but wrote his famous works : *Satyārth Prakāsh*, *Sanskāravidhi*, *Āryābhivinaya*, *Ṛigvedādibhāshya-bhūmikā* and Commentary on the Vedas (the last two works in Hindi and Sanskrit). Hindi scholars now give Dayananda a prominent place among the early patrons of Hindi. After Tulsidas's *Rāmacharitmānas*, *Satyārth Prakāsh* is the most widely read work in the Hindi world; the Arya Samaj movement has also played a prominent role in popularising Hindi throughout India. Dayananda was, however, not averse to learning other languages, for he himself started learning English, but as he did not have much spare time, his knowledge of English could not make any headway.

As a Writer

Despite the fact that Dayananda's most of the time was taken up by preaching throughout the northern India, it is a wonder that he proved to be a voluminous writer. His literary activity spanned a short period of 9 years from 1874 to 1883 (before that he had written three booklets) and if all his works, letters, booklets, tracts, accounts of *shāstrārthas*, articles and unpublished works are taken into account, his output would come to about 25,000 pages (one page consisting of 300 words) and all these works speak highly of Dayananda's scholarship. Apart from some 50 booklets, tracts and pamphlets and the Hindi weekly paper, *Bhārata-Sudashā-Pravartaka* in which his articles appeared, his other major writings consist of: *Satyārth Prakāsh*, his *magnum opus*, the fifth Veda of the Arya Samaj, *Ṛigvedādi-bhāshya-bhūmikā*, his masterly Introduction to his Vedic Commentaries, a Sanskrit-Hindi Bhāshya (commentary) on complete *Vājasaneyi Yajurveda Saṁhitā* in its Madhyandina recension, a Sanskrit-Hindi Bhāshya on about one half of the text of *Ṛigveda Saṁhitā*, and *Sanskāra vidhi*, being Manual of neo-Vedic Gṛihya (Domestic) *Karma-kāṇḍa* (Ritual), which is now followed by his followers. In the field of Paninian Grammar, which he had specialised, he has two works to his credit : *Vedāngprakāsh* (a commentary on the Sūtras topic-wise arranged on the

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pattern of *Siddhānta Kaumudī*) and *Ashṭādhyāyī-vṛitti* on Adhyayas 1, 2, 3.

Arya Samaj

Dayananda founded Arya Samaj in 1875 and its chief aim was to do good to the world by improving the physical, spiritual and social conditions of mankind. He lived and died for the establishment of universal brotherhood or the society of virtuous human beings, called Arya. Some of Dayananda's enthusiastic and sincere admirers, the early missionaries, led almost a Puritan life. Their aim was to convert the whole world to Vedic Faith, not only by preaching the principles but also by actually making a religious conquest of men's hearts in the whole world. Though the same amount of zeal, enthusiasm and sacrifice may not be seen among the present followers, yet the achievement in the field of education, social reforms, etc. is tremendous. The figures given below will show the vast progress made by the Arya Samaj movement: there are about 5,000 Arya Samajes in India and abroad, 200 provincial and district councils, 300 Arya Vir Dal units in India, Nepal, Africa, Trinidad, etc., wherein thousands of youngmen take instructions on religion and gymnastics, 200 Arya Kumar Sabhas (for boys and girls), 500 Colleges and High Schools both for boys and girls, 2000 Primary and Middle Schools, 60 Gurukulas for boys and girls, 300 Sanskrit Pathshalas and Charitable Dispensaries, 400 Pathshalas for depressed classes, 10 Technical Institutions, 500 Guest Houses and Boarding Houses, 200 Orphanages, Homes for Women and Goshalas, 300 Printing Presses, Newspapers, Periodicals, Reading Rooms and Libraries, 1000 Sannyasis, Preachers and Singers and 2 crore or 20 million population of Aryas in the world.

There is one criticism against Dayananda that while he had the right to criticise and reform Hinduism, he should not have criticised other religions. To understand Dayananda, one will have to come on a higher plane. Dayananda himself writes: "Though I was born in Aryavarta (India) and live in it, yet just I do not defend the falsehoods of the faiths and religions of this country, but expose them fully; in like manner, I deal with the religions of other countries. I treat the foreigners in the same way as my own countrymen, so far as the elevation of human race is concerned." Dayananda's special message to humanity at large is that it is the actions

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alone of a human being, which can bring him nearer to God. What he has criticised in Hinduism and other religions is the irrational element and superstitions. He maintained cordial relations with Sir Syed Ahmad Khan and Rev. T.J. Scott, despite the fact that they knew that Dayananda criticised Islam and Christianity in his lectures. He believed that good actions alone could make life better in this world and prepare the men and women of the world for their salvation after death. He believed in service of man and devotion to God, with no intermediaries. The principles and the views, Dayananda expressed, were not for the benefit of any one country or race but for the good of all mankind. Men like Dayananda are born after centuries. In his own life, he was called a Maharshi, an Avatāra, and a saint. Madame Blavatsky called him the greatest reformer of Hinduism after Shankaracharya. What is indisputable is that he is in line of Rama, Krishna, Buddha and Christ. He does not only belong to the Arya Samaj or to India, but to the whole world.

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2. WORKS

I. BOOKS AND PAMPHLETS (IN CHRONOLOGICAL ORDER)

1. *Sandhyā*, Jwalaprakash Press, Agra, 1863; not yet recovered. After completing his studies with Virjananda, when Dayananda came to Agra, he got 30,000 copies of the *Sandhyā* printed for free distribution; the expenditure was met by one Ruplal.

2. *Bhāgavata-Khaṇḍanam*, Agra, 1864; thousands of copies of it were also distributed at the Kumbha Fair, Hardwar, in 1867 at the time of unfurling the *Pākhanda-Khandini Patākā*. It has been published with notes in 1971; it rejects the *Bhāgavata*, being an *unārsha* work.

3. *Advaita-mat-Khaṇḍanam*, Light Press, Benares, 1870; not yet recovered. As its name implies, it denounces the doctrine of non-duality of Shankaracharya's Advaita.

4. *Satyārth Prakāsh*, Star Press, Benares, 1875; very few copies of this 1st edition are available. Chapters 13 and 14 on Christianity and Islam could not be included in this edition due to expediency. As this edition contained several statements which Dayananda could not approve of, a revised Edition was printed in 1884, which is regarded as the only authentic version and contains full 14 Chapters. Originally written in Hindi, it has been translated into many Indian and foreign languages. It is the most important and widely known work of Dayananda Saraswati. Divided into two parts, its first part gives rules for a positive life, while the second part analyses the falsities in the various religions, so that one is able to follow the true path.

5. *Panchamahāyajña-vidhi*, Bombay, 1875; not yet recovered. A revised edition was published by the Lazarus Press, Benares, 1878; many reprints of this edition are available. Subsequently several reprints have been done. It describes the five yajñas to be performed daily, viz., *Brahmayajña* or Sandhyā, worship or meditation of God, *Devayajña* or Agnihotra; *Pitriyajña*, or shrāddha to the living elders and performance of filial duties, *Balivaishvadeva-yajña* or

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giving alms, and *Atithiyajña* or reception of the learned and the guests. It has been translated into English.

6. *Veda-viruddha-mat-khaṇḍanam*, Nirnayasagar Press, Bombay, 1875; it is available in the edition published by Govindram Hasanand, Delhi. Originally written in Sanskrit, it was translated into Gujarati by Shyamji Krishna Varma and into Hindi by Bhimsen. Bearing a comprehensive name, it refutes the tenets of the Vallabhachari and other Vaishnava sects and denounces idol-worship, belief in *avtāras* and similar things.

7. *Vedānti-dhwānta-nivāraṇa*, Oriental Press, Bombay, 1875; it is available in the edition published by Govindram Hasanand, Delhi. Giving the meanings and expositions of the four principal aphorisms on which the neo-Vedantists rely to prove the oneness of God and Soul, it refutes their contention. Authorities from the Brahmanas, Upanishads, etc. have been cited; it has been translated into English.

8. *Shikshāpatri-dhwānta-nivāraṇa*, Oriental Press, Bombay, 1876; it is available in the edition published by Govindram Hasanand, Delhi. Originally written in Sanskrit, it was translated into Gujarati by Shyamji Krishna Varma and both were published in Bombay. Refuting the book, *Shikshāpatri*, written by Satyānanda, well-known as Swami Narayana, and the founder of the Swami Narayana Sect, its Hindi translation is known as *Swami Narayana-Mat-Khandana*.

9. *Āryābhivinaya*, Aryamandal Press, Bombay, 1876; many editions are available. Designed to cover six chapters, giving *mantras* from all the four Vedas, only two chapters containing 108 *mantras* (53 from the *Rigveda*, 54 from the *Yajurveda* and one from *Taittirīya Āraṇyaka Upanishad*) with their expositions in Hindi, have been printed. The *mantras* are in praise of and prayer to God in a deeply devotional spirit. God is addressed as Father, Mother, Guru, Friend and King. It is mainly a book of prayer and is recited in the meetings of the Arya Samaj. It has been translated into English by Bhūmānanda Saraswati.

10. *Sanskāravidhi*, Asiatic Press, Bombay, 1877; only very few copies of this edition are available. It was later rewritten and published in the Vedic Yantralay in 1884 and this edition is considered as the authentic one; here also, as in the case of the 1st edition of *Satyārth Prakāsh*, there were passages in the 1st edition, inserted by Pandits, which were against Dayananda's beliefs.

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It was compiled to help people properly to perform the sixteen rites, which cover the period from conception to death. The important Sanskāras are: *Nāmakaraṇa* (naming the child), *Chūḍākaraṇa* (tonsure) at the age of one or three years, *Upanayana* (sacred thread ceremony), *Vedārambha* (at the time of study), Marriage, *Vānaprastha* (retirement from the world), *Sannyāsa* (Renunciation) and *Anteshṭikarma* (Cremation). In the form of *mantras*, there are quotations from the four Vedas, the four Grihasutras of the four Vedas, and here and there quotations from *Manusmṛiti*, the Brāhmanas, and other works with brief interpretations of them in Hindi language. A popular book, it is available in many editions.

11. *Rigvedādi-bhāshya-bhūmikā*, 16 fascicules, Lazarus Press, from 1877 onwards; the last two by Nirnayasagar Press, Bombay, 1878. It is available in many editions, the best edition available is edited by Yudhishthir Mimansak. One of the important works, it is an Introduction to Dayananda's Commentary upon the Vedas. A scholarly work, it discusses the origin and subject matter of the Vedas and shows that the Vedas are eternal. It gives the cosmogony of the universe and proves by quoting *mantras*, the existence of germs of various sciences in the Vedas. It then discusses the doctrines of Rebirth, the question of marriage, the duties of the rulers and the ruled, as also the four Ashramas. It reveals the blunders of Sayana, Mahidhara and others in interpreting the Vedas. It also discusses the general grammatical rules applicable to the Vedas. Written in Sanskrit and Hindi, it has been translated into English by Ghāsiram and later on by Parmānanda.

12. *Bhrānti-nivāraṇa*, 1877. A sample of *Rigveda* Commentary, it was circulated to various learned men in India. Mahesh Chandra Nyayaratna, Principal of the Sanskrit College, Calcutta, issued a small pamphlet raising objections to Swamiji's interpretation of the names, Agni, Vayu, etc. used in the Vedas. Mahesh Chandra, following Sayana says that Agni means nothing but fire. Swamiji in this book explains that these words have ordinary or practical as well as spiritual meanings and he has proved this by citing passages from the Brāhmaṇas, Upanishads, *Nirukta*, *Manusmṛiti*, etc. Swamiji incidentally mentions that there were about 3,000 Arya books from the Vedas to *Pūrvamīmāṁsā*, which were acknowledged authorities, but except a few, all of them are now

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lost. It is published by Govindram Hasanand, 1952.

13. *Āryoddeshya Ratnamālā*, Chashmanur Press, Amritsar, 1877. It is available in several editions. A small work, it contains the definitions and expositions of 100 such terms as one generally comes across in reading Hindu philosophy and Dayananda's works. Some of these are also defined in the *Swamantavyāmantavya* or Swamiji's beliefs and disbeliefs given at the end of the *Satyārth Prakāsh*. Some of the terms are God, Duty, Sin, Birth and so on.

14. *Vedabhāshya*, 14 issues, Lazarus Press, Benares, from 1877; the rest by the Vedic Yantralay in 1880 in Benares, in 1881-91 in Allahabad, and from 1891 in Ajmer; 51 fascicules each of the *Rigvedabhāshya* and of the *Yajurvedabhāshya* were published during Swamiji's lifetime. The publication of the remaining manuscript continued after Swamiji's death. It took another six years to publish the rest of the *Yajurvedabhāshya*, which covers the whole book. The *Rigvedabhāshya* which only goes up to 7.61.2, took 16 years to complete. Both commentaries are available in the edition published by the Vedic Press, Ajmer, the former in four volumes, the latter in nine. Before starting his *Vedabhāshya*, Dayananda wrote *Rigvedādi-bhāshya-bhūmikā*, which discusses the principles of his Vedic interpretation. Some articles in this Volume would help in understanding the method of Vedic interpretation adopted by Dayananda.

15. *Autobiography*, written in Hindi (the Hindi version, recently discovered) by Swamiji, was published in an English translation in the *Theosophist* in three instalments: vol. I (Oct. 1879), pp. 9-13; vol. I (Dec. 1879), pp. 66-68; vol. II (Nov. 1880), pp. 24-26. The Hindi version along with the English version from the *Theosophist* was published in *Paropkārī* 17, no. 5 (March 1975). For *Yogi kā Atmacharitra*, another autobiography, said to have been dictated in Calcutta in 1873, please see an article in this Volume.

16. *Ashṭādhyāyī-Bhāshya*. A commentary on the famous grammarian Panini's *Ashṭādhyāyī*, Swamiji wrote his Bhāshya on the first four chapters of *Ashṭādhyāyī* in Sanskrit. It was not published during his life and is incomplete. Hindi translation of Swamiji's Sanskrit commentary on the first two chapters and a part of the third existed in the manuscript left by Swamiji. The Paropkarini Sabha has so far published Swamiji's commentary on chapters 1 to 3, vol. I, 1927, vol. II, 1949. There is a proposal to publish the

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remaining version in this Nirvana Centenary year.

17. *Gotama-Ahalyā kī Kathā*, 1879; a short work not yet recovered. As its name suggests, it is a re-interpretation of the legend of Gotama-Ahalyā, quite different from the versions available in the Puranas, etc.

18. *Sanskrit Vākya Prabodh*, Vedic Yantralay, Benares, 1880; available in the edition published by the Ramlal Kapur Trust, Amritsar, 1970. One of the books as an aid to learn and talk in Sanskrit, it contains short Sanskrit colloquial sentences, often used when talking in Sanskrit.

19. *Vyavahārabhānu*, Vedic Yantralay, Benares, 1880; available in several editions. It deals with various popular and everyday topics, such as the qualifications of teachers, virtues of continence, qualities of heroes, the various kinds of education, tests of Truth and Untruth, social manners; how to use one's resources; how should husband and wife behave; how does a man become righteous. These teachings are illustrated by interesting anecdotes and incidents.

20. *Bhramochchhedan*, Vedic Yantralay, Benares, 1880; available in the edition published by Govindram Hasanand, Delhi, 1953. Raja Shivprasad Sitarehind of Benares raised objections to Swamiji's *Rigvedādi-bhāshya-bhūmikā* and published them with the approval of Swami Vishuddhānanda, one of the most learned pandits of Benares, and who was one of the pandits at the time of Kāshi Shāstrārtha. *Bhramochchhedan* is a reply to these objections. Swamiji refutes the Raja's objections as to the meaning of words on the authority of *Nirukta* and his (Raja's) contention that Vedas contain *aparā* (worldly) knowledge and the Upanishads *parā* or knowledge of Brahma (God). Swamiji incidentally mentions in the book that he had visited Benares five times before June 1880.

21. *Anubhramochchhedan*, Vedic Yantralay, Benares, 1880; available in the edition published by Govindram Hasanand, Delhi, 1953. When Raja Shivprasād published an answer to Swamiji's *Bhramochchhedan*, a rebuttal came from Swamiji in the form of *Anubhramochchhedan*. The issue raised in this controversy was also the well-known problem of the difference between the four Vedas and the Brāhmaṇas: the Raja objected that Dayananda had not conclusively proved that the former were self-evident revelation whereas the latter were not. Swamiji effectively presented his case.

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22. *Vedānga Prakāsh*, published in 14 parts by the Vedic Yantralay, Benares and Allahabad, from 1880 to 1883; all parts available from the Vedic Press, Ajmer. These books show the different ways in which the grammar of the Vedic Sanskrit and that of Classical Sanskrit deal with various grammatical matters. Numbers 1 to 6 contain expositions of Panini's *Dhātupāṭh* and Nos. 8 to 10 those of various sūtras of *Ashṭādhyāyī* in Hindi. Number 13 is a Sanskrit commentary of Panini's *Uṇādisūtras*. No. 7 is a glossary of terms used in Panini's grammar, while No. 11, 12 and 14 are merely reprints of certain useful parts of Panini's *Ashṭādhyāyī*.

23. *Gokaruṇānidhi*, Vedic Yantralay, Allahabad, 1881; available in several editions. It pleads for the protection of cows in particular and other animals in general. He shows how useful a cow is, and that it is because of the slaughter of cows and the scarcity of milk and milk products, that Indians have become weak and feeble. Being an appeal for the abolition of cow slaughter, it is divided into two parts: (a) condemnation of meat eating and (b) establishment of societies for the protection of cows and rules and byelaws for such societies. It advocates that free pasture land be set apart in every village and town in India. It has been tr. into English.

24. *Satyārth Prakāsh*, second revised edition, Vedic Yantralay, Allahabad, 1884. For details, see item No. 4.

25. *Sanskāravidhi*, second revised edition, Vedic Yantralay, Allahabad, 1884. Several editions are available. For details see item No. 10.

26. *Chaturveda-vishaya-sūchī*. Before commencing his commentary upon the Vedas, Dayananda had prepared a subject-index of all the four Vedas for his guidance at the time of commenting upon the Vedas. Unfortunately, this subject-index remained in the papers of Swamiji unnoticed. This subject-index appears to have been written by Swamiji in 1875, but it could be printed and brought to the notice of scholars only in recent years; one of its best editions is published by Ramlal Kapur Trust, 1975.

27. There are other several minor unpublished works of Swamiji, which are likely to be published during the Nirvana Centenary Year.

II. REPORTS OF DISPUTATIONS AND LECTURES (IN CHRONOLOGICAL ORDER)

28. *Shāstrārtha-Kāshi*, Light Press, Benares, 1869; available.

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29. *Shāstrārtha-Hugli*, Calcutta, 1873 in Bengali. Later a Hindi version was published by Harishchandra Bhāratendu at the Light Press, Benares, in 1873, under the title *Pratimā-Pūjan-Vichār*.

30. *Poona-Pravachana*, first published in a Marathi version, and in a Gujarati translation in 1875; later translated into Hindi and published in Ajmer, 1893. It is available in Hindi under the title: *Upadesh Manjari*; the last lecture is autobiographical.

31. *Shāstrārtha-Jullundur*, Panjabi Press, Lahore, 1877; available in reprints.

32. *Shāstrārtha-Melā-Chāndāpur*, first published in Urdu in 1878, but not available. Later both a Hindi and an Urdu version were published by the Vedic Yantralay, Benares, 1880, under the title *Satyadharma Vichār*; available in reprints.

33. *Shāstrārtha-Bareilly*, first published under the title *Satyā-satya-Viveka* in an Urdu version by the Aryabhushan Press, Shahjahanpur, 1879; available in reprints.

34. *Shāstrārtha-Ajmer*, first published in Hindi and Urdu in the *Aryadarpaṇ* of Ajmer, June 1880; available in reprints.

35. *Shāstrārtha-Masūdā*, first published in the *Desh-hitaishi* of Ajmer, 1880; available in reprints.

36. *Shāstrārtha-Udaipur*, held in December 1882, not published during Swamiji's lifetime. The manuscript notes of this discussion were recovered by Pandit Lekhram and published in his biography of Dayananda; available in reprints.

III. LETTERS AND NOTICES

37. *Rishi Dayananda kā Patravyavahār*. A collection of letters received by Swamiji and also some written by him. Edited by Munshiram Jijñāsu (Swami Shraddhananda), Gurukula Kangri, vol. I, 1910; vol. II, 1935.

38. *Rishi Dayananda Saraswati ke Patra aur Vijñāpan*. Collection of letters and notices written by Dayananda. First edition by Pandit Bhagavaddatta, Lahore, 1945; second revised and enlarged edition by Y. Mimansak, Amritsar, 1955.

39. *Rishi Dayananda Saraswati ke Patra aur Vijñapanon ke Parishisht*, ed. by Yudhishthir Mimansak, Amritsar, 1958.

40. *Rishi Dayananda ke Patra aur Vijñāpan*, vol. I, 1980.

41. *Rishi Dayananda ke Patra aur Vijñāpan*, vol. II, 1981.

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3. BELIEFS AND DISBELIEFS

At the end of the *Satyārth Prakāsh*, Dayananda has given a statement of his beliefs and disbeliefs, which, for the convenience of the readers, has been summed up here. Dayananda writes :

I believe in a religion based on universal and all-embracing principles, which have always been accepted as true by mankind, and will continue to command the allegiance of mankind in the ages to come. Hence it is that the religion in question is called the Primeval Eternal Religion, which means that it is above the hostility of all human creeds whatsoever. Whatever is believed in by those who are steeped in ignorance or have been led astray by sectarians is not worthy of being accepted by the wise. That faith alone is really true and worthy of acceptance which is followed by *Āptas*, i.e., those who are true in word, deed and thought, who promote public good and are impartial and learned but all that is discarded by such men must be considered as unworthy of belief, and false.

My conception of God and all other objects in the Universe is founded on the teaching of the Veda and other true Shastras, and is in conformity with the beliefs of all the sages, from Brahmā down to Jaimini. I offer a statement of these beliefs for the acceptance of all good men. That alone I hold to be acceptable which is worthy of being believed in by all men in all ages. I do not entertain the least idea of founding a new religion or sect. My sole aim is to believe in truth and help others to believe in it, to reflect falsehood and to help others in doing the same. Had I been biased, I would have championed any one of the religions prevailing in India. But I have not done so. On the contrary, I do not approve of what is objectionable and false in the institutions of this or any other country, nor do I reject what is good and in harmony with the dictates of true religion, nor have I any desire to do so, since a contrary conduct is wholly unworthy of man. He alone is entitled to be called a man, who possesses a thoughtful nature

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and feels for others in the same way as he does for his ownself, does not fear the unjust, however powerful, but fears the truly virtuous, however weak. Moreover, he should always exert himself to his utmost to protect the righteous, and advance their good, and conduct himself worthily towards them even though they may be extremely poor and weak and destitute of material resources. On the other hand, he should constantly strive to destroy, humble and oppose the wicked, sovereign rulers of the whole earth and men of great influence and power though they be. In other words, a man should, as far as it lies in his power, constantly endeavour to undermine the power of the unjust and to strengthen that of the just. He may have to bear any amount of terrible suffering, he may have even to quaff the bitter cup of death in the performance of his duty, which devolves on him on account of being a man, but he should not shirk it.

The articles of faith, which are 51 in number, are grouped under five heads as below, and thus most of them are covered:—

(1) *His Authorities:* Dayananda believes that the four Vedas are the word of God. They are absolutely free from error and are an authority unto themselves. They do not stand in need of any other books to uphold their authority. They comprise what is known as the Samhita or the Mantra portion only. The Brahmanas, the six Vedangas, the six Upangas, the four Upavedas and the eleven hundred and twenty-seven Shakhas are all expositions of the Vedic texts. Therefore, he looks upon them as works of a dependent character. They are to be held authoritative only in so far as they conform to the teachings of the Vedas. He would entirely reject whatever passages in these works are opposed to Vedic injunctions. According to him, the words Puranas, Itihasa, Kalpas, Gathas mean only Brahmanas written by great Rishis. The *Bhāgavata Purāṇa* and other Puranas are not real Puranas.

(2) *His Philosophy:* He who is called Brahman or the Most High or Paramatman, the Supreme Spirit, who permeates the whole universe, who is a personification of *Sat-Chit-Ānanda*, who is omniscient, formless, all-pervading, unborn, infinite, almighty, just and merciful, who creates, sustains and dissolves the universe and who awards all souls the fruit of their deeds in accordance with the requirements of absolute justice—He is the Great God.

The immortal, eternal entity which is endowed with attraction

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and repulsion, with consciousness and feelings of pleasure and pain and whose capacity for knowledge is limited is called the soul.

God and the soul are two distinct entities by virtue of their being different in nature and of their being possessed of dissimilar attributes and characteristics. They are, however, inseparable from each other, being related to each other as the pervader and the pervaded. God and the soul are to each other as the space and an object in space. Prakṛiti is the material cause of the universe. God, the soul and Prakṛiti—these three are beginningless, as in the Yoga system of philosophy. They and their attributes, characteristics and nature are eternal. The world is created by God out of Prakriti. The purpose of creation is the essential and natural exercise of the creative energy of the Deity. The soul is in bondage in this world on account of ignorance, which is the source of sin. It is ignorance that leads man to worship objects other than God, obscures his intellectual faculties and produces pain and suffering as results. Salvation consists in the emancipation of the soul from pain and suffering and in a career of freedom in the All-pervading God and His immense creation for a fixed period of time and the resumption of earthly life after the expiration of the period. The soul is a free agent to do deeds, but is subservient to God in reaping the fruits thereof. Svarga is the enjoyment of extreme happiness and the attainment of the means thereof; and Naraka is "the undergoing of extreme suffering and the possession of the means thereof."

(3) *His Ethics:* Dharma is the practice of equitable justice together with that of truthfulness in word, deed and thought and the like virtues—in a word, that which is in conformity with the will of God as embodied in the Vedas. Righteously acquired wealth alone constitutes *artha*, while that which is acquired by foul means is *anartha*. The enjoyment of legitimate desires with the help of honestly acquired wealth constitutes *kāma*. The class and order, i.e., the *varṇa* and *āshrama* of an individual should be determined by his merits. Those who are wise and learned are *devas*, and therefore *devapūjā* is honour shown to the wise and the learned—to one's father and mother, to the teacher, to a just ruler, to those who lead righteous lives, to women who are faithful to their husbands and to men who are faithful to their wives. Those who are foolish and ignorant are *asuras*, those who are wicked and sinful are *rākshasas* and those who are filthy in their habits are *pishāchas*.

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Marriage is the union of a man and a woman through mutual consent in accordance with the laws laid down by the Vedas and Shastras. And *niyoga*, in accordance with ancient practice, is a temporary union for the raising of issue—to be resorted to only in extreme cases.

(4) *His Sadhanas:* The means of salvation are the worship of God, the performance of righteous deeds, the acquisition of true knowledge by the practice of *brahmacharya*, the society of the wise and the learned, purity of thought, a life of activity, etc.

In the worship of God three stages are recognized—*stuti*, *prārthanā* and *upāsanā*. Stuti or glorification consists in praising the attributes and powers of God with a view to fixing them in our minds and cultivating love towards God. Prarthana is praying to God for the gift of the highest knowledge and other blessings. Upasana or communion consists in conforming to the Divine Spirit in purity and holiness and in feeling the presence of the Deity in our heart through the practice of Yoga, which enables us to have direct cognition of God. Each of these three is divided into the Saguna and the Nirguna variety. Saguna Upasana consists in resigning oneself to God and His will, realizing Him as possessed of attributes that are in harmony with His Nature, while Nirguna Upasana consists in resigning oneself to God and His will, realizing Him as devoid of attributes that are foreign to His nature.

(5) *His Rituals:* Samskaras are those rites which contribute to the physical, mental and spiritual improvement of man. From conception to cremation, there are sixteen Samskaras altogether. Their due and proper observance is obligatory on all. But nothing should be done for the departed after cremation.

Agnihotra (fire-offering) is commendable because it contributes to the purification of air and vegetables and directly promotes the well-being of all sentient creatures. The performance of Yajna (sacrifice) and the resort to Tirthas (sacred places) are, however, lifted from the realm of rituals to that of morals. For, Yajna consists in showing due respect to the wise and the learned, in the proper application of the principles of chemistry and the physical and mechanical sciences to the affairs of life and in the dissemination of knowledge and culture. And Tirthas are not the so-called sacred places on land or water to which pilgrims go. They are literally the means by which the ocean of misery is crossed. They

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consist in the practice of truthfulness in speech, in the acquisition of true knowledge, in the cultivation of the society of the wise, in the practice of the so-called *varnas*, in the diffusion of knowledge and in the performance of similar good works.

It is in accordance with these articles of faith that the creed of the Arya Samaj was drawn up.

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PART II

IN RETROSPECT : ROSE PETALS

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Sir M. Monier-Williams
Celebrated Indologist

"His (Shyamji Krishna Varma's) knowledge of Sanskrit and power of speaking and writing that language were so great that the title of Pandit had already been accorded to him .... He had the advantage of the instruction of a remarkable person who is not only profoundly versed in Ancient Sanskrit Literature but is now causing considerable stir in Indian religious circles by denouncing polytheism, pantheism and idolatry and preaching pure monotheism as the only true religion of the Aryan race founded on the Veda. The name of this reformer is Swami Dayananda Saraswati. He is an eloquent speaker and writer of Sanskrit."—*Atheneum*, a Weekly of England (October 23, 1880).

His Highness Maharana Sajjan Singh
Maharana of Udaipur

"On the Deepawali day S. 1940, Dayananda's powerful body dissolved into the five constituent elements: It is my conviction that Swamiji, by the power of his speech, put an end to the doubts and misgivings spread in the country by philosophers. The supporters of religions and faiths which were against the Vedas have, by their small and narrow intelligence, spread misapprehensiveness and falsehoods. These men are like deer : Swamiji was a lion for them. This is my firm belief. The passing away of this knower of the six shastras and the great master of the knowledge of the Vedas is like the setting of the Sun of knowledge of the Aryas : I fully realize this. Swamiji's going to Vishnuloka (Heaven) is the destruction of the *Kalpa-vriksha* of Heaven. This, I fully admit."—Translated from Hindi verse (composed 1883) by Har Bilas Sarda and taken from his *Life of Dayanand Saraswati* (2nd Ed., 1968), p. 332.

Sir Syed Ahmad Khan
Father of Muslim Renaissance and
Founder of Aligarh Muslim University

"Swami Dayananda Saraswati was a profound scholar of Sanskrit

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and a critical student of the Vedas. Besides being a learned scholar, he was a man of distinctly noble and spiritual nature. His disciples honoured him like a god. And undoubtedly he deserved that honour. He brought about certain reforms in the Hindu religion. He was vehemently against idol worship; and he was triumphant in discussions with pandits on the contention that there was no idol worship sanctioned by the Vedas. He did not consider it right to worship any other god than the formless One. He also strived to establish that the Vedas do not advocate the worship of the elements. I was very well acquainted with the late Swami Dayananda Saraswati, and I always showed great respect to him simply because he was such an excellent and learned man that it behoved men of all religions to respect him. I may be wrong but I understand that Swamiji's belief was that 'matter' by which he meant Māyā, was beginningless and eternal. Had he not had this belief there would have been full agreement between him and the Muslims on the nature of God.

In any case he was such a great man as has no equal in India. Every one, therefore, should mourn his death and feel sorry that such an unparalleled man has passed away from our midst."—Quoted from Har Bilas Sarda's *Life of Dayanand Saraswati*, pp. 596-97, pub. originally in *Aligarh Institute Gazette* (6-11-1883).

Colonel Olcott
President, Theosophical Society

"A master spirit has passed away from India. Pandit Dayananda Saraswati .... is gone; the irrepressible, energetic reformer, whose mighty voice and passionate eloquence for the last few years raised thousands of people in India from lethargic indifference and stupor into active patriotism, is no more ....

.... All our differences have been burnt with the body .... We remember only the grand virtues and noble qualities of our former colleague and teacher, and late antagonist. We bear in mind but his life-long devotion to the cause of Aryan regeneration; his ardent love for the grand philosophy of his forefathers; his relentless, untiring zeal in the work of the projected social and religious reforms; and it is with unfeigned sorrow that we now hasten to

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join the ranks of his many mourners. In him, India has lost one of her noblest sons. A patriot in the true sense of the word, Swami Dayananda laboured from his earliest years for the recovery of the lost treasures of Indian intellect. His zeal for the reformation of his mother-land was exceeded only by his unbounded learning. Whatever might be said as to his interpretation of the sacred writings, there can be but one opinion as to his knowledge of Sanskrit, and the impetus to the study of both received at his hands .... He threw, as it were, a bomb-shell in the midst of the stagnant masses of degenerate Hinduism, and fired with love for the teachings of the Rishis and Vedic learning the hearts of all who were drawn within the influence of his eloquent oratory. Certainly there was no better or grander orator in Hindi and Sanskrit than Dayananda throughout the length and breadth of this land."—*Theosophist* (1883).

Friedrich Max Mueller
Celebrated Vedic Scholar

"We may divide the whole of Sanskrit literature beginning with the *Rigveda* and ending with Dayananda's Introduction to his edition of the *Rigveda*, his by no means uninteresting *Rigveda-bhūmikā* into two great periods : that preceding the great Turanian invasion and that following it."—*India: What Can It Teach Us?* (Oxford, 1883; 2nd Indian Edition 1961), p. 77.

"He (Dayananda) was a scholar to begin with, deeply read in the theological literature of his country. Upto a certain point, he was a reformer, and was in consequence exposed to much oboloquy and persecution during his life, so much so that it is hinted in the papers that his death was due to poison administered by his enemies. He was opposed to many of the abuses that had crept in, as he well knew, during the later periods of the religious growth of India, and of which, as is known now, no trace can be found in the ancient sacred books of the Brahmans, the Vedas. He was opposed to idol worship, he repudiated caste, and advocated female education and widow marriage, at least under certain conditions. In his public disputations with the most learned Pandits at Benares and elsewhere, he was generally supposed to have been victorious,

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though often the aid of the police had to be called in to protect him from the blows of his conquered foes. He took his stand on the Vedas. Whatever was not to be found in the Vedas, he declared to be false or useless; whatever was found in the Vedas was to him beyond the reach of controversy. Like all the ancient theologians of India, he looked upon the Vedas as divine revelation. That idea seems to have taken such complete possession of his mind that no argument could ever touch it.

But Dayananda, owing chiefly to his ignorance of English, and in consequence, his lack of acquaintance with other sacred books, and his total ignorance of the results obtained by a comparative study of religions, saw no alternative between either complete surrender of all religion or an unwavering belief in every word and letter of the Vedas. To those who know the Vedas, such a position would seem hardly compatible with honesty; but to judge from Dayananda's writings, we cannot say that he was consciously dishonest. The fundamental idea of his religion was revelation. That revelation had come to him in the Vedas. He knew the Vedas by heart; his whole mind was saturated with them. He published bulky commentaries on two of them, the *Rigveda* and *Yajurveda*. He considered the Vedas not only as divinely inspired, or rather expired, but as prehistoric or pre-human .... If any historical or geographical names occur in the Vedas, they are all explained away, because, if taken in their natural sense, they would impart to the Vedas an historical or temporal taint. In fact, the very character, which we in Europe most appreciate in the Vedas—namely the historical—would be scouted by the orthodox theologians of India, most of all by Dayananda Sarasvati. In his commentary on the *Rigveda*, he had often been very hard on me and my own interpretation of Vedic hymns, though I am told that he never travelled without my edition of the *Rigveda*. He could not understand why I should care for the Veda at all, if I did not consider it as divinely revealed. While I valued most whatever indicated human sentiment in the Vedic hymns, whatever gave evidence of historical growth, or reflected geographical surroundings, he was bent on hearing in it nothing but the voice of the Brahman. To him not only was everything contained in the Vedas perfect truth, but he went a step further and by the most incredible interpretations succeeded in persuading himself and others that everything worth knowing, even the most

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recent inventions of modern science, were alluded to in the Vedas. Steam-engines, railways, and steam-boats, all were shown to have been known, at least in their germs, to the poets of the Vedas, for Veda, he argued, means Divine Knowledge, and how could anything have been hid from that? Such views may seem strange to us, though, after all, it is not so very long ago that an historical and critical interpretation of the Bible would have roused the same opposition in England as my own free and independent interpretation of the *Rigveda* has roused in the breast of Dayananda Saraswati.

There is a curious autobiographical sketch of his life, published some time ago in an Indian journal. Some doubts, however, have been thrown on the correctness of the English rendering of that paper, and we may hope that Dayananda's pupil, Pandit Shyamaji Krishnavarma, now a B.A. of Balliol College, will soon give us a more perfect account of that remarkable man."—*Biographical Essays* (London, 1884), pp. 167-171.

DAYANANDA SARASVATI

One more Samaj should be mentioned here to prevent confusion, namely, the Arya-Samaj. This movement, which was inaugurated by another name, of the name of Dayananda Sarasvati, was proclaimed as a revival of the ancient Vedic religion. Dayananda held fast to his belief in the Veda as a divine revelation, though he understood by Veda the hymns only, and admitted that the Brahmanas showed clear traces of human workmanship. The followers of Dayananda are quite aware that the Vedas were composed long before the art of writing was discovered in India, and they strongly object to the Veda being styled book-revelation, which they evidently consider as an inferior kind of revelation. They say, what they have no doubt learnt from European scholars, that the Vedas were not received in the form of books, but were revealed to the four principal Rishis. But their antagonists of the Brahma-Samaj rejoin that because the Vedas were committed to paper only a few thousand years back, it does not follow that they do not partake of the nature of book-revelation. They ask point blank whether Dayananda and his followers believe that the very words and combinations of words forming the hymns of the Vedas as we now find them in MSS. were uttered by God Himself? As long as they

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hold to this belief, the followers of Keshub Chunder Sen accuse them of being believers in book-revelation, quite as much as if they held that the bound volumes of the Veda had tumbled down from heaven. Their discussions on that point are often very ingenious, and may prove instructive even to our own apologists. Dayananda himself and his followers disclaim any indebtedness to Western ideas, and they have gained many adherents, chiefly on the ground that though pervaded by a reforming spirit, their Samaj has always remained thoroughly national. Dayananda denounced idolatry and polytheism, he even repudiated caste, and allowed widow marriages. This required great courage, but, being a liberal conservative, he was naturally attacked both by liberals for not going far enough, and by conservatives, for going too far. His followers believe that he was actually poisoned by his enemies. I am told that, at present, this revival of the ancient national religion has gained and is gaining far more support in India than the reforms initiated by Ram Mohun Roy and Keshub Chunder Sen. National feelings are strong in religious matters also. But though his doctrines may be more popular, there is more real vitality, more real reasonableness in the ideas of the other Brahma-Samajes. If they would only combine under a strong leader, they would, I believe, soon carry with them the wavering followers of Dayananda; for in India, whoever has taken the first step, and surrendered his belief in the revealed character of even a part of the Veda, will easily be driven to take another step and adopt human reason as the only guide to human truth.

We know little of the personal character of Dayananda, and what we know, sounds very apocryphal. Though I was told soon after his death, that he had been poisoned by the Brahmans, who were afraid of his sweeping social reforms, I am now told by an Indian friend of mine, that it is supposed that his death was caused by the dancing-girls, who, at the instigation of Dayananda, had been placed under strict *surveillance* by the Maharajah of Jayapura (Max Mueller means Jodhpur). Their stipends had been stopped, and they are supposed to have enticed a young Brahman cook to poison their enemy. The cook is said to have afterwards committed suicide. This, though only a rumour among rumours, would put a different aspect on Dayananda's sudden death. He must have been a powerful man, and he knew how to be a leader of men. His

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ignorance of English deprived him of much that would have been helpful to him, and would have kept him from some of his wild ideas about the Veda. He maintained that all wisdom was to be found in it, down to the discovery of the power of steam and its application to steam engines for railways; and this thousands of years B.C. ! He was still more unfortunate in falling for a time, an easy prey to Madame Blavatsky's spiritual fascination.

For some time he understood her as little as she understood him, and that is saying a good deal. But when at last they came to understand each other, there followed a breach that could never be healed. The life of Dayananda published under the authority of the so-called Theosophists, which I accepted formerly as genuine, has been discredited, and we shall probably never have a real biography of the man, for biography in India seems to share the fate of history; either it tells us nothing or what it tells us is fact and fiction so mixed together that it is impossible to separate the one from the other.

. . . and though I had no personal intercourse with Dayananda, I learnt something of him also from some of his personal friends and followers."—*Indian Friends* (Oxford, 1899; Indian Edition 1982), pp. 93-97.

INDIAN THEOSOPHY

"Empty panegyrics are always to be deprecated, and I am afraid that great and lasting mischief has been wrought, for instance, by Madame Blavatsky and her friends, who went to India, ignorant of Sanskrit and Sanskrit literature, and who have, for years been proclaiming to the world at large that Hindu philosophy, particularly that of the Vedanta and that of Buddhism, which they did not always distinguish very carefully one from the other, was infinitely superior to all the philosophies of Europe, that the Brahmans even at the present day were the depositaries of the primeval wisdom of the world, and that by the united efforts of Madame Blavatsky and Dayananda Sarasvati, a new theosophy would dawn on India and Europe, which would eclipse all former systems of thought. Poor Dayananda Sarasvati had no idea of what Madame Blavatsky was thinking of; but though bewildered for a time by the unaccustomed adulation poured on him and the extravagant veneration paid to him by Europeans, he soon recovered,

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and declined to have anything to do with the Polish prophetess and her vagaries."—*Indian Friends* (Oxford, 1899), pp. 148-49.

Madame Helena Petrovna Blavatsky
One of the Founders of Theosophical Society

"It is perfectly certain that India never saw a more learned Sanskrit scholar, a deeper metaphysician, a more wonderful orator, and a more fearless denunciator of any evil than Dayananda since the time of Shankaracharya." —*From the Caves and Jungles of Hindostan* by Radda Bai or H.P. Blavatsky (Translated from Russian 1883-86), p. 23.

Justice Mahadev Govind Ranade
Prarthana Samaj Leader, Bombay

"Religious fervour, a daring and adventurous spirit born of a confidence that a higher power than man's protected him and his work, the magnetism of superior genius . . . a rare insight into the needs of the times and a steadfastness of purpose which no adverse turn of fortune could conquer, a readiness and resourcefulness rarely met with, true patriotism which was far in advance of the times, and a sense of justice tempered with mercy, these were the sources of strength which enabled him to organise a great movement like the Arya Samaj."—Quoted from *Life of Dayanand Saraswati* by Har Bilas Sarda (1946; Reprint 1968), p. 597.

Behramji Malabari
Parsi Social Reformer

"Gifted with uncommon talents and actuated all his life by singleness of purpose, Dayananda Saraswati has achieved enough good to entitle him to the lasting gratitude of posterity."—Quoted from *Tributes to Swami Dayananda and Arya Samaj* (2nd Ed. 1968), ed. by Dharma Deva Vidyamartand.

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Andrew Jackson Davis
Yogi of America and author of Harmonial Philosophy

"I behold a fire that is universal, the *fire* of infinite love, which burneth to destroy all hate, which dissolveth all things to their purification.

Over the fair fields of America—over the great land of Africa—over the everlasting mountains of Asia—over the wide empires and kingdoms of Europe, I behold the kindling flame of the all-consuming, all-purifying fire; it speaketh at first in all the lowest places; it is kindled by man for his own comfort and progress; for man is the only earthly creature that can originate and perpetuate a *fire;* even as he is the only being on earth that can originate and perpetuate *words*, so he is the first to start the fires of hell in his own habitations, and the first, also, to seek and obtain from Heaven the Promethean *fire* whereby Plutonian abodes will be purified by love and whitened with wisdom.

Beholding this infinite fire—which is certain to melt the kingdoms and empires and governmental evils of the whole earth, I rejoice exceedingly and I take hold of life with an enkindling enthusiasm. All the loftiest mountains will begin to burn; the beautiful cities of the valleys will be consumed; sweet homes and loving hearts will dissolve together; and the good and the evil will interfuse and disappear, like dewdrops vanishing in sun's golden horns.

The spirit of man is on fire with the lightning of infinite progression. Only the sparks thereof ascend to-day into the heavens. Lambent flames, here and there, appear in the inspirations of orators, poets, writers of scriptures. To restore primitive Aryan religion to its first pure state was the *fire* in the furnace called 'Arya Samaj,' which started and burned brightly in the bosom of that Inspired Son of God in India, Dayananda Saraswati. From him the fire of inspiration was transferred to many noble inflaming souls in the land of Eastern Dreams . . . . Hindoos and Moslems run together to extinguish the consuming fire, which was flaming on all sides with a fierceness that was never dreamed of by the first kindler Dayananda. And Christians, too, whose altar, fire, and sacred candles were originally lighted in the dreamy East, joined Moslem and Hindoo in their efforts to extinguish the New Light of Asia. But the heavenly fire increased and propagated itself . . . ."—*Beyond the*

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Valley (1885), p. 383.

E.W. Hopkins
Professor of Sanskrit and Comparative Philology in Bryn Mawr College, University of Pennsylvania, U.S.A.

"The Arya Samaj is one of the most important of the later churches .... which endeavour to obtain undefiled religion .... by returning to the Vedas and clearing them of what they think to be later corruptions of those originally pure scriptures .... Its leader, Dayananda, claims that the Vedas are a true revelation."—*The Religions of India* (1885), p. 521.

W.J. Wilkins
Author of: Hindu Mythology: Vedic and Puranic, etc.

"In North India, a sect called the Arya Samaj, was founded by Pandit Dayananda Saraswati. He, however, continued to repose an implicit faith in the divine authority of the Vedas; at the same time he 'opposed idol worship, repudiated caste, advocated female education, and the remarriage of widows and secured hundreds of followers, and a large number of sympathisers'."—*Modern Hinduism* (1887), pp. 356-57.

Gurudutta Vidyarthi
Lahore

"Let modern scholars, therefore, always bear in mind, that Sayana is the life of their scholarship, their comparative philology, and their so much boasted interpretation of the Vedas. And if Sayana was himself diseased—whatsoever the value of the effort of modern scholars—their comparative philology, their new interpretations, and their so-called marvellous achievements cannot but be diseased. Doubt not that the vitality of modern comparative philology and Vedic scholarship is wholly derived from the diseased and defective victuals of Sayana's learning. Sooner or later, the disease will

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develop its final symptoms and sap the foundations of the very vitality it seemed to produce. No branch of a tree can live or flourish when separated from the living stock. No interpretations of the Vedas will, in the end, ever succeed unless they are in accord with the living sense of the Vedas in the *Nirukta* and the Brāhmaṇas."—*The Terminology of the Vedas and European Scholars* (1888), p. 46.

Bawa Arjan Singh
Editor, Arya Patrika, Lahore

"Dayananda is the prophet of enlightenment, the apostle of liberty and the harbinger of a brilliant future, marked by peace and goodwill among men and as such he deserves the respect and reverence of all his countrymen."—*Dayananda Saraswati, Founder of the Arya Samaj* (1901), p. 84.

H.D. Griswold
Professor of Philosophy in the Forman Christian College, Lahore

"He was a dreamer of splendid dreams and he had a vision of India purged of her superstitions, filled with the fruits of science, worshipping one God, fitted for self-rule, having a place in the sisterhood of nations, and restored to her ancient glory. All this was to be accomplished by throwing over-board the accumulated superstitions of the centuries and returning to the pure and inspired teachings of the Vedas."—*The Problem of the Arya Samaj* (A Paper read by Griswold at the Mussoorie Conference on September 26, 1901), p. 2.

"There are many points of contact between Dayanand Saraswati and Martin Luther. As Luther, the German monk, was a child of the European Renaissance, so Dayanand the Gujarati monk was a child of the Indian Renaissance. Both alike felt the tug of the 'Zeitgeist.' Both in their different ways became exponents of the new spirit. Luther attacked indulgences, while Dayanand attacked idolatry. Luther appealed from the Roman Church and the authority of tradition to the Scriptures of the Old and New Testaments.

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Swami Dayanand appealed from the Brahmanical Church and the authority of the *smriti* to the earliest and most sacred of Indian Scriptures. The watchword of Luther was 'Back to the Bible'; the watchword of Dayanand was 'Back to the Vedas'."—*Encyclopaedia of Religion & Ethics* (1909), Vol. II, pp. 58-59.

"The watchword of Luther was 'Back to the Bible' and the watchword of Dayananda was 'Back to the Vedas.' With this religious watchword, another was implicitly, if not explicitly, combined, namely 'India for the Indians'—in other words, Indian *religion* for the Indians and Indian *sovereignty* for the Indians. To accomplish the first end, Indian religion was to be reformed and purified by a return to the Vedas, and foreign religions such as Islam and Christianity were to be extirpated. The sections of the *Satyārth Prakāsh* which deal with the criticism of Islam and Christianity are evidently intended to be the literature of such extirpation. To accomplish the second end, the founder of the Arya Samaj seems to have taught that a return to the pure teachings of the Vedas would gradually fit the people of India for self-rule, and that independence would ultimately be granted. Certainly most well-wishers of India hope that in some form or other *Swaraj* may soon come, indeed, may be already at the door. Because of the present *Swaraj* movement one may rightly reckon Swami Dayananda Saraswati among the creators of modern India."—*Insights into Modern Hinduism* (New York, 1934), pp. 116-17.

Bawa Chhajju Singh
Lahore

Dayanand had been taught by his Guru in the following words: "The Vedas have long ceased to be taught in Bharatvarsha, go and teach them; teach the true Shastras and dispel, by their light, the darkness which the false creeds have given birth to. Remember that, while works by common men are utterly misleading as to the nature and attributes of one true God, and slander the great Rishis and Munis, those by the ancient teachers are free from such a blemish. This is the test which will enable you to differentiate the true, ancient teaching from the writings of ordinary men."—*Life and Teachings of Swami Dayananda Saraswati* (Lahore, 1903), p. 77.

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John Campbell Oman
Author of: Indian Life, Religious and Social, The Great Indian Epics, etc.

"The *Arya-samaj*, though hardly a purely religious sect, adhered to the Vedas, *as interpreted by Dayananda:* but it favours certain practices which are certain, in the course of time, to undermine its morals, though possibly these very practices might prove an attraction and help to swell the numbers of the new sect."—*Mystics, Ascetics and Saints of India* (London, 1903; 2nd Impression London, 1905), p. 137.

Sir Herbert Risley
Director of Ethnography for India, London

"The Arya Samaj, founded about 1875 by Dayananda Saraswati on the basis of the infallibility of the four Vedas, stands out at the present time as the most conspicuous movement with the vast miscellany of beliefs and superstitions, which go to make up the religion of the Hindus. It may, indeed, almost be described as a nationalist development of Hinduism. Taking their stand upon the Vedas, as the divinely inspired scriptures of the Indo-Aryan race, the Aryas discover in them by a liberal method of symbolical interpretation not merely an ample store of moral and spiritual guidance but 'the germ of all modern knowledge including physical sciences.' . . .

The Arya movement has undoubtedly derived a great accession of force from its intimate association with the Khatris, whom Sir George Campbell described more than forty years ago as 'one of the most acute, energetic, and remarkable races in India,' and as being in the Punjab 'all that Maratha Brahmans are in the Marathi country, besides engrossing the trade which the Maratha Brahmans have not. They are not usually military in their character, but are quite capable of using the sword when necessary . . ."—*The People of India* (London, 1908), pp. 243-44.

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Rev. C.F. Andrews
Of the Cambridge Brotherhood, Delhi

"The most vigorous religious movement of nationalism in the North-West is that which goes by the name of the Arya Samaj, or 'Church of the Aryas'. This Samaj aims at bringing back to the old Vedic conditions, when idolatry did not exist, and life was built up on the basis of a religious education of an Aryan type. The Aryas are no dreamers. They can show practical results in the well-known Dayanand College at Lahore, and in the 'Gurukul' or religious seminary at Hardwar, besides many other institutions for the training of boys and girls, the care of the sick, and the nuture of orphans. Their leaders are Indians of good family, who have given up much for the cause, and there are spiritual men among them, who are leading the ascetic life."—*North India* (Handbooks of English Church Expansion; 1908), p. 196.

"Swami Dayananda Saraswati had not only studied from his youth onwards that supreme Vedic culture out of which India has risen to her full height or spiritual wisdom and experience *but he had lived it.*

In his own unique personality, he actually recapitulated the Vedic life. He embodied it in himself. He made it vital and actual for others. In the midst of a land, that was turning away from its past to find all its ideals in Europe, he showed, by a living example, that this entire absorption in the culture of the West was to despise one's birthright, to forsake one's own true nature, to sink in the scale of humanity, rather than to rise.

Swami Dayananda Saraswati believed intensely that these Vedic times were actually superior to the age in which we now live. He worked out in his spiritual earnestness, his heroic character, his austere mode of life, his high ideals, the Vedic times themselves restored. No one has done this before, in quite the same way. Scholars had written books. Texts and studies of the Vedic age had been published and then forgotten. But here was Sanyasi, with such a unique genius and moral character, that the past itself was quickened into recreated life by his very presence among men."—*Vedic Magazine*, Gurukula Kangri (February 1921).

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Sir Valentine Chirol
Special Correspondent, London Times

"The Arya Samaj represents in one of its aspects a revolt against Hindu orthodoxy, but in another it represents equally a revolt against western ideals, for in the teachings of its founder, it has found an aggressive Gospel which bases the claims of Aryan, i.e., Hindu supremacy on the Vedas, as the one ultimate source of human and divine Wisdom."—*Indian Unrest* (London, 1910), p. 27.

"The social and religious reform movement which had been of great promise before the Mutiny and for some years afterwards, when Keshub Chundra Sen gave the Brahmo Somaj a fine uplift, slackened. Like the Brahmo Somaj in Bengal, the Prirthana Somaj in Bombay no longer made so many or such fervent recruits. New societies sprang up in defence of the old faiths, some even glorifying all their primitive customs and superstitions, and most of them, while professing to recognise the need for cleansing them of their grosser accretions, displaying a marked reaction against the West in their avowed determination to seek reform only in a return to the purer doctrines of early Hinduism. The most important of all these movements was the Arya Samaj in the Panjab, whose watchwords were 'Back to the Vedas' and 'Arya for the Aryans'. The latter has sometimes barely disguised a more than merely platonic desire to see the British disappear out of the Aryan land of India. But the Vedas at any rate yielded to the searchers sufficient fruitful authority for promoting female education on sound moral lines and for discouraging idolatry and relaxing the cruel bondage of caste. That it has been and still is in many respects a powerful influence for good is now generally admitted by those even whom its political tendencies have alarmed."—*India Old and New* (Macmillan, 1921), p. 95.

Count Leo Tolstoy
A Russian Rishi

"Since great minds move in parallel grooves and have a family resemblance with each other which they alone can discern, Tolstoy

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was in his last days attracted towards the movement founded by his brother in spirit Dayananda Saraswati and was in correspondence with the editor of this Magazine whom he presented with a set of his favourite works and honoured with his blessings.

About 6 months ago, he wrote to us that he was reading the *Satyarth Prakash*, Dayananda's *magnum opus*, a copy of which we had sent him with great interest . . . .

The teachings of the Vedic Religion so profoundly influenced him that a few days before his death, he thought of retiring from active life and becoming a Vanprastha . . . .

Who knows what would have happened if Tolstoy had lived another ten years. To our mind there is no doubt that his truth-loving soul would have absorbed all rays emanating from the Vedic sun and he would have been the first preacher of the Vedic religion in the West and the inaugurator of a revolution in occidental thought with far reaching religious, social and economic consequences. But this was not to be. The ways of Providence are immutable."—From 'The Passing Away of a Great Sage', *Vedic Magazine*, Gurukula Kangri (December 1910).

J. Ramsay Macdonald, M.P.
(*Later Prime Minister of Great Britain*), *London*

"The Arya Samaj is one part of that characteristic revival of the ancient ways which is going on in India to-day. It dreams of a world dominion for the Vedas. But the Swami inculcated a spirit as well as a doctrine. Part of his revelation was that the Aryan was the chosen people, the Vedas the chosen gospel, India the chosen land. His language was not always polite: his manner was often provocative. He was a limb of the Church militant. Austere, independent, dogmatic and puritanical was his character and he imparted those qualities to his followers. You meet them, therefore, to-day in Lahore, their capital city, dour and determined, ready to sacrifice and be sacrificed, propagandists of an accomplished order. They are indeed the Puritans of Hinduism—and it is well for us to remember that Puritanism became political only under an intolerable Government . . . . The Samaj promotes famine and other charitable relief and is working out its own

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educational theories. Its schools are excellent, and its members have been special friends of female education. But its greatest asset is the spirit of members. It is not always lovely and attractive. It is perhaps hard and bigoted. But it is self-sacrificing and when combined in such men as Lala Hans Raj, the ascetic Principal of the Arya College, it flinches at no obstacle."—*The Awakening of India* (1910), p. 37.

Nelson's Encyclopaedia

"The Arya Samaj .... is rather a political organization than a religious body, and of late has come prominently forward as a movement less to reform Hinduism than to rouse it into active resistance to the alien influences, both Christian and Mohammedan, which threaten to denationalise it. Politically it is strongly aggressive, and its attempt to check enlistment and even to tamper with the loyalty of certain regiments is no secret."—*Nelson's Encyclopaedia*, vol. IV, pp. 217-18 (publication year not mentioned; probably around 1910).

Miss A. Christiana Albers
"*Swami Dayanand Saraswati*

The spirit wings of life in darkness veiled
Drooped sadly over India's ancient shore;
The vine that once the grape of wisdom bore
Lay half decayed. The sun of truth was paled
By clouds of ignorance and tantric rite.
Perverted customs had enslaved the race,
While superstition took pure reason's place
And held tyrannic sway with cruel might,
When from Hymalayan heights a giant came
Whose mighty brow shone with the light of day,
He pierced the midnight gloom with wisdom's ray,
Bearing aloft the torch of Vedic flame.
Truth's echo throbbed and stirred the sleeping land
Where spoke the thunder voice of *Dayanand*."

—*Vedic Magazine*, Gurukula Kangri (vol. VI. 3, 1912).

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George Howells
Principal, Serampore College, Bengal

"The *Arya Samaj*, founded by Dayananda Saraswati (1824-83), regards the Vedas as a primitive revelation given once for all to mankind, and as teaching a pure and consistent monotheism, and as containing the basic principles of all the sciences. The book of Vedic Scripture is the fountain-head of all religion, and, corresponding as it does with the book of Nature, it reveals in germ every scientific discovery and invention of modern times. The religion and science of the West are thus unconsciously based on the Vedic revelation given over one hundred billion years ago, while idolatry and the other countless superstitions and absurdities of the later Hindu religion must be abandoned for the pure form of faith revealed in the Veda."—*The Soul of India* (London, 1913), p. 390.

Thakur Shri Jessrajsinghji Seesodia
Editor, The Rajput Herald, London

"The Arya Samaj, to my mind, seems to be the only body that could undertake this task without flinching and spread the doctrine of this revival. Its followers are the apostles of this doctrine, and, may I not hope, with confidence, that they will rally together, forget their internal differences, and fulfil this great mission, for which the late Swami Dayananda Saraswati worked so arduously and with so much pertinacity? Let the missionaries of Arya Samaj travel throughout India, carrying this message, spreading this unity, ever unifying the forces of Hinduism. As soon as this unification is attained within the limits of India, and this is no difficult task, if, only we are in earnest, let this work be extended beyond our own limits. Let a group of intellectual Sanyasis go out of India to preach this doctrine, and let them draw to us the sympathies, moral and material, of these myriads of men and women, who were with us once, but whom our own negligence and intolerance have driven away from us. Let us all gather under the banner of Hinduism and you will see, in a century, the result of this remarkable and stupendous revival. In assimilating and gathering our forces in far and distant lands we are only reclaiming and re-gathering our

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distracted brothers and sisters. In rallying the Chinese and the Japanese Buddhists to our standard of Hinduism, we are only doing what every one did years ago, and what every one is doing today. We will be doing what every one will do after us."—*Vedic Magazine*, Gurukula Kangri (1913), pp. 900-901.

Aurobindo
Celebrated Yogi, Pondicherry

Among the great company of remarkable figures that will appear to the eye of posterity at the head of the Indian Renaissance, one stands out by himself with peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of hills rising to a greater or lesser altitude, but all with sweeping contours, green-clad, flattering the eye even in their most bold and striking elevation. But amidst them all one hill stands apart, piled up in sheer strength, a mass of bare and puissant granite, with verdure on its summit, a solitary pine jutting out into the blue, a great cascade of pure, vigorous and fertilising water gushing out from its strength as a very fountain of life and health to the valley. Such is the impression created on my mind by Dayananda.

It was Kathiawar that gave birth to this puissant renovator and new-creator. And something of the very soul and temperament of that peculiar land entered into his spirit, something of Girnar and the rocks and hill, something of the voice and puissance of the sea that flings itself upon those coasts, something of that humanity which seems to be made of the virgin and unspoilt stuff of Nature, fair and robust in body, instinct with a fresh and primal vigour, crude in the crude but in a developed nature capable of becoming a great force of genial creation.

When I seek to give an account to myself of my sentiment and put into precise form the impression I have received, I find myself starting from two great salient characteristics of this man's life and work which mark him off from his contemporaries and compeers. Other great Indians have helped to make India of to-day by a sort of self-pouring into the psychological material of the race, a spiritual infusion of themselves into the fluent and

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indeterminate mass which will one day settle into consistency and appear as a great formal birth of Nature. They have entered in as a sort of leaven, a power of unformed stir and ferment out of which forms must result. One remembers them as great souls and great influence who live on in the soul of India. They are in us and we would not be what we are without them. But of no precise form can we say that this was what the man meant, still less that this form was the very body of that spirit.

The example of Mahadeva Govind Ranada presents itself to to my mind as the very type of this peculiar action so necessary to a period of large and complex formation. If a foreigner were to ask us what this Maharatta Economist, reformer, patriot precisely did that we give him so high a place in our memory we should find it a little difficult to answer. We should have to point to those activities of a mass of men in which his soul and thought were present, as a formless former of things, to the great figures of present day Indian life who received the breath of his spirit. And in the end we should have to reply by a counter question, "What would Maharashtra of to-day have been without Mahadeva Govind Ranada and what would India of to-day be without Maharashtra?" But even with those who were less amorphous and diffusive in their pressure on men and things, even with workers of a more distinct energy and action, I arrive fundamentally at the same impression. Vivekananda was a soul of puissance if ever there was one, a very lion among men, but the definite work he has left behind is quite incommensurate with our impression of his creative might and energy. We perceive his influence still working gigantically. We know not well how, know not well where in something that is not yet formed, something leonine, grand, intuitive, upheaving that has entered the soul of India and we say, "Behold, Vivekananda still lives in the soul of his Mother and in the souls of her children." So it is with all. Not only are the men greater than their definite works but their influence is so wide and formless that it has little relation of any formal work that they have left behind them.

Very different was the manner of working of Dayananda. Here was one who did not infuse himself informally into the indeterminate soul of things, but stamped his figure indelibly as in bronze on men and things. Here was one whose formal works

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are the very children of his spiritual body, children fair and robust and full of vitality, the image of their creator. Here was one who knew definitely and clearly the work he was sent to do, chose his materials, determined his condition with a sovereign clairvoyance of the spirit and executed his conception with the puissant mastery of the born worker. As I regard the figure of this formidable artisan in God's workshop, images crowd on me which are all of battle and work and conquest and triumphant labour. Here, I say to myself, was a very soldier of Light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of the difficulties which matter presents to spirit. And the whole sums itself upto me in a powerful impression of *spiritual practicality*. The combination of these two words, usually so divorced from each other in our conceptions, seems to me the very definition of Dayananda.

Even if we leave out of account the actual nature of the work he did, the mere fact that he did it in this spirit and to this effect would give him a unique place among our great founders. He brings back an old Aryan element into the national character. This element gives us the second of the differentia I observe and it is the secret of the first. We often live in a stream of influences; we allow them to pour through us and mould us; there is something shaped and out of it a modicum of work results; the rest is spilt out again in a stream of influence. We are indeterminate in our lives, we accommodate ourselves to circumstance and environment. Even when we would fain be militant and intransigent, we are really fluid and opportunist. Dayananda seized on all that entered into him, held it in himself, masterfully shaped into the form that he saw to be right. That which strikes us in him as militant and aggressive, was a part of his strength of self-definition.

He was not only plastic to the great hand of Nature, but asserted his own right and power to use Life and Nature as plastic material. We can imagine his soul crying still to us with our insufficient spring of manhood and action. "Be not content, O Indian, only to be, infinitely and grow vaguely, but see what God intends thee to be determined in the light of his inspiration to what thou shalt grow. Seeing, hew out of thyself, hew that out of Life. Be a thinker but be also a doer; be a soul, but be also a man; be a servant of God, but be also a master of Nature!" For this was what he himself was;

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a man with God in his soul, vision in his eyes and power in his hands to hew out of life an image according to his vision. Hew is the right word. Granite himself, he smote out a shape of things with great blows as in granite.

In Dayananda's life we see always the puissant jet of this spiritual practicality. A spontaneous power and decisiveness is stamped everywhere on his work. And to begin with, what a master-glance of practical intuition was this to go back trenchantly to the very root of Indian life and culture, to derive from the flower of its first birth the seed for a radical new birth! And what an act of grandiose intellectual courage to lay hold upon, this scripture, defeated by ignorant comment and oblivion of its spirit, degraded by misunderstanding to the level of an ancient document of barbarism, and to perceive in it its real worth as a scripture which conceals in itself the deep and energetic spirit of the forefathers, who made this country and nation,—a scripture of divine knowledge, divine worship, divine action. I know not whether Dayananda's powerful and original commentary will be widely accepted as the definite word on the Veda. I think myself some delicate work is still called for to bring out other aspects of this profound and astonishing Revelation. But this matters little. The essential is that he seized justly on the Veda as India's Rock of Ages and had the daring conception to build on what his penetrating glance perceived in it a whole nationhood. Rammohan Roy, that other great soul and puissant worker who laid his hand in Bengal and shook her—to what mighty issues?—out of her long indolent sleep by her rivers and rice fields,—Rammohan Roy stopped short at the Upanishads. Dayananda looked beyond and perceived that our true original seed was the Veda. He had the national instinct and he was able to make it luminous,—an intuition in place of an instinct. Therefore the works that derive from him, however they depart from received traditions, must needs be profoundly national.

To be national is not to stand still. Rather, to seize on a vital thing out of the past and throw it into the stream of modern life, is really the most powerful means of renovation and new creation. Dayananda's work brings back such a principle and spirit of the past to vivify a modern mould. And observe that in the work as in the life it is the past caught in the first jet of its virgin vigour, pure from its sources, near to its root principle and therefore to

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something eternal and always renewable.

And in the work as in the man we find that faculty of spontaneous definite labour and vigorous formation which proceeds from an inner principle of perfect clearness, truth and sincerity. To be clear in one's own mind, entirely true and plain with one's self and with others, wholly honest with the conditions and materials of one's labour, is a rare gift in our crooked, complex and faltering humanity. It is the spirit of the Aryan worker and a sure secret of vigorous success. For always Nature recognises a clear, honest and recognisable knock at her door and gives the result with an answering scrupulosity and diligence. And it is good that the spirit of the Master should leave its trace in his followers, that some where in India there should be a body of whom it can be said that when a work is seen to be necessary and right, the men will be forthcoming, the means forthcoming and that work will, surely, be done.

Truth seems a simple thing and is yet most difficult. Truth was the master-word of the Vedic teaching, truth in the soul, truth in vision, truth in the intention, truth in the act. Practical truth, *aryatva*, an inner candour and a strong sincerity, clearness and open honour in the world and deed was the temperament of the old Aryan morals. It is the secret of a pure unspoilt energy, the sign that a man has not travelled far from Nature. It is the bardexter of the son of Heaven Devasputra. This was the stamp that Dayananda left behind him and it should be the mark and effigy of himself by which the parentage of his work can be recognised. May his spirit act in India, pure, unspoilt, unmodified and help to give us back that of which our life stands especially in need, pure energy, high clearness, the penetrating eye, the masterful hand, the noble and dominant sincerity.—*Vedic Magazine*, Gurukula Kangri (April-May 1915).

DAYANANDA AND THE VEDA

Dayananda accepted the Veda as his rock of firm foundation, he took it for his guiding view of life, his rule of inner existence and his inspiration for external work, but he regarded it as even more, the word of eternal Truth on which man's knowledge of God and his relations with the Divine Being, and with his fellows can be rightly and securely founded. This everlasting rock of the Veda, many assert, has no existence, there is nothing there but the

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commonest mud and sand, it is only a hymnal of primitive barbarians, only a rude worship of primitive barbarians, only a rude worship of personified natural phenomena, or even less than that, a liturgy of ceremonial sacrifice, half religion, half magic, by which superstitious animal men of yore hoped to get themselves gold and food and cattle, slaughter pitilessly their enemies, protect themselves from disease, calamity and demoniac influences and enjoy the coarse pleasures of a material Paradise. To that we must add a third view, the orthodox, or at least that which arises from Sayana's commentary; this view admits practically, the ignobler interpretation of substance of Veda and yet—or is it therefore?—exalts this primitive farrago as a holy Scripture and a Book of Sacred Works.

Now this matter is no more scholastic question, but has a living importance, not only for a just estimate of Dayananda's work but for our consciousness of our past and for the determination of the influences that shall mould our future. A nation grows into what it shall be by the force of that which it was in the past and is in the present and in this growth there come periods of conscious and subconscious stock-taking when the national soul selects, modifies, rejects, keeps out of all that it had or is acquiring whatever it needs as substance and capital for its growth and action in the future: in such a period of stock-taking we are still and Dayananda was one of its great and formative spirits. But among all the materials of our past the Veda is venerable and has been directly and indirectly the most potent. Even when its sense was no longer understood, even when its traditions were lost behind Pauranic forms, it was still held in honour, though without knowledge, as authoritative revelation and inspired Book of Knowledge, the source of all sanctions and standard of all truth.

But there has always been this double and incompatible tradition about the Veda that it is a book of ritual and mythology and that it is a book of divine knowledge. The Brahmanas seized on the one tradition, the Upanishads on the other. Later the learned took the hymns for a book essentially of ritual and works, they went elsewhere for pure knowledge, but the instinct of the race bowed down before it with an obstinate inarticulate memory of a loftier tradition. And when in our age the Veda was brought out of its obscure security behind the purdah of a reverential neglect, the same phenomenon reappears. While Western scholarship extending

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the hints of Sayana seemed to have classed it for ever as a ritual liturgy to Nature-Gods, the genius of the race looking through the eyes of Dayananda pierced behind the error of many centuries and had again the intuition of a timeless revelation and a divine truth given to humanity. In any case, we have to make one choice or another. We can no longer securely enshrine the Veda wrapped up in the folds of an ignorant reverence or guarded by a pious self-deceit. Either the Veda is what Sayana says it is, and then we have to leave it behind for ever as the document of a mythology and ritual which have no longer any living truth or force for thinking minds, or it is what the European scholars say it is and then we have to put it away among the relics of the past as an antique record of semi-barbarous worship; or else it is indeed Veda, a book of divine knowledge and then it becomes of supreme importance to us to know and to hear its message.

It is objected to the sense Dayananda gave to the Veda that it is no true sense but an arbitrary fabrication or imaginative learning and ingenuity, to his method that it is fantastic and unacceptable by the critical reason, to his teaching of a revealed Scripture that the very idea is a rejected superstition impossible for any enlightened mind to admit or to announce sincerely. I will not now examine the solidity of Dayananda's interpretation of Vedic texts nor anticipate the verdict of the future on his commentary, nor discuss his theory of revelation. I shall only state the broad principles underlying his thought about the Veda as they present themselves to me. For in the action and thought of a great soul or a great personality the vital thing to my mind is not the form he gave to it but in his action the helpful power he put forth and in his thought the helpful truth he has added or it may be, restored to the yet all too scanty stock of our human acquisition and divine potentiality.

To start with the negation of his work by critics, in whose mouth does it lie to accuse Dayananda's dealings with the Veda of a fantastic or arbitrary ingenuity? Not in the mouth of those who accept Sayana's traditional interpretation. For if ever there was a monument of arbitrarily erudite ingenuity, of great learning divorced, as great learning too often is, from sound judgment and sure taste and a faithful critical and comparative observation, from direct seeing and often even from plainest common sense or of a constant fitting of the text into the Procrushlan bed of preconceived

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theory, it is surely this commentary, otherwise so imposing, so useful as first crude material, so erudite and laborious, left to us by the Acharya Sayana. Nor does the reproach lie in the mouth of those who take as final the recent labours of European scholarship. For if, ever there was a toil of interpretation in which the loosest vein has been given to an ingenious speculation, in which doubtful indications have been snatched at as certain proofs, in which the boldest conclusions have been insisted upon with the scantiest justification, the most enormous difficulties ignored, and preconceived prejudice maintained in face of the clear often admitted suggestions of the text, it is surely this labour, so eminently respectable otherwise for its industry, goodwill and power of research, performed through a long century by European Vedic scholarship.

What is the main positive issue in this matter? An interpretation of Veda must stand or fall by its central conception of the Vedic religion and the amount of support given to it by the intrinsic evidence of the Veda itself. Here Dayananda's view is quite clear, its foundation inexpugnable. The Vedic hymns are chanted to the One Deity under many names, which are used and even designed to express His qualities and powers. Was this conception of Dayananda's an arbitrary conceit fetched out of his own too ingenious imagination? Not at all; it is the explicit statement of the Veda itself; "One existent, sages" not the ignorant, mind you, but the seers, the men of knowledge—"speak of in many ways, as Indra, as Yama, as Matariswan, as Agni." The Vedic Rishis ought surely to have known something about their own religion more, let us hope, than Roth or Max Müller, and this is what they knew.

We are aware how modern scholars twist away from the evidence. This hymn, they say, was a later production, this loftier idea which it expresses with so clear a force rose up somehow in the later Aryan mind or was borrowed by those ignorant fire-worshippers, sun-worshippers, sky-worshippers from their cultured and philosophic Dravidian enemies. But throughout the Veda we have confirmatory hymns and expressions; Agni or Indra or another is expressly hymned as one with all the other gods, Agni contains all other divine powers within himself, the Maruts are described as all the gods, one deity is addressed by the names of others as well as his own, or, most commonly, he is given as Lord and King of the

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universe, attributes only appropriate to the Supreme Deity. Ah, but that cannot mean, ought not to mean, must not mean the worship of the One; let us invent a new word, call it henotheism and suppose that the Rishis did not really believe Indra or Agni to be the Supreme Deity but treated any god or every god as such for the nonce, perhaps that he might feel the more flattered and lend a more gracious ear for so hyperbolic a compliment ! But why should not the foundation of Vedic thought be natural monotheism rather than this new fangled monstrosity of henotheism? Well, because primitive barbarians could not possibly have risen to such high conceptions and, if you allow them to have so risen, you imperil our theory of evolutionary stages of human development and you destroy our whole idea about the sense of the Vedic hymns and their place in the history of mankind. Truth must hide herself, common sense disappear from the field so that a theory may flourish? I ask, in this point, and it is *the* fundamental point, who deals most straight forwardly with the text, Dayananda or the Western scholars?

But if this fundamental point of Dayananda's is granted, if the character given by the Vedic Rishis themselves to their gods is admitted we are bound, whenever the hymns speak of Agni or another, to see behind that name present always to the thought of the Rishi the one Supreme Deity or else one of His powers with its attendant qualities or workings. Immediately the whole character of the Veda is fixed in the sense Dayananda gave to it, the merely ritual, mythological, polytheistic interpretation of Sayana collapses, the merely meteorological and naturalistic European interpretation collapses. We have instead a real Scripture, one of the world's sacred books and the divine word of a lofty and noble religion.

All the rest of Dayananda's theory arises logically out of this fundamental conception. If the names of the godheads express qualities of the one Godhead and it is these which the Rishis adored and towards which they directed their aspiration, then there must inevitably be in the Veda a large part of psychology of the Divine Nature, psychology of the relations of man with God and a constant indication of the law governing man's Godward conduct. Dayananda asserts the presence of such an ethical element, he finds in the Veda the law of life given by God

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to the human being. And if the Vedic godheads express the powers of a supreme Deity who is Creator, Ruler and Father of the universe, then there must inevitably be in the Veda a large part of cosmology, the law of creation and the law of Nature by which the Omniscient governs the world.

Neither Western scholarship nor ritualistic learning has succeeded in eliminating the psychological and ethical value of the hymns, but they have both tended in different degrees to minimise it. Western scholars minimise because they feel uneasy whenever ideas, that are not primitive, seem to insist on their presence in these primeval utterances; they do not hesitate openly to abandon in certain passages interpretations which they adopt in others and which are admittedly necessitated by their own philological and critical reasoning because, if admitted always, they would often involve deep and subtle psychological conceptions which *cannot* have occurred to primitive minds! Sayana minimises because his theory of Vedic discipline was not ethical righteousness with a moral and spiritual merit but mechanical performance of ritual with a material reward. But inspite of these efforts of suppression the lofty ideas of the Veda still reveal themselves in strange contrast to its alleged burden of fantastic naturalism or dull ritualism. The Vedic godheads are constantly hymned as Master of Wisdom, Power, Purity, purifiers, healers of grief and evil, destroyers of sin and falsehood, warriors for the truth; constantly the Rishis pray to them for healing and purification, to be made seers of knowledge, possessors of the truth, to be upheld in the divine law, to be assisted and armed with strength, manhood and energy. Dayananda has brought this idea of the divine right and truth into the Veda; the Veda is as much and more a book of divine Law as Hebrew Bible or Zoroastrian Avesta.

The cosmic element is not less conspicuous in the Veda; the Rishis speak always of the worlds, the firm laws that govern them, the divine workings in the cosmos. But Dayananda goes farther; he affirms that the truths of modern physical science are discoverable in the hymns. Here we have the sole point of fundamental principle about which there can be any justifiable misgivings. I confess my incompetence to advance any settled opinion in the matter. But this much needs to be said that his idea is

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increasingly supported by the recent trend of knowledge about the ancient world. The ancient civilization did possess secrets of science some of which modern knowledge has recovered, extended and made more rich and precise but others are even now not recovered. There is then nothing fantastic in Dayananda's idea that Veda contains truth of science as well as truth of religion. I will even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case Dayananda has rather understated than overstated the depth and range of the Vedic wisdom.

Objection has also been made to the philological and etymological method by which he arrived at his results, especially in his dealing with the names of the godheads. But this objection, I feel certain is an error due to our introduction of modern ideas about language into our study of this ancient tongue. We moderns use words as counters without any memory or appreciation of their original sense; when we speak we think of the object spoken of, not at all of the expressive word which is to us a dead and brute thing, mere coin of verbal currency with no value of its own. In early language the word was on the contrary a living thing with essential powers of signification; its root meanings were remembered because they were still in use, its wealth of force was vividly present to the mind of the speaker. We say "wolf" and think only of the animal, any other sound would have served our purpose as well, given the convention of its usage; the ancients said "tearer" and had that significance present to them. We say "agni" and think of fire, the word is of no other use to us; to the ancients "agni" means other things besides and only because of one or more of its root meanings was applied to the physical object fire. Our words are carefully limited to one or to two senses, theirs were capable of a great number and it was quite easy for them if they so chose, to use a word like Agni, Varuna or Vayu as a sound-index of a great number of connected and complex ideas, a key-word. It cannot be doubted that the Vedic Rishis did take advantage of this greater potentiality of their language,—note their dealing with such words as *gau* and *chandra*. The Nirukta bears evidence to this capacity and in the Brahmanas and Upanishads we find the memory of this free and symbolic use of words still subsisting.

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Certainly, Dayananda had not the advantage that a comparative study of languages gives to the European scholar. There are defects in the ancient Nirukta which the new learning, though itself sadly defective, still helps us to fill in and in future we shall have to use both sources of light for the elucidation of Veda. Still this only affects matters of detail and not touch the fundamental principles of Dayananda's interpretation. Interpretation in detail is a work of intelligence and scholarship and in matter of intelligent opinion and scholarship men seem likely to differ to the end of the chapter, but in all the basic principles, in those great and fundamental decisions where the eye of intuition has to aid the workings of the intellect, Dayananda stands justified by the substance of Veda itself, by logic and reason and by our growing knowledge of the past of mankind. The Veda does hymn the one Deity of many names and powers; it does celebrate the divine Law and man's aspiration to fulfil it; does purport to give us the law of the cosmos.

On the question of revelation. I have left myself no space to write. Suffice it to say that here too Dayananda was perfectly logical and it is quite grotesque to charge him with insincerity because he held to and proclaimed the doctrine. There are always three fundamental entities which we have to admit and whose relations we have to know if we would understand existence at all, God, Nature and the Soul. If, as Dayananda held on strong enough grounds, the Veda reveals to us God, reveals to us the law of Nature, reveals to us the relations of the soul to God and Nature what is it but a revelation of divine Truth? And if, as Dayananda held, it reveals them to us with a perfect truth, flawlessly, he might well hold it for an infallible Scripture. The rest is a question, of the method of revelation, of the divine dealings with our race, of man's psychology and possibilities. Modern thought, affirming Nature and Law but denying God, denied also the possibility of revelation; but so also has it denied many thing which a more modern thought is very busy reaffirming. We cannot demand of a great mind that it shall make itself a slave to vulgarly received opinion or the transient dogmas of the hour; the very essence of its greatness is this that it looks beyond, that it sees deeper.

In the matter of Vedic interpretation I am convinced that

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whatever may be the final complete interpretation, Dayananda will be honoured as the first discoverer of the right clues. Amidst the chaos and obscurity of old ignorance and age-long misunderstanding, his was the eye of direct vision, that which was essential. He has found the keys of the doors that time had closed and rent asunder the seals of the imprisoned fountains.—*The Arya*, Pondicherry (1913-14).

J.N. Farquhar
Literary Secretary, National Council of Y.M.C.A.
India and Ceylon

"Yet, though he (Dayananda) claims to have restored the ancient interpretation, in reality he departs from it in two large and most important matters. The ancient scholars recognize the gods in the Vedas and all the details of their worship, while he removes all the gods, and leaves only the One. To the ancient teachers, the Brāhmaṇas with their appendices, the Āraṇyakas and the Upanishads, are as truly the eternal word of God as the Hymns are; but Dayananda makes the claim only for the *Saṁhitās*, i.e., the collection of Hymns, and recognizes the presence of a human element in the Brāhmaṇas. He thus stands absolutely alone as an interpreter of the Veda. No Hindu, ancient or modern, ever taught what he teaches; and we need scarcely say that every Western scholar repudiates both his methods and his results."—*Modern Religious Movements of India* (1915; 1924 Edition), p. 116. (The reader is advised to go through Aurobindo's views on 'Dayananda and the Veda' on pp. 144-52.—Ed.

Fredrick G. Fox, M.D.
Chicago

"The first book I read was *The Fountain-head of Religion* by Ganga Prasad and was very interesting to me. I also read a little of the life of Swami Dayananda Saraswati and his work for the Arya Samaj, and was wonderstruck at his arguments, principles, ideas and eagerness in the Aryan religion. Later I read *Hindu Superiority*

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and was so wonderstruck at what I read that I cannot find words to express it . . . . With me was converted also my sweetheart, whom I dare not forget to mention, and later a brother of hers, and also a friend. So at the present writing we are five including Dr. Dev, and have organized the First Arya Samaj of Chicago." —*Vedic Magazine*, Gurukula Kangri (March 1915).

Professor Sidney Webb, LL.D.
London School of Economics, London

"Throughout the Panjab and the United Provinces—to some extent also in Central India, Rajputana, and the Bombay Presidency—the discreet inquirer finds a large percentage, often a majority, of the minor civil servants, schoolmasters, local pleaders, medical practitioners, and other active citizens belonging to this modern movement. One British official told me that 90 per cent of his Indian subordinates were in its ranks. Especially during the past decade have the 'Aryas' penetrated to other parts of India, and spread, indeed in ones and twos, all over the world . . . .

Dayananda preached a monotheism of an exalted type and the union of a spiritual asceticism with an elaborate ritual and strictly defined rules of conduct for every department of life. In form, as Mr. Lajpat Rai shows, what he insisted on was a going back to the Vedas, in which disregarding all subsequent commentaries or additions, he found the germs of all knowledge and all wisdom." —From Preface to *The Arya Samaj* (London, 1915) by Lajpat Rai, pp. xi-xiii.

Lala Lajpat Rai
Indian National Congress Leader

"Dayanand dreamed of a regenerated India, as spiritual, as wise, as noble, as learned, as chivalrous, and as great in every way as in its most glorious past, if not more so, and he wanted his countrymen to proceed to the realization of that ideal with confidence and fervour. He had no objection to their learning from the West whatever the West might be able to teach them, but with the desire

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only of rendering it again to the West with double interest, if possible. He wanted them to aspire to a role of honour in the comity of nations; to become once more the teachers of Humanity and the upholders of towering and magnificent ideals before mankind. He wanted them to achieve all this in the spirit of their past, in a spirit of devotion to truth for its own sake, of altruism, and of humility. This ambitious programme he thought could not be realized by mere imitation, by mere dependence on the West, by despising their ancestors and by aping exotic manners and habits. Not on such shifting foundations, but on the primal rock of self-respect and self-help did he desire them to build up their future nationalism, and to rear it thereon in the true spirit of *Swajati* and *Swadharma*. Yet in spite of the greatness of the end, he countenanced no unworthy means for its attainment. He wanted the Hindus to win the whole world—but by righteousness and Dharma only." —*Arya Samaj* (1915, 2nd Edn. 1967), pp. 111-12.

Sir Deva Prasada Sarvadhikari
Vice-Chancellor, Calcutta University

"I met this mighty figure more than once while he was passing through Calcutta many years ago in the course of his tour all over India for promulgation of the new found or rather new furnished up *Vaidic* faith. He addressed in chaste and fluent Hindi crowded gatherings at the Albert Hall in College Square; and old and young were attracted by his majestic personality. A straight, tall, supple figure though rather heavily built and inclined towards *embonpoint*,—well clean shaven head and benevolent face, clad in the rich saffron-ochre-Brahmacharin garb, his was a striking figure—an attractive personality. And he had a rich sonorous voice, deep and resonant and yet sweet and vigorous that filled the hall without being any way disagreeable, rasping or fatiguing, as some forceful public speakers are apt to be.

Every sentence was well balanced, every sentiment well weighed, the diction was pure, the flow of language unimpeded and the logic irresistible. The plea was earnest, vigorous and sustained for the uplifting and the enthronement of the noble *Aryan* Faith, as the *Vaidic* sages had preached and as the Swami interpreted and

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understood. The further plea was for pure life, social regeneration and dispersal of gloom that followed age-long accumulation of rust and dust, of mountain high refuge of abuse, resting and heaping on the social fabric, eating away its vitality, sapping its foundation and corroding it to the core."—*Vedic Magazine*, Gurukula Kangri (November 1920).

Lord James Meston
(*Formerly Sir James Meston, Governor, U.P.), London*

"Lord Meston, who was suffering from a cold, uttered a very glowing eulogy of Swami Dayananda's life and character. He described him as one of the most remarkable figures in modern India—a man of intense spiritual superiority, and one whose services to his country could never be too highly estimated. He passed in quick review the main incidents of his life, referred in particular to his foundation of the Arya Samaj and enlarged upon the great influence which the organization had on the spiritual, social, and educational life of Northern India. The great majority of Dayananda's disciples had worthily followed in his footsteps. Lord Meston said that during all his years in India, he had never met a member of the Arya Samaj, whom he did not respect."—'Rishi Utsav in London' as reported in the *Vedic Magazine*, Gurukula Kangri (December 1920).

Paúl Richard
Joint Editor, The "Arya", Pondicherry

"HAIL TO THE RISHI

Swami Dayananda was indeed a Rishi: all the Pundits cast stones at him.

Swami Dayananda was indeed a Rishi: he united in himself the great Past and the great Future.

A true Rishi: he who destroys in order to build—who destroys death and dead forms in order to rebuild eternal Life!

He came to break your idols, to restore your Gods.

He came to break your prisons, your castes, to liberate your

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souls.

He came to open your sepulchres, to resuscitate your nation.

Only a Rishi can do these things. When they are done, let us do homage to the Rishi as he passes.

Let us do homage to the Rishi Dayananda who has passed.

Let us turn our regard straight in front of us to the other who are coming . . . ."

—*Vedic Magazine*, Gurukula Kangri (December 1920).

Kalinath Roy
Editor, The Tribune, Lahore

"The immortal shade of Rishi Dayananda would have become restless in his abode of peace, and would have ceased to recognise the members of the Samaj as his disciples, if they had not taken their proper and their honoured place in every national movement that makes for greater liberty, greater freedom and greater purity in the collective life as in the individual. I thank my God that the occasion for this restlessness to the spirit of the departed leader has not occurred yet. God willing it never will. The Aryas will in the future, as in the past, have their place in the vanguard of the army of progress and of freedom. And this they will have without the Arya Samaj becoming political or anything else than a socio-religious body any more than Protestantism, for instance, is political or anything else than a socio-religious creed. Religion would not be religion if it did not illumine or influence every aspect of secular life. Religion would not be religion, if it could be identified with any one side of secular life in particular, be it political or social, educational or economic, to the exclusion of any other."—*Vedic Magazine*, Gurukula Kangri (December 1920).

Henry S.L. Polak
London

"The Arya Samaj, as he created and visualised it, was a strenuous, sturdy, protestant body. It welcomed all, it excluded none who would accept, it sought out the unhappy, the distressed, the outcast,

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the convert. It gave hope. It was active and positive. It was broad and human. It was, however, natural that, in the earlier days after Dayananda's death, it had a tendency to intolerance. Without some degree of particularism or even fanaticism, it might not, perhaps, have survived. That it has not merely survived but become a great power for good among wide sections of the Indian population is clear proof not only of the need for some such re-statement of religious truth, but also of the positive quality of that expression of truth itself. The message of the Arya Samaj is to many the message of a new life and a new hope, and therein lies its real power."—*Vedic Magazine*, Gurukula Kangri (January 1921).

Josephine Ransom
Editor "Britain and India" and Hon. Secretary of the Britain and India Association, London

"To give constructive vitality to his work, the Swami founded the Arya Samaj—the brotherhood of the Aryas. The very name denoted a movement towards rallying all Hindus especially, in a common love of the great things that had moulded them for century upon century. He pointed learned and ignorant alike to the 'Divine Revelation' of the Vedas as the source of all belief, the eldest among the faiths. This led him to denounce idol worship wherever he found it, the modern tangle of caste he repudiated and showed the true meaning of caste, he advocated widow remarriage and so aroused fierce opposition in every orthodox camp. His death in 1883 was lamented by all alike for even his opponents recognized his greatness, his power, and his disinterested services."—*Vedic Magazine*, Gurukula Kangri (February 1921).

Major T.T. Odonell
Principal, Agra College, Agra

"Swami Dayananda was undoubtedly a great man, and just as undoubtedly did he leave behind him a distinct impress in the moulding of the lives of future generations. Naturally his doctrines and his ideas have been interpreted or rather misinterpreted in

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various ways. We have only to look at his *life* however, and understand the real facts of the *case*, when we are forced to come to the conclusion that he *possessed* in a rare degree three universal and deservedly—*applauded* virtues, namely, sympathy, sincerity and self-sacrifice."—*Vedic Magazine*, Gurukula Kangri (April 1921).

Sir Charles Eliot
British Ambassador to Tokyo

"Somewhat different, but described by the Census of 1911 as 'the great religious movement in India of the past half century' is the Arya Samaj, founded in 1875 by Swami Dayananda. Whereas the movements mentioned above support Sanātana Dharma or Orthodox Hinduism in all shapes, the Arya Samaj aims at reform. Its original programme was a revival of the ancient Vedic religion, but it has since been perceptibly modified and tends towards conciliating contemporary orthodoxy, for it now prohibits the slaughter of cattle, accords a partial recognition to caste, affirms its belief in karma and apparently approves a form of the Yoga philosophy. Though it is not yet accepted as a form of orthodox Hinduism, it seems probable that concessions on both sides will produce the result before long . . . . Affiliated to it is a society for the purification (shuddhi) of Mohammedans, Christians and outcasts, that is for turning them into Hindus and giving them some kind of caste. It would appear that those who undergo this purification do not always become members of the Samaj but are merged in the ordinary Hindu community where they are accepted without opposition if also without enthusiasm."—Introduction to *Hinduism and Buddhism* (vols. I to III; 1921), pp. xlvii-xlviii.

K.S. Krishnappa

"Excepting our Holy Vedas, all other books have been corrupted and mistranslated by the foreigners. The pure Vedic idea only was permeating in those books before they fell into the hands of the foreigners. Because we are unable to get original copies

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of those old books, we are misled. Do not think that India has lost its great persons and its eminent Sanskrit works.

The great Rishis are still living in caves by *Kalpasiddhi*. Even to-day one can have access to see the original books written by Vyasa, Kapila, and other Maharshis, carefully preserved in the subterranean caves of Agastya Ashram if he becomes fit to have access to those places as did Mauna-guru Sabhapaty Swami of Madras in the 19th century.

To sum up, India still preserves in its bosom its old works on religion and all these works are permeated with Vedic ideas only as preached by Swami Dayananda Saraswati. It is, therefore, the duty of every son of India to read his works, understand them properly, meditate over the ideas read and put them into practice, all without even a single exception."—*Vedic Magazine*, Gurukula Kangri (January 1922).

John McKenzie
Wilson College, Bombay

"Dayananda professed to take his stand on the Vedas, but he declared that their teaching had been misrepresented in the traditional interpretations. He maintained that the religion of the Vedas and Upanishads was a simple, spiritual monotheism . . . . He traced the corruption of Hindu religion to the priestly pretensions of men, who were Brahmanas merely by descent and not in the more real spiritual sense. Assuming the role of a Protestant Reformer, he inveighed against sacerdotalism and the restrictions which it had put on the privilege of Vedic study, declaring that the Vedas, the infallible Word of God, are an open book which all may study."—*Hindu Ethics* (1922), p. 193.

Subhash Chandra Bose
Indian National Congress Leader

"Swami Dayananda Saraswati is certainly one of the most powerful personalities, who have shaped modern India and are responsible for its moral regeneration and religious revival. His Arya

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Samaj is clearly and unquestionably one of the most potent factors in rebuilding, reforming and rejuvenating the institutions of Hindu India.

I for my part look upon him as essentially a religious and social reformer and a Karmayogi."—Quoted from *Tributes to Swami Dayananda and Arya Samaj* (1966), ed. by Dharmadeva Vidyamartanda.

R.S. Vorshmeny

"Both Martin Luther and Swami Dayananda stood against mighty old religious systems of their day—Luther against Roman Catholic Religion and Dayananda against Pauranic Hinduism. Both evinced a superhuman boldness in revolting against tradition, and long-established customs and usages. Both fought against heavy odds and both fought single-handed. Both encountered great risks and faced them with a rare equanimity. Both were strict moralists, abhorring plays, balls, dancing and everything savouring of luxury or high living. Both took simple food and wore simple clothing. Both were used to bear up against all the rigours of the weather. In scorching heat and freezing cold, it was the pastime of both to go into the country preaching and making converts to their faith. Both covered the most part of their journey walking. Both chose the rigorous life of a monk or sanyasi. (Luther, born in 1483, discarded the monk's habit in 1524 and the next year, he was married to Katharina von Bora, a former nun.—Ed.)

Both spoke the blunt truth, unrefined though it be. Both spoke the simple clear-cut language free from all bombast, figure or metaphor. Both were keen and enthusiastic debaters; and cogent and convincing reasoners. Both succeeded practically in their aims. Neither Luther could convert the whole of Christendom to his faith, nor could Dayananda uproot Pauranic Hinduism completely. Both proved the hollowness of the systems they fought against.

Luther had a poor physique, weak body and a permanently diseased and frail constitution; but Dayananda was a strong, sturdy and vigorous man. Luther possessed ugly and repulsive features; Dayananda, although of a sallow complexion, had ruddy cheeks and a well-favoured appearance. Luther was of medium

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height; Dayananda was of a towering stature, full six feet high.

Luther was superstitious to the very last hour of his life; Dayananda was the arch-fighter against superstition. Luther could retract what he had once said; Dayananda was the last man to retract anything. Luther was a bit of a coward and hesitating and halting in his beliefs; Dayananda was fully sure of every word he uttered, and every belief he entertained. Luther was an intellectual tyrant; with his views you must agree, otherwise you were a heretic in his eyes. But Dayananda was just the opposite sort of man. He did not force his views on any man, but he could convince his opponents of their untruth and his truth before asking them to conform to his faith. Luther was not wholly conscious of what he was doing; Dayananda was fully sure and conscious of his great potential work. Luther stood against one evil system; Dayananda fought against a multitude of religions—Pauranic Hinduism, Buddhism, Jainism, Islam, Christianity, Brahmo Samaj, New Vedant and quite a host of others.

Luther had one patron, the Elector of Saxony to protect him in time of danger; Dayananda had none to fall back upon. Luther was a religious reformer and a religious reformer only; Dayananda was a reformer, religious as well as social.

But the movements of both have borne very rich fruit. Luther's Reformation is the parent of the vast modern European civilization, which has brought a marvellous change in literature, language, manners, and general outlook and mentality of the people; so is Dayananda's 'Arya Samaj,' the progenitor of the unrestricted freedom prevailing in the society to-day. Just as the French Revolution, and War of American Independence are traceable to the Reformation movement, so the present calls of 'back to the Golden past', 'back to the cottage' and 'back to the charkha' are ultimately traceable to Dayananda's mission, which taught people to admire India's hoary-headed past, the Golden Vedic Age.

Both of these great men were sent into this world at the most opportune time, neither too early nor too late. Luther was born when the Christian religion was hurrying headlong into the abyss of rank superstition and blind belief; and Dayananda was born, when the higher Hindu castes had carried their barbarism towards the lower orders of society to a horrible extreme, yet unattained in history; when gross materialism of the West was rapidly encroaching

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and Christianity had begun to swallow the rank and file of Hindu society; when the descendants of Gautama and Kaṇāda had clean forgotten what their sacred books were, when the descendants of Bhishma and Shankara were scoffing at Brahmacharya; when child marriage was the order of the day; when the heart-rending cries of the cow and the child widow were ringing in the air; when Polytheism and Atheism were driving away Monotheism; when the progeny of Rāma and Krishna were worshipping snakes, trees and graves—when in short, dark ignorance stalked in Aryavarta, the land of Rishis.

Both Luther and Swami Dayananda were great men; and both have achieved much. Although much remains to the coming generations to reform in Europe as well as in India, still the way has been shown clearly enough by these two great men, one the beacon light of the 16th century Europe, and the other the pole-star of the 19th century India; one the apostle of the Bible and the other, the champion of the Vedas; one the herald of modern European civilization and the other, the forerunner of the Indian National awakening of today . . . ."—*Vedic Magazine*, Gurukula Kangri (January 1923).

Swami Shraddhananda
Arya Samajist Leader and Founder of Gurukula Kangri, Hardwar

"Most Revered Rishi! Forty-one years have passed since you left your mortal coil, but the image of your divine face imprinted upon my mind is fresh and green as ever. Apart from my own humble self, who else can ever know that on many occasions your remembrance only has saved me from falling into many a pitfall. No human being can count the innumerable persons, whose lives you have transformed from base metals into gold. Who else, except God, in whose divine lap you are resting now, can know that the fire ignited by your sermons has burnt to ashes many evils rife in this world. But so far I am concerned, your divine company has raised me from a fallen state to an extent that I have been able to realize the true meaning of a pious life."—*Kalyāṇmārg kā Pathik* (1924; from Dedication); translated by Ganga Ram Garg from Hindi.

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Romain Rolland (1866—1944)
Nobel-laureate, France

"Indian religious thought raised a purely Indian Samaj against Keshab's Brahmo Samaj and against all attempt at Westernization, even during his lifetime, and at its head was a personality of the highest order, Dayananda Saraswati (1824—1883).

This man with the nature of a lion is one of those, whom Europe is too apt to forget when she judges India, but whom she will probably be forced to remember to her cost; for he was that rare combination, a thinker of action with a genius for leadership.

For fifteen years, this son of a rich Brahmin, despoiled of everything and subsisting on alms, wandered as a Sadhu clad in the saffron robe along the roads of India. At length about 1860 he found at Muttra an old Guru even more implacable than himself in his condemnation of all weakness and his hatred of superstition, a sannyasi blind from infancy and from the age of eleven quite alone in the world, a learned man, a terrible man, Swami Virjananda Saraswati. Dayananda put himself under his 'discipline,' which in its old literal seventeenth century sense scarred his flesh as well as his spirit. Dayananda served this untamable and indomitable man for two and a half years as his pupil. It is, therefore, mere justice to remember that his subsequent course of action was simply the fulfilment of the will of the stern blind man. When they separated, Virjananda extracted from him the promise that he would consecrate his life to the annihilation of the heresies that had crept into the Puranic (old) faith to re-establish the ancient religious methods of the age before Buddha, and to disseminate the truth.

Dayananda immediately began to preach in northern India, but unlike the benign men of God who open all heaven before the eyes of their hearers, he was a hero of the *Iliad* or of the *Gita* with the athletic strength of a Hercules, who thundered against all forms of thought other than his own, the only true one. He was successful that in five years northern India was completely changed. During these five years, his life was attempted four or five times—sometimes by poison. Once a fanatic threw a cobra at his face in the name of Shiva, but he caught it and crushed it. It was impossible to get the better of him; for he possessed an unrivalled knowledge of Sanskrit and the Vedas, while the burning vehemence of his words brought

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his adversaries to naught. They likened him to a flood. Never since Shankara had such a prophet of Vedism appeared. The orthodox Brahmins, completely overwhelmed, appealed from him to Benares, their Rome. Dayananda went there fearlessly, and undertook in November 1869, a Homeric contest. Before millions of assailants, all eager to bring him to his knees, he argued for hours together alone against three hundred pandits—the whole front line and the reserve of Hindu orthodoxy. He proved that the Vedant as practised was diametrically opposed to the primitive Vedas. He claimed that he was going back to the true Word, the pure Law of two thousand years earlier. They had not the patience to hear him out. He was hooted down and excommunicated. A void was created round him, but the echo of such a combat in the style of the *Mahabharata* spread throughout the country, so that his name became famous over the whole of India. Dayananda was not a man to come to an understanding with religious philosophers imbued with Western ideas. His national Indian theism, its steel faith forged from the pure metal of the Vedas alone, had nothing in common with theirs, tinged as it was with modern doubt, which denied the infallibility of the Vedas and the doctrine of transmigration. Its (Arya Samaj's) spontaneous and impassioned success in contrast to the slight reverberations of Keshab's Brahmo Samaj, shows the degree to which Dayananda's stern teachings corresponded to the thought of his country and to the first stirrings of Indian nationalism, to which he contributed.

The enthusiastic reception accorded to the thunderous champion of the Vedas, a Vedist belonging to a great race and penetrated with the sacred writings of ancient India and with her heroic spirit, is then easily explained. He alone hurled the defiance of India against her invaders. Dayananda declared war on Christianity and his heavy massive sword cleft it asunder with scant reference to the scope or exactitude of his blows.

Dayananda had no greater regard for the *Koran* and the Puranas, and trampled under-foot the body of Brahmin orthodoxy. He had no pity for any of his fellow countrymen, past or present, who had contributed in any way to the thousand-year decadence of India, at one time the mistress of the world. He was a ruthless critic of all who, according to him, had falsified or profaned the true Vedic religion. He was a Luther fighting against his own misled and

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misguided Church of Rome; and his first care was to throw open the wells of the holy books, so that for the first time his people could come to them and drink for themselves. He wrote commentaries on the Vedas in the vernacular—it was in truth an epoch-making date for India when a Brahmin not only acknowledged that all human beings have the right to know the Vedas, whose study had been previously prohibited by orthodox Brahmins, but insisted that their study and propaganda was the duty of every Arya.

Dayananda transfused into the languid body of India his own formidable energy, his certainty, his lion's blood. His words rang with heroic power. He reminded the secular passivity of a people, too prone to bow to fate, that the soul is free and that action is the generator of destiny. He set the example of a complete clearance of all the encumbering growth of privilege and prejudice by a series of hatchet blows. With regard to questions of fact, he went further than the Brahmo Samaj, and even further than the Ramakrishna Mission venture of to-day.

His creation, the Arya Samaj, postulates in principle equal justice for all men and all nations, together with equality of the sexes. It repudiates a hereditary caste-system, and only recognises professions or guilds, suitable to the complementary aptitudes of men in society; religion was to have no part in these divisions, but only the service of the state, which assesses the tasks to be performed. The State alone, if it considers it for the good of the community, can raise or degrade a man from one caste to another by way of reward or punishment. Dayananda wished every man to have the opportunity to acquire as much knowledge as would enable him to raise himself in the social scale as high as he was able. Above all, he would not tolerate the abominable injustice of the existence of untouchables, and nobody has been a more ardent champion of their outraged rights. They were admitted to the Arya Samaj on a basis of equality; for the Aryas are not a caste. 'The Aryas are all men of superior principles; and the Dasyus are they who lead a life of wickedness and sin.'

Dayananda was no less generous and no less bold in his crusade to improve the condition of women, a deplorable one in India. He revolted against the abuses from which they suffered, recalling that in the heroic age they occupied in the home and in society

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a position at least equal to men. They ought to have equal education, according to him, and supreme control in marriage over household matters including the finances. Dayananda in fact claimed equal rights in marriage for men and women and though he regarded marriage as indissoluble, he admitted the marriage of widows.

I have said enough about this rough Sannyasi with the soul of a leader, to show how great an uplifter of the peoples he was—in fact the most vigorous force of the immediate and present action in India at the moment of the rebirth and reawakening of the national consciousness. He was one of the most ardent prophets of reconstruction and of national organization. I feel that it was he who kept the vigil."—From *The Life of Ramakrishna*, tr. from French by E.F. Malcolm-Smith (1924; 10th Impression, 1979), excerpts taken from pp. 129-46.

Sadhu T.L. Vaswani
Karachi

"Dayananda's dialectical powers were great, but they were small compared to his will-power and *tapasya*. In this regard I reckon him as greater than men like Aristotle or even Tolstoy of whom the world is rightly proud. Aristotle was a mighty thinker; but he had not disciplined his heart; he was not, like Dayananda, like the great sages of India, a man of *tapasya*. I am lost in admiration at the profundity of Tolstoy's genius; but what a difference between Tolstoy the Reformer and Tolstoy the Man! How one wished the great Prophet of Russia had practised more what he so beautifully and sincerely preached! Tolstoy was greater than Dayananda as an artist, but weaker than Dayananda in will-power and *tapasya*. Dayananda had wonderful control over his body."

"Dayananda is a Pioneer of Vedic Renaissance. If one aspect of Dayananda recalls Luther, another recalls Erasmus. In a sense, Dayananda's 'Reformation' is but the other aspect of Vedic Renaissance. He pleads for a new study of Vedic Wisdom with a view to liberate Hinduism,—and Hindustan. Cultural swaraj must fulfil political swaraj."—*Torch-Bearer* (1925), pp. 25, 131.

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Lord Ronaldshay
London

Dayananda held that "English learning may be good. English culture may be good, their philosophy may be good . . . but each one of these helps to rivet the fetters of our servitude . . . . Education must have its roots deep down in national sentiment and tradition. We are the heirs of an ancient civilization . . . . In our curriculum, Hindu ethics and metaphysics will occupy a foremost place."—*The Heart of Aryavarta : The Psychology of Indian Unrest* (London, 1925), pp. 58-59.

Dayananda Birth Centenary Celebrations
held in 1925 at Mathura

"The most noteworthy part of the Centenary programme was the Arya procession which passed through the Bazaars of Muttra on the 17th February (1925). More than a lac men and women marching in parade fashion, singing gratitude to the Rishi, was a sight to exhilarate gods. As each band of singers passed before the ruins of Virajananda's seminary, the devotees became inebriated with the love of the great Sage, and it was difficult to restrain overflowing enthusiasm and devotion which spontaneously welled from their hearts. Even the aged felt new blood racing through their veins. They danced with joy. The inhabitants of the town heartily welcomed the pilgrims to the holy shrine. The roofs of all houses were filled with ladies who showered flowers and fried rice on the devoted visitors, to betoken sincere affection and regard. A stream of religious enthusiasm appeared to have passed over the whole town. Arya Samajists and Non-Arya Samajists were vying with each other to do homage to the spirit of the Rishi of Muttra."—*Vedic Magazine*, Gurukula Kangri (March 1925).

His Highness the Thakore Sahib of Morvi
On the occasion of Dayananda Birth Centenary Celebrations at the birthplace of Dayananda

"It affords me very great pleasure to see you all assembled here to

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celebrate, with such love, cordiality and enthusiasm, the centenary of that great man, Maharshi Dayananda Saraswati of sacred memory who was born in this town of Tankara under my State and to accord you a hearty welcome.

When in December last my friend the Thakore Saheb of Virpur expressed to me your desire to hold the celebrations here, I was not a little gratified at the great regard you entertained towards the land of birth of that high personality. For, it is not a matter of small pride to me that my State happens to be the birthplace of a personage whose massive intellect, unswerving courage and ideal life have laid a deep impress on the people of all India, have sown seeds of religious fervour and patriotism and have awakened the people to self-realization.

It is naturally a matter of extreme gratification to the ruler that his Morvi and Tankara, which fill but a small place in the vast continent of India, should be visited by illustrious Sanyasins, Ruling princes, literary Savants and other gentlemen, at great personal inconvenience and from distant places and that they should exalt this small town into a place of pilgrimage."—*Vedic Magazine*, Gurukula Kangri (March 1926).

Vinayak Damodar Savarkar
A Great Revolutionary

"Yes, this Bharatbhumi, this Sindhusthan, this land of ours that stretches from Sindhu to Sindhu is our Punyabhumi, for it was in this land that the Founder of our faith and the Seers to whom 'Veda, the Knowledge was revealed, from Vaidik seers to Dayananda, from Jina to Mahavir, from Buddha to Nagasen, from Nanak to Govind, from Banda to Basava, from Chakradhar to Chaitanya, from Ramdas to Rammohan, our Gurus and Godmen were born and bred."—*Hindutva* (1929), pp. 111-12.

Hans Kohn
Smith College, U.S.A.

". . . with its radical views, it (The Samaj) sought to bring a new

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life to India and the Hindu race. As a means to this end it taught that people should study the ancient uncorrupted culture of their race, should turn back to Sanskrit and Vedas, and it fostered a new type of education in the spirit of traditional discipline . . . In its services the Arya Samaj tried to revive the ancient Vedic ritual. The Brahmo Samaj destroyed the mediaeval India ruled by Brahmans and created modern India . . . . It was the Arya Samaj which by reawakening India of the past, did most to pave the way for the India of the 20th century."—*A History of Nationalism in the East* (New York, 1929), pp. 62-63.

"Dayananda combined a profound knowledge and love of the ancient scriptures with the zeal of a critical reformer. He wandered through India preaching a return to the spirit of the original Vedic Gospel away from the later distortions of Hinduism. He attacks on cruder polytheism and caste system aroused the opposition of orthodox Brahmanism.

In 1875, he founded the Arya Samaj. In opposition to the eclectic and liberal-humanitarian Brahmo Samaj, it sought to reawaken India through its past to arouse the pride of the Hindus in their cultural heritage and adhere strictly to the *Vedas*, which it held to be the sole source of all knowledge and of moral ways. This doctrine strengthened Indian national sentiment and diminished the influence of the acknowledgment, by the older generation of Indian leaders, of the moral and intellectual superiority of Europe. The Arya Samaj, moreover, deeply influenced educational theory and social work in India. It taught self-help, demanded equal opportunities for all castes, equality for women, organised relief activities and supported charitable institutions. In the educational field, it created the D.A.V. College and under the leadership of Lala Munshi Ram, the Gurukulas, educational institutions which attempted to be completely independent of the Government and to provide nationalist education through a combination of the ancient discipline and traditions with modern sciences. Dayananda was a forerunner of the new nationalism. By his teaching and example, he helped check the assimilation to European culture of India's educated youth and opened the way to a revaluation of India's thought and destiny."—*Encyclopaedia of the Social Sciences* (1934), Vol. XIII, p. 543.

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Mrs Annie Besant
Theosophical Leader

"Swami Dayananda was the first to proclaim India for Indians."
—*India, a Nation* (4th Ed., 1930).

Zahur Bakhsh
A Muslim Journalist

"Many grand virtues have developed harmoniously in the divine life of Rishi Dayananda, that I am inevitably drawn to him .... Sometimes people condemn him and look down upon him for criticising the Puranas, the *Koran* and the *Bible*, etc. But where has he shown any hatred towards other religions ?—I am at a loss to understand. His criticism of some religious beliefs and practices is a beautiful instance of his independence of thought and judgement. Freedom of thought is not a thing to be afraid of. It is this that leads to true progress. To shrink from others' criticism is cowardly. If Rishi Dayananda has criticised some religious beliefs in the *Satyarth Prakash*, he has done a right thing. The followers of other religions should not be perturbed over it. It is their duty to think over those points impartially and to reform their views in the light of Rishi's well-meant criticism. This will be helpful to them ....

Rishi Dayananda was a cosmopolitan. His love was universal. In his generous heart there was equal love for all people, whether they were Aryas, Muslims, Jains, Christians or Sanatanists. No one was outside the pale of his Universal Love."—English rendering from his Hindi article quoted in *Divya Dayananda* (1933), pp. 107-110.

Mahatma Gandhi
Yeravda Central Prison, Poona

"Among the many rich legacies that Swami Dayananda has left to us, his unequivocal pronouncement against untouchability is undoubtedly one."—*Dayanand Commemoration Volume* (1933), p. 1.

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Rabindra Nath Tagore
Nobel-laureate, Shantiniketan

"I offer my homage of veneration to Swami Dayanand, the great path-maker in modern India, who through bewildering tangles of creeds and practices—the dense undergrowth of the degenerate days of our country—cleared a straight path that was meant to lead the Hindus to a simple and rational life of devotion to God and service for man. With a clear-sighted vision of truth and courage of determination, he preached and worked for our self-respect and vigorous awakenment of mind that could strive for a harmonious adjustment with the progressive spirit of the modern age and at the same time keep in perfect touch with that glorious past of India, when it revealed its personality in freedom of thought and action, in an unclouded radiance of spiritual realisation."
—*Dayanand Commemoration Volume* (1933), pp. 2-3.

Mahatma Hansraj
Arya Samajist leader and Principal, D.A.V. College, Lahore

"Like the ancient sages of India, Rishi Dayanand had supreme faith in God and His Word. His faith in the Supreme Being was not the belief of a Savant, who weighs arguments for or against the existence of God and declares that He probably exists; it was the faith of a Rishi, who had felt God and seen him as if with his own eyes. He further believed that God himself was the source of light that was vouchsafed to man. The Father of man had manifested His love towards him, not only in looking to the needs of his physical life, but also to those of his spiritual being. His word of wisdom was the fountain-head of all religious life in the world. The mission of the great Swami was to lay open this word of wisdom to men of different faiths; but this was a most difficult task."—*Dayanand Commemoration Volume* (1933), p. 5.

K. M. Munshi
Eminent Scholar, Bharatiya Vidya Bhawan, Bombay

"Dayananda Saraswati was the first great architect of modern

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India. His learning was stupendous and his character great. But, above all, his vision was clearer and broader than is generally given to Nation-makers. In the neo-Hinduism of today, in Indian Nationalism, in the vigour of the Hindu Mahasabha mentality, in the methods of Mahatma Gandhi, we can trace the influence of Swamiji's unerring vision and statesmanship. His memory, undoubtedly, will enrich the heritage of future India."—*Dayanand Commemoration Volume* (1933), p. 8.

"Dayananda Saraswati was the first to harness his vast erudition and apostolic flair to challenge the superiority complex of the Muslim elite in North India. He galvanised Hinduism and purified it of its excrescences. He sponsored a programme of abolishing caste distinctions; of adopting Hindi as a unifying language; of removing the rigidity of the social structure by placing women on an equal footing with men; and of sanctifying re-conversion persons converted to non-Hindu religions . . . .

When Gandhiji further secularized nationalism, he adopted most of the programme of Dayananda Saraswati; by his non-violent approach, he tried to remove the poison of aggressive communalism. His personality and his appeal to the masses were irresistible, though the bulk of the Muslims stood away from him. The overwhelming influence which Gandhiji wielded over them was due to the fact that his life was built on the fundamentals of Indian culture, which, by its very nature, is woven out of the Hidu ideals tempered by the influence of other communities. The Hindu gave their allegiance to Gandhiji, not only because he was a political leader, but because he was a Mahatma."—*Indian Constitutional Documents*, Vol. I (*Pilgrimage to Freedom*, 1967), pp. 68-69.

Sir Jadunath Sarkar
Historian, ex-Vice-Chancellor, Calcutta University

"He is a true statesman, who can legislate for the future, who can set a force at work, which will go on influencing the lives and thoughts of unborn generations. When the history of India's growth comes to be written, that high rank will be adjudged to the naked fakir, Dayananda Saraswati."—*Dayanand Commemoration Volume* (1933), p. 9.

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His Holiness Sahabji Maharaj (later Sir) Anand Swarup
Guru, Radhasoami, Dayalbagh, Agra

"If India was really as great and prosperous in the past as is claimed by Swami Dayanand and many other distinguished Indian patriots, the question arises what has led to its present degraded condition. The Swamiji believed that the unfortunate war of Mahabharata was responsible for all this. The devastating effects of this Great War are undoubtedly acknowledged on all hands. All the great men of the country perished in it and hardly any able-bodied person was left in the land. The subsequent generation, born mainly of old and decrepit men, who survived the Great War, and bred and brought up in an atmosphere of misery and destitution—the after-effects of the Great War—quite naturally consisted of inferior sort of men and women, incapable of cherishing the high Aryan ideals. The Hindus thus put on the downward grade, gradually sank lower and lower and fell an easy prey to the foreign invaders. The foreign conquerors, one after the other, in their desire to establish permanent sway over the land, made short work of what was left of the Aryan nobility and culture and the result has been that the Hindus find themselves to-day reduced to their present condition. They are lost to their religion, to their culture and to their traditions. And we have frankly to acknowledge that Swami Dayanand was the first to raise his powerful voice against this denationalisation and to think of openly fighting the causes responsible for it."—*Dayanand Commemoration Volume* (1933), pp. 13-14.

Radhakumud Mukerji
Scholar, Lucknow University, Lucknow

Swami Dayanand was "at once one of the makers of modern India and one of India's last Rishis . . .

It is to the unique credit of India and her culture that one of her later-day Rishis, Swami Dayanand, was able to achieve his fullest self-expression by dint of sheer soul-force, for which India has stood through the ages, the compelling force of character which prevailed against and completely subdued the gathering

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forces of an alien environment and domination of an ill-assimilated materialism and modernity, to which India would have completely succumbed under British rule, but for the timely appearance of such a saviour as Dayanand."—*Dayanand Commemoration Volume* (1933), *pp.* 25-32.

E. F. Harris
Addiscombe, Surrey, England

"However high the name of Swami Dayanand stands as a student and teacher of religion, it is as one of India's greatest benefactors as a social reformer that he will go down in history. He did not set out to found a religion, but to rescue his people from what he seems to have regarded as the dead hand of the popular Hinduism that prevailed around him and of which the ministers were of the same priestly caste to which he himself belonged."—*Dayanand Commemoration Volume* (1933), *p.* 33.

Rao Bahadur C. V. Vaidya
Historian, Poona

"He impressed upon the Hindu mind, the dogma of one formless God and one book of revelation, the Veda, and thus purified Hinduism of all the dust and rust that had gathered about it during many thousand years. The Vedic Saṁhitās are no doubt revered by all Hindus as their book of revelation, prayer and philosophy. But very few actually use them and understand or make any sense out of them. And so much of commentary and suplement, as well as legend, true or concocted, has gathered about them that they lie deep below buried under this heap of overgrowth. Swami Dayanand had the courage and the tenacity to unearth the Vedas and teach their meaning to devout followers."—*Dayanand Commemoration Volume* (1933), p. 39.

Sir Jogendra Singh
Minister, Panjab Government, Simla

"To Swami Dayanand we owe the broadening of life in social

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and religious spheres, which we have witnessed since he began his mission. It was he who had the courage to proclaim the ancient truth, and free Hindu society from debilitating influences, which were undermining its strength. It was he again who realized that any people to be able to keep abreast of the times must not always remain on the defensive, but be ready to assimilate those who were ready to seek shelter under its wing."—*Dayanand Commemoration Volume* (1933), p. 48.

Rahimzadah Safavi
Minister of Justice, Tehran, Persia

"His commentary on the Vedas is a unique work in which he has illustrated once more the value of the great scriptures of ancient India, from which the well-known sages of India have been radiating their wisdom in all directions for the welfare and advancement of humanity."—*Dayanand Commemoration Volume* (1933), p. 56.

Ramanand Chatterji
Editor, Modern Review

"Swami Dayananda Saraswati wanted to realise the ideal of unifying India nationally, socially and religiously. To make Indians one nation, he thought it was necessary to free it from foreign rule. In order to make the people of India socially one, he wanted to eliminate the differences of caste and class. To make India religiously one, he desired to substitute his Vedic religion for all other religions prevalent in India."—*Dayanand Commemoration Volume* (1933), p. 59.

K.P. Jayaswal
Author and Historian, Patna

"Dayananda spoke Sanskrit with the ease of the Rishis, who had

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the selflessness of Narada and Durvasas, who could consume the cause of injustice with the fire of his speech like the Buddha, and who could be irresistible in polemics like Shankar. He proved a superman . . . The Sannyasi Dayanand gave freedom to the soul of the Hindu, as Luther did unto the European. And he forged that freedom from inside, that is from Hindu literature itself.

He did something still greater which his predecessors from the Buddha to Ram Mohan Roy had failed to achieve. He established the falsity of caste from the orthodox national standpoint and made the Hindus disbelieve that theory as Hindus. True Vedic Hinduism, he gave the message, is equality by birth. You become an Arya, that is that noble race of Hindus, by your deeds, not by birth. He opened up the Vedic civilization even to the non-Hindu, to the foreigner and gave him a chance to avail himself of that supreme Dharma . . . .

Dayanand was not only the greatest Indian of the nineteenth century. Dayanand does not only continue the dynasty of Vishwamitra, Narada and Shankar; he has a high place amongst the modern liberators of mankind. In the nineteenth century, there was nowhere else such a powerful teacher of monotheism, such a preacher of the unity of man and such a successful crusader against capitalism in spirituality."—*Dayanand Commemoration Volume* (1933), pp. 162-63.

Sten Konow
Indologist, Norway

"The ancient Aryan civilization of India came to Europe as a revelation, and was often considered as the common inheritance of the whole Indo-European race, which the European nations must study, in order to understand their own past, and, through this past, their present individuality and their future. And it was realised, sometimes with enthusiasm, that the first known beginning was not barbarism, but a society when lofty ideas were conceived and a rich energetic life was led.

We do not any more think that we are descended from the Vedic Aryans, but we are still apt to feel a certain pride in the achievements of our old Indian cousins. And we understand how

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the Vedas are regarded in India, now after it has been realized thatt hey are due to the direct ancestors of Indians of to-day and that their ideals can, moreover, become the foundation upon which India's future can be based. This conviction is apt to strengthen that national self-respect without which no people can hold its own. And when it is gradually spreading in India to-day, that is largely due to Swami Dayanand Saraswati." —*Dayanand Commemoration Volume* (1933), p. 164.

M. Winternitz
Indologist, Czechoslovakia

"We have to acknowledge his (Dayanand Saraswati's) great merit in having given a strong impulse to Vedic studies in India, and having shown that idolatry has not the sanction of the Vedas. If the founder of the Arya Samaj had done nothing else, but rouse his followers to a vigorous fight against the folly and dangers of the modern caste-system, he would deserve to be honoured as one of the great leaders of men in modern India."—*Dayanand Commemoration Volume* (1933), p. 165.

W. Ernest Hocking
Professor, Harvard University, U.S.A.

"During my visit to India in 1931, I became acquainted with the extensive educational work of the Arya Samaj especially as represented in its system of Gurukulas. These schools are undertaking an important function in retaining the interest of Indian youth in the ancient literature and traditions of India, and in uniting with this interest an appreciation of contemporary civilization. This work, which owes its inception to Swami Dayanand Saraswati, promises to be of substantial aid in this difficult period of transition. It is one of the privileges as well as of the necessities of an ancient civilization to conserve and re-interpret the treasures of the past while living in the present, and co-operating with all the agencies which tend to create the future."—*Dayanand Commemoration Volume* (1933), p. 180.

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Ganga Prasad
Chief Judge, Tehri (Garhwal)

"Let nobody suppose that Swami Dayanand Saraswati is alone in giving a rational or scientific interpretation of the Vedas. His interpretation is in consonance with the most ancient commentaries contained in the *Brahmanas* and in Yaska's *Nirukta*. The Sankhya Darshan lays down : *Buddhipūrvā Vākyakṛitirveda* 'The contents of the Veda are in conformity with Reason.' It is the mediaeval commentators, Sayana, Mahidhara, etc., who following the degenerate theology of Pauranic times, have fastened on the Vedas the superstitious practices and unscientific beliefs of their own age. It was Swami Dayanand who by his correct interpretation restored the Vedic religion to its pristine purity, and showed that their teachings were in complete harmony with Science." —*Dayanand Commemoration Volume* (1933), pp. 204-05.

R.L. Turner, D. Litt.
London University, London

"Whatever one may think of the correctness or otherwise of Swami Dayanand's interpretation of many Vedic passages, one cannot withhold one's admiration for a man whose work, perhaps more than that of any other individual, has helped to make India conscious of itself as a unity with some distinctive contribution to make to the culture of the world as a whole."— *Dayanand Commemoration Volume* (1933), p. 205.

Chamupati, M.A.
Governor, Gurukula Kangri, Hardwar

"Dayanand had the true mettle of a saint in him. He was a man of supreme resignation. He had direct experience of the Spiritual presence that nestled him in the lap of a loving mother. The divinity that is immanent in things was intuitively realised by him. This constituted his never-failing feast of supreme felicity. The

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oft-recurring privations and hardships that beset his earthly career drowned their murmur in that overflowing flood. The high moral ideals to which he stuck at his life's peril were just a part and parcel of the supernatural framework of that sublime spiritual order in which the universe is set, and which he, with the eyes of his spirit, every moment saw. He had sensed reality. According to Yaska's definition, a Rishi—Seer—is one who sees *dharma*. A Rishi—Seer—in the truest sense of the term was Swami Dayanand, the founder of the Arya Samaj."—*Dayanand Commemoration Volume* (1933), pp. 213-14.

Rai Bahadur Durgadas
Advocate, Lahore

"He (Swami Dayanand) rightly believed that if Indians became physically strong, religiously pure and socially simple, their political emancipation will follow. In his opinion, strong, honest, truthful men with character, could not remain political slaves for a long time . . . .

Every follower of Swami Dayanand came to be known as a religious enthusiast, a genuine social worker and deep lover of his country."—*Dayanand Commemoration Volume* (1933), p. 216.

C. Y. Chintamani
Chief Editor, The Leader, Allahabad

"Speaking at one of the annual commemoration meetings at Bombay, Mr. Justice Ranade attempted, with characteristic thoughtfulness, an analysis of the elements of greatness in men, applied those tests to the career of Swami Dayananda Saraswati and reached the conclusion that the Swami fulfilled the conditions and was entitled to a place among the great men of India of the nineteenth century."—*Dayanand Commemoration Volume* (1933), p. 223.

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Rai Bahadur Mulraj
Lahore

"He (Dayananda) made the ten principles of the Arya Samaj very catholic, so as to include persons of all kinds of views about matters on which the ten principles are silent. But it will be seen that he took care to include in them all the principles which go to make men noble, virtuous, and religious. He in his lifetime welcomed into the Arya Samaj, all men who agreed to conduct themselves in accordance with the ten principles, notwithstanding that their opinion on matters on which the ten principles are silent were different from his own. He had no hesitation in admitting into the Arya Samaj men who had not the same views with him on questions as to what articles of food should be eaten.

In the life time of Swamiji, the opinions expressed in his works were never confounded with the articles of faith of the Arya Samaj. The opinions expressed by him in his works were held up as the opinions of a great man, and his exposition of the Veda was looked upon as one coming from a very learned Sanskrit scholar. He, however, was not regarded as infallible."—*Dayanand Commemoration Volume* (1933), pp. 237-38.

Har Bilas Sarda, Dewan Bahadur
M.L.A., Ajmer

"I was with the procession from the start, and had the privilege of putting my shoulder to his (Dayananda's) bier along with the other Arya Samajists. It was a big bier and while we were passing through the city, I happened to count the men who were carrying it. I found the number to be sixteen. This later brought to my memory the remark I once heard him make during a public lecture at Ajmer when condemning the evil practice of child-marriage and extolling Brahmacharya. He had said that those who did not observe Brahmacharya and were the victims of child-marriage were weaklings, with diminutive bodies. Speaking of himself he said that he had observed perfect Brahmacharya all his life and would require sixteen men even to carry his body to the cremation ground."—*Dayanand Commemoration Volume* (1933), p. 260

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Acharya Ram Deva
Ex-Governor, Gurukula Kangri, Hardwar

"Rishi Dayananda can easily be counted amongst the greatest and mightiest Masters, who have successfully shaped and moulded the destinies of countless generations of human beings . . .

He is not only the Maker of New India but is also the inaugurator of a new era in the world of thought."—*Dayanand Commemoration Volume* (1933), p. 313.

Bal Krishna
Principal, Rajaram College, Kolhapur

"In looking upon the Vedas as the word of God, he (Dayananda Saraswati) was in the good company of all the saints, seers and sages of ancient India. He gave to the Hindu society the bedrock of the Veda instead of the shifting sands of mythological Puranas and contradictory Smritis. He saved the oldest book in the library of man from the oblivion and slur of being collection of songs of primitive shepherds and cultivators. He gave a crushing reply to the oriental and occidental people, who called the authors of the Vedas as "buffoons, knaves, and spirits of darkness", and the Vedas as "incoherent rhapsodies of knaves." He alone by his sharp criticism of the Buddhist, Charvaka and Arhata systems made the ground slip from under their very feet. He established the supremacy of the Veda against the onslaughts of the Muslims, Christians, scientists, evolutionists and atheists. We should not mind the defects, if any, of Dayananda's commentary of the Vedas, as the Rishi had very little time to devote to this difficult task in days when a sufficient number of books were not available to him.

The work ahead: The Arya Samaj has not been able to bring out any authoritative interpretation of the Vedas during half a century that has elapsed since the death of the Swami. Attempts have been made by Pandits Arya Muni, Tulsiram, Satavalekar and Jaideva, but the Arya Samaj has not put the seal of authority on any one of these commentaries. It shows the difficulty of the task. The Gurukulas were expected to perform this work, but it is a pity that the study of European languages and comparative philology is not

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introduced in the Gurukulas. The result is that the modern works of German, French, and Russian authors cannot be utilized by the scholars of the Arya Samaj. The latter have no access to Assyriology and Egyptology, nor to the ancient literature of Persia and China. The study of archaeology too is conspicucus by its absence. Hence there is no competent scholar to carry on Vedic research on modern lines in the circle of the Arya Samaj.

The need of the moment is to establish chairs of the study of such languages as German, French, Russian, Greek, Latin, and Zend, for comparative philology and religion, as well as for archaeology, ethnology, and ancient civilizations of the East and the West. If this is not possible, scholars should be sent to various universities for specializing in the preceding branches of study, so that the Gurukula can really become a centre of oriental research."—*Dayanand Commemoration Volume* (1933), pp. 300-01.

Jaimini
Arya Missionary, Zanzibar, East Africa

"Swami Dayanand, while giving the true interpretation of Vedas, declared that before an attempt is made to interpret the Vedas, one must master the Brahmanas, Upa-Vedas, six systems of Indian Philosophy, Upanishads, Nirukta (Philology), Grammar, Astronomy and many other branches of learning. Swami Dayanand has been supported by the late Pandit Satyavrata Samashrami, a Sanskrit research scholar and professor, Calcutta University, who says: 'The study of certain portions of the Vedas leads to the conclusion that certain scientific researches had been carried on in this country to such perfection that even America, the constant source of scientific discoveries, and advanced countries of Europe have not yet attained. In fact, a full and satisfactory explanation of the Vedas requires perfect familiarity with all the lores on the part of the expositors'."—*Dayanand Commemoration Volume* (1933), p. 309.

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Rai Bahadur Sita Ram
Allahabad

"It was in 1875 that I had the honour—or, I should rather say the blessing—of hearing the popular discourses of Swami Dayananda Saraswati in the spacious hall of the Normal School then located in the Kothi of Amin-ud-daula in Lucknow.

I felt that a great soul was speaking in him. He seemed to me something greater than a patriot, one whose mission was to cut down the chains of fraud and superstition. My heart yearned to hear something more from his lips.

It was, however, in 1879 that I found an opportunity of a private conversation with the great Swami in the beautiful garden, the Ananda Bagh, belonging to the Maharaja of Vizianagram, in Benares. I was requested by the then District Magistrate of Benares to translate into English the notices and counter-notices issued in Sanskrit by and against the Swami and found the utter futility of the opposition to him. The Swami's literary onset was terrible, and all the learning of Benares had to degenerate itself into vituperation. In his private conversation, I have hardly ever seen during my pretty long life, a personage so earnest in his convictions and yet so perfectly calm and serene.

When I saw him, he was dictating to a scribe, what appeared to be a book in Sanskrit and Hindi. I inquired of him if he was writing a *Bhashya* (commentary) of the *Rigveda*. He said : 'No, I am compiling a set of books on Sanskrit grammar.'

Swami Dayananda Saraswati is the brightest luminary in the galaxy of patriots and reformers which the last century has produced and he has done more for the social, moral and intellectual uplift of the country than all the other reformers put together."—*Dayanand Commemoration Volume* (1933), p. 324.

Narain Swami
President, Sarvadeshik Arya Pratinidhi Sabha, Delhi

"Swami Dayananda was the greatest Vedic scholar, religious missionary, social reformer, nation-builder and all-round reformer of the 19th century."—*Dayanand Commemoration Volume* (1933), p. 353.

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L.S.S. O'Malley, C.I.E., I.C.S. (Retd.)
London

"A much popular sect is the Arya Samaj, which does not merely appeal to the intelligentsia, but attracts the masses because of its liberal views on the subject of caste . . . . It is a Hindu revivalist movement, started in 1875 by Swami Dayananda Saraswati, whose object was to purify Hinduism and restore it to what he considered to be its pristine form, free from later accretions. 'Back to the Vedas' was the constant theme of his preaching. He taught that the Vedas inculcated monotheism; he denounced idolatry; he also proclaimed the sanctity of the cow, which is not a Vedic doctrine."—*Popular Hinduism* (Cambridge, 1935), p. 226. (It was on economic grounds that Dayananda advocated cow protection; the cow and other animals are to be protected, is mentioned in the Vedas (*Yajurveda*, 13.47-51), etc.—Ed.)

B. Pattabhi Sitaramayya
Indian National Congress Leader, Masulipatam

". . . . the Arya Samaj movement, which owed its birth to the inspiration of the great Dayananda Saraswati, was aggressive in its patriotic zeal and holding fast to the cult of the infallibility of the Vedas and the superiority of the Vedic culture, was at the same time not inimical to broad social reform. It thus developed a virile manhood in the Nation, which was the synthesis of what was best in its heredity, with what is best in its environment. It fought some of the prevailing social evils and religious superstitions in Hinduism. . . ."—*The History of the Indian National Congress (1885-1935)* (1935), pp. 20-21.

Bhai Parmanand
Hindu Nationalist Leader, Panjab

"Swami Dayananda was actuated by a strong desire for the uplift of his country and nation. He did not found the Arya

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Samaj for the sake of starting a new religion, but used it as a means, among several others, of realising his noble object. After having established the first Arya Samaj at Bombay, he went to Poona, and delivered fifteen lectures during his stay of two months at that place. The first seven of those lectures dealt with such matters as the Proofs of the Existence of God, Religion, Sin, the *Vedas*, Birth, the Five Chief *Yagyas* and Rites and Ceremonies. All the remaining discourses were about the history of India. A brief account of these will reveal to us the depth of Swamiji's love for his country and of his grief at the fallen condition of his nation. An Arya Samaj devoid of all national pride and self-respect can never be the Arya Samaj of Swami Dayananda. In tracing the history of the land, he begins from the very beginning."—*Hindu Sangathan* (1936), p. 81.

G.T. Carratt
London

"The Arya Samaj, founded by the late Swami Dayananda Sarasvati in the Panjab, in the second half of the 19th century, may be mentioned as the most striking instance of the revolt of Hinduism against idol-worship. This movement purports to be a revival of the ancient Vedic faith. Though it sometimes adopts a militant attitude towards Islam, in order to counteract its influence, it is significant that some of its reforms, run on lines parallel to the teachings of Islam. Besides condemning idol-worship, it denounces priests, it allows the admission of people of other religions into the fold of the Aryan faith, and commends the marriage of widows."—*The Legacy of India* (Oxford, 1937), pp. 290-91.

The Cultural Heritage of India

"The uncompromising attitude of the Arya Samaj against what it regards as 'false gods' and the gauntlet it has thrown in the name of the ancient *rishis* have earned it the epithets 'Church

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militant' and 'aggressive Hinduism'. The Hindu, at the time of the advent of the Arya Samaj, was very docile. One might ridicule the gods he worshipped and the faith he had idealized for centuries, yet, in the face of all this vilification, he would not be roused making one doubt if he was alive with power to feel and act. With the advent of the Arya Samaj, this attitude of undisturbed indifference was rudely shaken. The Hindu was infused with new faith and dynamism. He began to take pride in his religion and, if need be, was prepared to lay down his life for it. The weapon that the Arya Samaj has been using, in its campaign against what, in its eyes, is untruth, is that of rational persuasion wedded to unflinching faith. In its self-evoked fight against heavy odds, it has had to offer on the altar of religion the lives of some of its most devoted workers and saints. To the immortal honour of the Church of Dayananda, it has always the breast of the Arya Samajist that has been stained with blood, never his hand. The noble example of the founder has been followed faithfully by the devoted adherents of his Church."—*The Cultural Heritage of India* (1937; vol. IV, 1956), p. 636. The article, from which an excerpt has been taken, has been contributed by Chamupati, M.A., Formerly Governor, Gurukula Kangri University, Hardwar.

S. Satya Murthi
Indian National Congress Leader

"I would commend to my people the great work of Maharshi Dayanand Saraswati—*Satyarth Prakash.* It will show to our people the great and eternal truths of the Vedas. On one matter he is very clear that women should be as well educated as men; that every girl has a right to wear the sacred thread and undergo the *Yajnopavitam* ceremony as her brother, that she should not be married in her minority and never against her will, that after her marriage, she has the same privileges in her family as any male member; that the happy family is only that wherein women are respected and that family is soon ruined, wherein women are maltreated, that men and women have equal rights. There is nothing more

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progressive in the world as regards women's rights.

Another great feature in this great work is its wide tolerancc. He often points out that the use of such terms as *Mlechchha, Yawan* or such other terms should be stopped as they show narrow-minded communalism. He also states that Indian Muslims should not be looked upon as aliens and foreigners. They are the descendants of our Hindu fore-fathers and therefore our brothers."—*From the Presidential Address at the 2nd South India Aryan Conference held at Madras on the 27th December* 1941.

Shyama Prasad Mukerji
President, All India Hindu Mahasabha

"Unfalterable his faith in the internal doctrines of truth, equality and liberty promulgated by the Vedas, and he carried on relentless attack against all forms of ignorance,bigotry and superstition. He had to face opposition from influential sections of his countrymen, who could not at first keep pace with his progressive ideas, but he never deviated from what he believed to be the right path. With transparent sincerity of purpose and undaunted courage of conviction, he declared truth consists in expounding truth as truth, and error as error, exposition of error in place of truth and of truth in place of error does not constitute the unfolding of truth. The *Satyarth Prakash*, his *magnum opus*, gives us a picture of the reconstructed society which a free India can build for herself on priceless traditions of her own culture and civilization, harmoniously adjusted to modern conditions and environments."—*From Presidential Address delivered at the Aryan Congress* (22.9.1944).

D.S. Sharma
Principal Emeritus of Vivekananda College, Madras

"The Arya Samaj . . . . is the church militant in the Hindu fold. It is a true expression of the militant personality of its founder. It has withstood persecution, as Dayananda withstood persecution during his lifetime. Its philosophy may be adequate, its cry of

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'Back to the Vedas' may do scant justice to the community of the Hindu spiritual tradition and its interpretation of the Veda may be arbitrary, but there is no denying the fact that it has played and is playing a glorious part in the regeneration of Hinduism in modern times, for it is much more vitally connected with Hinduism than the Brahmo Samaj. Some of the members of the Brahmo Samaj go to the extent of saying that they are not Hindus."—*The Renaissance of Hinduism* (1944), p. 191.

A. Rangaswami Iyengar, M.L.A.
Editor 'Hindu', Madras

"*Satyārth Prakāsh* is the *magnum opus* of Swami Dayananda Saraswati. It contains the wholly rationalistic view of the Vedic religion. It will be a useful solvent at the present time in the variety of doctrinal and communal differences that abound in South India. The *Satyārth Prakāsh* will present to the Aryans and Dravidians of South a view of the ancient religion of this land free on the one hand, the animistic practices of ancient customs that have formed accretions of the Hindu faith in the South and on the other hand, free from the elaborate ritual and ceremonial combined with doctrinal and caste prejudices that have marred the philosophic and spiritual beauty of the Aryan faith and that stands in the way of full natural development of the national and social structure of the land."—Tribute paid to the *Satyārth Prakāsh*, recommending its Tamil translation to the South Indian public. Quoted from M.R. Jambunāthan's article on the *Satyārth Prakāsh* in the *Mahratta* (15.12.1944).

Jawaharlal Nehru
India

"One of the most notable reform movements was started in the second half of the nineteenth century by a Gujarati, Swami Dayananda Saraswati, but it took root among the Hindus of the Punjab. This was the Arya Samaj and its slogan was 'Back to the Vedas', This slogan really meant an elimination of developments of the

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Aryan faith since the Vedas; the Vedanta philosophy as it subsequently developed the central conception of monism, the pantheistic outlook, as well as popular and cruder developments, all alike were severely condemned. Even the Vedas were interpreted in a particular way.

The Arya Samaj was a reaction to the influence of Islam and Christianity, more especially the former. It was a crusading and reforming movement from within as well as a defensive organization for protection against external attacks. It introduced proselytization into Hinduism and thus tended to come into conflict with other proselytizing religions. The Arya Samaj which had been a close approach to Islam, tended to become a defender of everything Hindu, against what it considered as the encroachments of other faiths. It is significant that it spread chiefly among the middle class Hindus of the Punjab and the United Provinces. At one time it was considered by the government as a politically revolutionary movement, but the large numbers of government servants in it made it thoroughly respectable.

It has done very good work in the spread of education both among boys and girls, in improving the condition of women, and in raising the status and standards of the depressed classes." —*Discovery of India* (1946), p. 279.

Sir Gokul Chand Narang
Formerly Minister for Local Self-Government, Panjab, Lahore

"In the meantime, there had arisen a star of the first magnitude on the religious firmament of India. My reference is to Swami Dayananda Saraswati.

He was the greatest Indian of the 19th century in the religious and social field. In one respect he reminds one of Maharaja Ranjit Singh, who was undoubtedly the greatest figure of the last century in the politics of India. Ranjit Singh had the unique distinction of carrying war into the enemy's camp... Dayananda also carried war into the opponents' camp and was the first, after centuries of abject passivity, to take the offensive against the Christian Missionaries and others who had been battering the vulnerable outskirts of Hinduism. Other reformers

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had been on the defensive and more or less apologetic in their defence of Hinduism. Dayananda conducted aggressive operations against these assailants and achieved such a success that they still smart under the lashes of his trenchant criticism. Dayananda was a giant, both physically and intellectually, was gifted with an iron will and indomitable courage which defied man and beast. He had an unwavering belief and faith in God. His private life was of the purest. He had received no Western education but was a great Sanskrit Scholar and had received a thorough grounding in all branches of Hindu Philosophy and Theology. He was thus well-equipped for the task of religious reform, which under the inspiration of his Guru, Swami Virjananda of Muttra, he had made the mission of his life." —*Real Hinduism* (1947), pp. 182-83.

Chakravarti Rajagopalachari
The last Governor-General of India

"He came here when there was a chronic attack of Islam on one side and the Christianity on the other. He saved Hinduism from all these dangers fighting against them boldly. He found India like a forest. He made it a habitable tenement. He treated the cause surgically like a doctor and thus met the evil boldly. Let his efforts not go away in vain. We should be true to him." —From a Speech delivered at Ramlila Grounds, New Delhi in 1948.

Rev. Alan Coates Bouquet, D.D.
Lecturer in the History and Comparative Study of Religions, University of Cambridge

"For another line of development in reformed or neo-Hinduism, we must go back to the year 1875, when Dayananda Saraswati (1824-1883) founded an association, which he called Arya Samaj .... Arya Samaj has undertaken some praiseworthy unselfish social service among the depressed classes, and possesses good educational institutions."—*Hinduism* (1948), pp. 128-30.

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"The Arya Samaj differed from the previous groups in claiming for all castes the right, hitherto officially restricted to the three highest, of studying the Vedas. It also repudiated any Christian influence. This society is the largest of the Samajes and in many ways the most in harmony with Indian nationalism; it is also modernist and progressive and claims, for example, that Copernican astronomy is not inconsistent with the cosmogonies of the Vedas."—*Chambers's Encyclopaedia* (1959; vol. VII), p. 101.

Dr. Rajendra Prasad
First President of India

"Swami Dayananda was a great saint, rather a prophet. He was indeed a Maharshi. He came to this land at a critical occasion and worked as a great saviour of humanity. He gave a point of view according to the Vedas to the millions of people. He possessed the best values of Indian culture in him. Let us follow his mission fully. His efforts may not go in vain." —Quoted from *Tributes to Swami Dayananda and Arya Samaj* (1968), ed. by Dharmadeva Vidyamartanda.

Sardar Vallabh Bhai Patel
Deputy Prime Minister of India

"The greatest contribution of Swami Dayanand was that he saved the country from falling deeper into the morass of helplessness. He actually laid the foundation of India's freedom. A movement against untouchability, later to be supported by Gandhiji, was launched and reconversion to Hinduism of the already forcibly converted persons was started. Swami Dayanand put a complete stop to the tendency in those days of preaching *adharma* in the name of *dharma*, which had made the Hindu Dharma the laughing stock of the world.

Swami Dayanand wiped off the dirt and grime that had settled on the Hindu Dharma. He swept aside the cloud of superstition shrouding it and let light in.

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In the Indian Constitution, untouchability has been declared a crime and Hindi accepted as the National language. It was actually Swami Dayanand, who first propagated that Hindi be made National Language."—*Hindustan Times* (11.11.1950).

Bipin Chandra Pal
National Leader of Bengal

" . . . . The nature of scriptural authority in Hindu culture differed from the scriptural authority recognised by the other great world religions in this, namely, that while Christianity or Islam claimed more or less exclusive divine authority for their own books, the Vedas never put up any such claim. Modern Hinduism suffered in some sense from a great disability, as compared to Christianity and Islam, owing to the universal character of their scriptures, particularly of the Vedas. Dayananda Saraswati recognised this disadvantage and was evidently moved by the militant spirit of evangelical Christianity and Islamic missionary propaganda to create and foster a similar militancy in Hinduism itself. He was, therefore, moved to advance for the Vedas exactly the same kind of supernatural authority and exclusive revelation, which was claimed by the Christians for their Bible, and by the Muslims for their Quran. In this Dayananda Saraswati practically made a new departure from the line of ancient Hindu Fathers from Jaimini to Vyasa to Raja Ram Mohan; and at the same time practically denied the very fundamentals of modern world-thought. But even by thus deviating from the ancient line of Hindu evolution he rendered an immense service to the new nationalist movement in India. He saw that both Christianity and Islam were making fatal inroads upon Hinduism. He realised that unless this process of conversion to Christianity and Islam of increasing numbers of Hindus could be stopped, India would cease in course of time to be the land of the Hindus, the main body of the people being divided into Moslems and Christians, Moslems in Upper India and Christians in the South. Christianity and Islam must, therefore be fought with their own weapons, and Hinduism must find this weapon in the Vedas, proclaimed as an exclusive revela-

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tion without which there is and can be no salvation for man, whatever may be his country. Christian and Islamic universalism is based upon the universality and infallibility of the Christian and Islamic scriptures. Whoever accepts the authority of the Bible and the doctrine of salvation through Christ proclaimed by the Bible becomes entitled to enter the Kingdom of Heaven absolutely regardless of his birth or parentage or his native country. It is so with Islam . . . . We had nothing like it in ancient or mediaeval Hinduism Hinduism believes in the universality of man's salvation. It believes in the universality of God's love and grace . . . . And as Hinduism never conceived of a heaven to which Hindus alone would be entitled to enter or of a hell to which all non-Hindus would be condemned, it never set up the dogma of infallible scriptural authority familiar to credal systems like Christianity or Islam. Dayananda was, however, profoundly influenced by what might be called the credal universalism of Christianity and Islam to seek for the foundations of it in his own national religion. This was, it seems to me, the real psychology of the doctrine of Vedic infallibility set up by Dayananda Saraswati, upon which he wanted to build up the Hindu society and the Hindu nation inspired with a great mission among the peoples of the world . . . . The *Satyarth Prakash*, which contains the teachings of Dayananda, clearly proves this interpretation of the psychology of the Arya Samaj. Whatever may be the philosophical value of these teachings, and however much these may be discordant with some of the bedrock doctrines and ideals of Hindu Universalism, it cannot be denied that the movement of Dayananda Saraswati, as organised in the Arya Samaj, has contributed more than the rational movement of the Raja's Brahmo Samaj to the development of a new national consciousness in the modern Hindu, particularly in the Punjab. It was no small thing for the Hindu suffering for centuries under what the psychologists now call the 'inferiority complex', to be able to challenge aggressive Christianity and Islam by setting up this dogma of Vedic infallibility against their dogma of supernatural revelation; while at the same time he was able to appeal to the social economy of the Vedic Hindu not only to remove the numerous social disabilities under which the present day Hindu laboured, but also to claim a social order based upon the teachings of the Vedas which was from some points of view even superior to

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the advanced social idealism inspired by the dogma of Liberty, Equality and Fraternity of the French Illumination. India did not stand in need of going to Europe either for a purer religion or for a purer social order. This could be found in the ancient scriptures of the people themselves. This was really the beginning of that religious and social revival among the Hindus of India to which we owe so largely the birth of our present national consciousness." —*Memoirs of My Life and Times* (2 vols., Calcutta, 1932, 1951), vol. II, pp. xxxvi-xl, quoted from *The History and Culture of the Indian People*, ed. by R.C. Majumdar, vol. X (1965), pp. 113-15.

Kenneth W. Morgan (ed. by)
University Chaplain and Professor of Religion, Colgate University

"The Arya Samaj founded by Swami Dayananda (1824-1883) is a better representative of Hinduism than the Brahmo Samaj. It has become the spearhead of the dynamic type of Hinduism, trying to unify all sections of Hindu society, reclaiming those who have gone out of the fold, making new converts, and fighting all enemies, who make inroads into the Vedic religion. It takes its stand on the Vedas and the Vedas alone, and ignores all the later developments; thus it denounces idol worship and the caste system."— *The Religion of the Hindus* (1953), pp. 43-44.

Louis Renou
Professeur au College de France, Paris

"There was also Dayananda Saraswati, a Gujarati ascetic, who founded the Aryasamaj : he was in favour of returning to an unqualified adherence to the Veda and claimed that explicit principles of pure monotheism and of social and moral reform could be found in the hymns. As well as his work of religious reform and his eminent achievements as an exegete, he was active in urging that Hinduism must establish within itself a Church militant that should work unceasingly for political and social reform."--*The Religions of Ancient India* (London, 1953), pp. 107-08.

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Bhagavad Datta
Vedic Scholar

"We have sufficiently exposed the mentality of this type of Western scholars. They received enormous financial aid from their Governments and also from the British Government in India, which they freely used in writing articles, pamphlets and books propagating their reactionary views in a very subtle and disguised manner. It was their careful endeavour not to give themselves away and to mislead the world and the people of Bharatavarsha under the cloak of scholarship and impartiality. They might have pretty well succeeded in their work had not their apple-cart been upset by Swami Dayananda Saraswati, who ruthlessly exposed their nefarious designs. Swamiji was a man of unique personality, indomitable courage, keen intellect and far-reaching vision and imagination. He had come in contact with many European scholars of his time. He had met George Buhler, Monier-Williams, Rudolf Hoernle, Thibaut and others who had worked with Christian zeal in the field of Sanskrit research. He was the first man, whose penetrating eye could not fail to see through the ulterior motives of their research work, although the common run of people in Bharatavarsha and even most of the learned men in the employ of the Government here had permitted themselves to be deluded by their so-called profound scholarship, strict impartiality, scientific and liberal outlook. He gave a timely warning to the people of his country and to a great extent succeeded in saving them from the clutches of these pseudo-scholars and clandestine missionaries."—*Western Indologists : A Study in Motives* (1954), pp. 11-12.

A.L. Basham
Eminent Historian, Professor of Asian History and Civilisations, The Australian National University, Canberra

"By the end of the 19th century, however, the situation had changed. A new generation began to realize that Hindu culture had much of permanent value and that the slavish imitation of

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the West could not solve India's problems. New organizations gave expression to this outlook. The Arya Samaj claimed to reform Hinduism by purging it of all later degenerate features and by a return to the Vedas, very liberally interpreted, and had considerable success."—*The Wonder That Was India* (1954), p. 482.

"Swami Dayananda Saraswati, the Theosophists Mme Blavatsky and Mrs. Annie Besant, and Swami Vivekananda, all with different emphasis encouraged the belief (which may in some respects be justified) that ancient India at her best reached a degree of spiritual and moral development far above that of the contemporary West; and, from the time of Dayananda onwards, it was even believed in some quarters that ancient India had possessed scientific and technical knowledge little if at all inferior to that of nineteenth century Europe."—*Studies in Indian History and Culture* (1964), p. 222.

"The Arya Samaj, founded by Dayananda Saraswati in 1875, is more nationalist and is still an important force in Uttar Pradesh and the Panjab. The claim of its founder that all wisdom was to be found in the Vedas, was accompanied by an attack on the worship of idols, an insistence on monotheism and social equality and much educational activity."—*Encyclopaedia Britannica* (1972), vol. XI, p. 512.

J.C. Powell-Price
(*Former Director of Public Instruction, United Provinces*)
London

"It was Swami Dayanand, who advocated the use of Hindi as a substitute for English and a universal language."—*A History of India* (1955), pp. 623-24.

C.H. Philips (Ed.)
Professor of Oriental History, University of London

"One of the most powerful influences on Hindi historical writing has been the Arya Samaj, whose founder Swami Dayanand

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Saraswati, himself a Gujarati Brahman, rendered a great service to Hindi by publishing his well-known work *Satyarth Prakash* (1875) in this language. The movement contributed to the spread of Hindi in the Panjab and the western districts of Uttar Pradesh. A large number of writers, inspired by the teachings of the Arya Samaj, wrote books on the ancient period of Indian history, in which one finds an unmistakable impress of a revivalist mentality. The emphasis laid by the Arya Samaj on Vedic learning and civilization has roused much interest and pride in the history of the Indian past . . . . In his book *Bhāratvarsha kā Brihad Itihāsa* (Advanced History of India, vol. I, 1951) Bhagavaddatta severely criticizes R.C. Majumdar and K.M. Munshi (both closely associated with the volume on *The Vedic Age*, 1951) for what he considers to be a distortion of Indian history. To call our great men mythical personalities, says the author, is to abuse our ancient Rishis . . . .

To the other school of writers, who have employed the modern technique of writing history, and who are also alive to the need of bringing to bear on their subject a more independent approach than is found in the writings of most Indian historians, belongs Jayachandra Vidyalankar. His book is partly a reaction against the approach of Vincent Smith and the authors of *The Cambridge History of India*, who in his opinion had failed to show a correct appreciation of Indian history."—*Historians of India, Pakistan and Ceylon* (Oxford, 1961), p. 470.

Bahadur Mal
Arya Samajist Scholar

Swami Dayananda was "a great reformer, who made a most notable contribution to modern Hinduism. He was, perhaps, the first great Indian who made it clear that the various unwholesome social and religious beliefs and practices, prevalent amongst the Hindus, were not an essential and inseparable part of Hinduism, as it had come to be believed by foreign scholars and by most Indians themselves. He gave a fresh

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interpretation of Hinduism in the light of its ancient Vedic phase."

. . . . "Swami Dayananda did not want the Arya Samaj to be a sect among other sects of Hinduism. It was to be a reforming body with which all people imbued with a zeal for reform and a spirit of selfless service could associate themselves. He made the principles of Arya Samaj wide and catholic, so that all persons could become its members while maintaining their freedom of thought in matters on which the principles are silent.

That Swami Dayananda did not make it obligatory upon the members of Arya Samaj to accept all his views on various subjects becomes clear from the fact that he distinguished the principles of the Arya Samaj from his own views which he summarised at the end of his great book, the *Satyarth Prakash*, and which he described as Svamantavya or his personal convictions. One could differ from Dayananda in respect of a number of things without ceasing to be an Arya Samajist, provided that one accepted the ten principles. It is necessary to lay stress to this aspect of Dayananda's teaching, which is sometimes not given due importance."—*Dayanand—A Study in Hinduism* (1962).

Dr S. Radhakrishnan
Philosopher-Statesman, President of India

"Swami Dayananda ranked highest among the makers of modern India. He had worked tirelessly for the political, religious and cultural emancipation of the country. He was guided by reason, taking Hinduism back to the Vedic foundations.

He had tried to reform society with a clean sweep, which was again needed to-day. Some of the reforms introduced in the Indian Constitution had been inspired by his teachings."—From a Speech delivered on Shivaratri Day on February 24, 1964.

R.C. Zaehner
Spalding Professor of Eastern Religions and Ethics in the University of Oxford

"Dayananda yielded to none in his onslaughts against the cor-

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ruptions that defaced the Hinduism of his day. This he did not in imitation of the Christians, but because he claimed that it was all clean contrary to the pure teaching of the Vedas. By the Vedas, he understood not the complete corpus of Vedic scripture which included the Brahmanas and Upanishads as well as the Saṁhitās, but the Saṁhitās only. Hitherto, commentators on the Vedas, both Indian and European, had taught that the Saṁhitās were polytheistic since the gods, Agni, Indra, Varuna, and so on, were distinct and had distinct personalities. This Dayananda violently denied. It might be true if the Vedas were interpreted in a 'worldly' manner, it was not true of them if they were interpreted in a 'yogic' manner, which, he maintained, was alone valid. The Veda was not, according to the orthodox, merely a book which had taken shape in the course of history, it was *sanātana dharma*, 'eternal law' and as such it exists in its own right outside and independently of time. It is eternal truth and contains all that is necessary to salvation; but it needs to be correctly interpreted, and it was Dayananda alone who held the key to this true interpretation.

In his rejection of later accretions on the original Vedic deposit, Dayananda was on fairly safe ground; for it is quite true that there is no image-worship in the Vedas, no caste system, no *avatars*, no pilgrimages to holy rivers and other holy places, nothing about child-marriage or the prohibition of the remarriage of widows. It is on the positive side that Dayananda's claim that his doctrines derive directly from the Saṁhitās is so shaky that it can only be accepted if we are prepared to accept his further claim to be the sole divinely inspired interpreter of the Vedas. Most of the doctrines he accepts, indeed, are post-Vedic. The doctrine of *karma* and rebirth, for instance, on which he insists, does not appear in the Saṁhitās; it makes it first appearance in the Upanishads. Just why he should have chosen to insist against the whole tradition of Indian Sanskrit scholarship that doctrines which, by common consent, first appear in the Upanishads or later are really present in germ in the Saṁhitās is not at all clear, for it brought him into needless conflict with the orthodox whom it would have been natural to placate since his principal battle was with the proselytizing faiths of Christianity and Islam."—*Hinduism* (Oxford, 1962), pp. 207-08. (There are references in the

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Vedas to the Doctrine of Rebirth or Transmigration of Soul; for example : *Rigveda* (10.59.6-7; 1.24.1-2), *Yajurveda* (4.15; 19.47); *Atharvaveda* (7.67.1; 5.1.2) and to the Doctrine of Karma, e.g. : *Atharvaveda* (12.3.48; 11.8.33), *Yajurveda* (40.15-16). For references to Rebirth, please also see Swami Satya Prakash's article, while for references to Karma, please also see Ganesh Dutta Sharma's article, both in this Volume.—Ed.)

K.A. Nilakanta Sastri
Eminent Historian

"The Arya Samaj of Dayananda Saraswati (1824-83) founded in 1875, takes its stand on the Vedas as interpreted by the founder, repudiates the hereditary caste system and untouchability and admits the remarriage of widows. It has been more influential in Western and Northern India than in the South. It has aimed at reclaiming to Hinduism those who had left it for Christianity and Islam by organizing the Shuddhi (purification) movement. This movement of proselytization was particularly successful in Malabar, Rajputana and Uttar Pradesh; some Samajists fell martyrs to it becoming victims of fanaticism of rival creed of Islam."—*Development of Religion in South India* (Orient Longmans, 1963), p. 137.

Charles H. Heimsath
Professor of International Relations,
The American University, Washington D.C.

"The Arya Samaj was founded by Dayananda Saraswati in 1875 and some of its cardinal features place the movement in the category of an individualistic rebellion against society and an espousal of a creed which satisfied personal needs in an era of intellectual and social revolt. Other features of the Arya Samaj, notably its organization and its message of invigorating unity for all Hindus, carried its influence into the later nationalist periods. Not easy to define its relationship to Western

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ideas; Dayananda, the founder, was very different from the typical Westernized Indian. It is equally difficult to classify Dayananda among other modern Indian religious and social thinkers. But whatever may be the problem facing an historian in understanding Dayananda's work, it is clear that the Arya Samaj in terms of its continuity and depth of its influence, was the most popularly acceptable single movement for religious and social reform in late 19th and early 20th century India."—*Indian Nationalism and Hindu Social Reform* (Princeton University Press, 1964), pp. 113-14.

Sri Ram Sharma
Arya Samajist Scholar

"Unlike the Brahmo Samaj, the Prarthana Samaj, and several other nineteenth-century reformist movements, the Arya Samajists never cut themselves aloof from the main stream of Hindu thought. As Dayananda had done, they rather claimed to be the true Hindus basing themselves, as they did, on the *Vedas* which every Hindu sect equally respected. Dayananda never claimed to have any message of his own; he assumed the more humble role of a lifter of the veil, who uncovers what was always there but had lain hidden. He did not even claim to be a Guru in the mediaeval tradition; he was prepared, as he says in his introduction to the *Satyarth Prakash* to admit any error if it was pointed out to him. Here he went back to the Upanishadic tradition when the teacher on admitting a pupil in residence boldly told the pupil to follow his teacher in what was good in him and not in what was bad. Here was a call to independent judgment, an insistence on scepticism which alone can form the bedrock of truth."—'The Arya Samaj and Its Impact on Contemporary India', a paper written for a seminar held in 1964 by the Delhi University.

Everyman's Encyclop aedia

"Arya Samaj, reformist Hindu society founded by Dayananda Saraswati (*d.* 1883), which rejects idolatry and seeks to bring India back to the pure Vedic path. It became mainly a political body,

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aiming at the self-government of India, and determined to drive out the foreigner, and it has at times been a rather militant opponent of the proselytising activities of non-Hindu faiths."—*Everyman's Encyclopaedia* (1967), vol. I, p. 451.

Dr. Tara Chand
Historian, New Delhi

"Dayananda was no ordinary person. His intellectual gifts were of a high order; in Sanskrit learning few surpassed him. He was an impressive speaker and a keen and ready-witted debater, who could overwhelm his opponents with a wealth of subtle arguments. At the same time, he was a man of strong, unflinching, almost dour character, a born leader, determined and self-assured to the extent of overbearingness.

He had a clear and precise mind in which there was nothing shadowy, vague or mystical. With Calvinistic explicitness, he defined the articles of his faith which admitted of no compromise. He possessed the rugged individuality of a Martin Luther and made individual reason the arbiter in the solution of all religious problems. His selection of the authoritative divine scriptures from among the multitude of Hindu sacred books was based upon his personal convictions. Again his choice of the dogmas and doctrines concerning the unity of God, the rejection of the plurality of the Hindu gods and the doctrines of metempsychosis and law of action (*Karma*), the relations of men, nature and God, were the result of a process of his own analysis and ratiocination, in which he was not guided by tradition or history.

He believed that the Hindu religion and the Vedas on which it was based were eternal, unalterable, infallible, divine. The Vedic religion alone was true and universal. He held that the Aryans were the chosen people, the Vedas the chosen gospel, and India the chosen land. All other religions were imperfect and it was the duty of the 'Arya Samaj' to convert the followers of other religions to the Hindu faith.

He provided the 'Arya Samaj' with a code of social conduct and moral values. In this code, there was no room for caste based on birth, inequality among men, and inequality of man and woman.

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His slogan was "Back to the Vedas," so far as spiritual and ethical life was concerned. But he was in favour of Western education, teaching of sciences and the betterment of the material conditions of society."—*History of the Freedom Movement in India* (vol. II, 1967), pp. 422-23.

Ninian Smart
Professor of Religious Studies,
University of Lancaster

"More conservate was Dayananda Sarasvati (1824-1883), founder of the Arya-Samaj (Aryan Society), who looked back to the *Vedas* as the purest expression of monotheism."—*The Encyclopedia of Philosophy* (1967), vol. IV, p. 3.

Benjamin Walker
London

"Dayananda held that India was the fountainhead of all culture, both material and spiritual, and that Sanskrit was the parent of all languages. His followers went further in asserting that the Europeans, Persians, Chinese, Aztecs and Mayas, received their culture and wisdom from prehistoric invaders from India, who had conquered their lands. All the religions of the world, including Judaism, Christianity and Islam were garbled versions of the primal Vedic revelation, and all these religions were destined to succumb before the triumphant march of the eternal Vedic faith.

He further held that all knowledge, secular as well as religious emanated from the Vedas, and that many of the scientific principles and discoveries which were unknown to Europe till a century or two ago were referred to in the Vedas. He was the most vocal of those modern Indian scholars who seek to read into the elementary concepts of the ancient texts the results of the most scientific advances .... His followers believe that a careful reading of the sacred scriptures would reveal that the steam engine, the aeroplane and radio, the latest discoveries in medicine, the chemical composition of water, the microbic origin of disease,

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and as other inventions and discoveries came into view, that television, the atom bomb, radar and so on were all known to the ancient rishis, and that an infinite number more are still available to those who have the wisdom to interpret the hidden meanings embodied in the Vedic texts."—*Hindu World* (London, vol. I, 1968), p. 270.

S.G.F. Brandon
Professor of Comparative Religion in the University of Manchester

". . . . He taught that there is one God only; that image worship is wrong; that the Vedic scriptures are revelation of God. In effect, he was preaching a Hindu unitarianism. His method of interpreting the Vedas, in support of his conviction that they taught monotheism, was to treat apparent references to particular gods, such as Agni, etc., in symbolic sense . . . . He attacked caste practices, institutions such as child marriage and welcomed Western science and engineering. In this, and to some extent in his religious teachings, he represented a syncretism between Western and Christian ideas and those of his Hindu heritage. He considered that defects of Hinduism arose from falling away from original pure teaching as found in Vedic revelation."—*A Dictionary of Comparative Religion* (1970), p. 223.

A. Appadorai, M.A., Ph.D.

"Another writer to whom attention must be devoted in the present context is Swami Dayananda (1824-1883), the founder of the Hindu reformist movement known as the Arya Samaj. Perhaps unique among thinkers of modern India, Swami Dayananda has left behind an essay, entitled 'The Science of Government' forming Chapter VI of his major work: *The Light of Truth.* It is noteworthy that he bases his conclusions almost entirely on ancient Hindu texts, the Vedas and the *Dharma-shāstra* of Manu—a clear impact of the past on political thinking in the latter half of the nineteenth century."—*Indian Political Thinking in the Twentieth*

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Century, from Naoroji to Nehru (Oxford, Madras, 1971), p. 147.

Modern Reference Encyclopedia

"Dayananda Sarasvati (1824-83), founder of the Arya Samaj, a Hindu reform society. Born in India of a brahmin family, he mastered Sanskrit in early youth and became an ardent student of the Vedas, the most ancient Hindu scriptures. His faith in image worship was shaken by the sight of mice crawling over and defiling an image of the god Shiva. At 25, he renounced the world, began practising Yoga, and undertook a devoted study of the Vedanta, a philosophical system based on the Vedas. Preaching that the Vedas contained all spiritual truth, he opposed image worship and popular religious traditions which he considered distortions of pure Hinduism. His attacks on the caste system brought him into conflict with the teachings of Brahmanism."—*Modern Reference Encyclopedia* (1971), vol. 6, p. 131.

Brijen K. Gupta
Brooklyn College, New York, U.S.A.

"Arya Samaj is a Hindu reform movement, particularly strong in northern and western India. Its founder, Dayanand Saraswati (1824-1883), established the movement's first society in Bombay in 1875.

Rejecting post-Vedic Hinduism, the Arya Samaj (meaning "Society of the Aryans") takes its theology from the Vedas, which are considered to contain ultimate revelations, including the basis for scientific discoveries. The movement criticises Islam, Christianity, and Puranic Hinduism, and opposes temples, idol worship, polytheism, caste systems, and child marriages. It favours *yajnas* (fire rituals), equal rights for all, foreign travel, and proselytism. It accepts the doctrine of *karma* and rebirth, though they are not Vedic; it also accepts the fourfold division of society. Though not a political organization, the Samaj, encouraged militant nationalism prior to India's independence.

In 1892, the Samaj split between the modernists and the purists; the former modernized the curriculum of the Dayanand Colleges,

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while the latter set up academies for Sanskritic and Ayurvedic studies, including the famous Gurukul at Hardwar."—*The Encyclopedia Americana* (1971), vol. 2, p. 425. For references in the Vedas to these doctrines, please see note on pp. 199-200.—Ed.)

Charles W. Forman
Associate Professor of Missions,
Yale University, U.S.A.

"Vigorous missionary work among non-Hindus in India has also been carried on by the Arya Samaj, a reform movement founded by Dayanand (Dayananda) Saraswati (1824/1825-1883) in 1875. Preaching by both paid and volunteer preachers, schools and colleges, tract societies, orphanages, and work among the depressed classes have all been carried on by this group."—*The Encyclopedia Americana* (1971), vol. 19, p. 230.

Charles S.J. White
University of Pennsylvania, U.S.A.

"Dayanand Saraswati (1824-1883), was an Indian religious leader, who founded the Arya Samaj, a reformed Hindu sect. Saraswati (also spelled *Sarasvati*) was born in Kathiawar, a former principality in what is now southern Gujarat state. He abandoned the traditional Hindu worship of images and lived for several years as a wandering ascetic. From his guru, Swami Virajananda, he conceived the idea of returning Hinduism to the pure teaching of the Vedas, the earliest most sacred Hindu scriptures. Holding that the Vedas prescribe belief in one God, in 1875, he founded the Arya Samaj, or Society of Nobles, based on this belief. The group helped Indians with Western educations regain faith in Hinduism and in the superiority of the Indian genius.

The Arya Samaj, following Saraswati's teachings, is very liberal on social and religious issues. It admits non-Indians and has been active in advocating equal status for women, elimination of caste barriers (including untouchability), and abolition of child marriages."
—*The Encyclopedia Americana* (1971), vol. 8, p. 547.

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W. Norman Brown
President, American Institute of Indian Studies, U.S.A.

"A second reform movement is the Arya Samaj, founded by Dayanand Saraswati (1824-1883). He professed to be restoring the beliefs, ceremonies, and social instructions of the Vedic people, whose teachers, he maintained, were acquainted with all that modern science and technology have discovered and invented. The conclusion, he supported by highly subjective interpretation of Vedic passages. He preached cow protection. As part of his program, he vigorously combated with Islam and Christianity in India."—*The Encyclopedia Americana* (1971), vol. 14, pp. 213-14.

Sir Sheosagar Ram Gulam
Prime Minister of Mauritius

"Arya Samaj is initiated with the idea that the followers of Vedic Dharma have a great message for the upliftment of the whole humanity and they are called upon to fulfil this obligation. Actuated with this notion and having faith in their high and noble mission, members of Arya Samaj are doing splendid work not only in India but also abroad. The ARYA SAMAJ has in a way become a World Movement.

In East Africa, South America, South Africa, Mauritius, Fiji, Guiana, Burma, Thailand, Malayasia, Arya Samaj has its firm footing and is doing good work. A network of the institutions of Arya Samaj such as schools, colleges both for boys and girls, orphanages, rescue homes, Banita-Ashramas, etc. is spread."—From the Presidential Address at the 11th All-World Aryan Conference held at Alwar (1972).

Dhanpati Pandey
Department of History, Bhagalpur University

"It was Swami Dayananda, who, through his militant approach, made Indians realise that they were heirs of a splendid heritage,

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that they were a great nation in their own right. It was he who made them realise that they must adhere to their own religion, must be proud of their own hoary culture, and must cultivate their own language . . . . Dayananda Saraswati was the first man to proclaim that good government could be no substitute for self-government and he clearly brought out the difference between the two. This burning patriotism of Dayananda made Indian nationalism more broad-based and brought it nearer to the masses. It prepared the background against which the later nationalist or extremist school flourished. The attention of Maharshi Dayananda was not confined only to the religious and cultural regeneration of India, he also emphasised the industrial reconstruction of his country, the Aryavarta. He always preferred country-made goods to foreign goods and laid stress on Swadeshi.

No doubt ostensibly the Maharshi kept himself away from politics and he did not criticise the Government policy directly, but the renaissance that he helped create brought about that climate in which political subjection could no longer be tolerated. It was no accident that the Intelligence Department of the Government of India looked upon the activities of the Arya Samaj with suspicion. Nor was it a mere chance that the nationalist movement was the strongest in the Punjab and Western United Province (now Uttar Pradesh) where the influence of the Arya Samaj was most intense. It was also only natural that the Samaj provided one of the three great leaders of the extremist wing of the Congress. Other extremists also, mainly Lokmanya Tilak, Bipin Chandra Pal and Aurobindo Ghose, were more or less influenced by its activities."—*The Arya Samaj and Indian Nationalism* (1972), pp. 191-93.

Robert Irwin Crane
Ford-Maxwell Professor of South Asian History,
Director, South Asia Programme, Syracuse University, U.S.A.

"Arya Samaj, a vigorously reforming sect of modern Hinduism, founded in 1875 by Swami Dayananda Saraswati (1824-83) at Bombay. Swami Dayananda established the Arya Samaj (Society of Aryas) on the basis of the Vedas as divinely revealed; he denounced all later additions and commentaries as false. The Vedas,

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as interpreted by the method laid down by Dayanand, may be said to be the theology of the Arya Samaj and are held to contain all truth and all knowledge, including the basis for modern science. The Arya Samaj is completely opposed to idolatry, is sternly monotheistic and denies the efficacy of priestly intervention. Its organization and services are strongly reminiscent of Protestantism.

The Arya Samaj opposes the caste system, based upon birth, as un-Vedic and insists that caste should reflect merit. Among its active reforms have been opposition to child marriage and to untouchability, which it works to eliminate. It is organized in local *samajas*, which send representatives to provincial somajas and to an all-India *samaj*. Each local *samaj* elects its own officers in a democratic manner. By 1931, the Arya Samaj was estimated to have upwards of 1,000,000 members; no reliable figures are available after that date.

The Arya Samaj has sought to revitalize Hindu life and to instill self-confidence and national pride among Hindus. It has established a net-work of excellent schools and colieges, including the Dayanand Anglo-Vedic College in Lahore, which teach rigorously in the Vedas and in modern sciences. It has also built missions, orphanages and homes for widows, while undertaking relief and medical work."—*Encyclopaedia Britannica* (1972), vol. II, p. 558.

Peter A. Pardue

"Dayananda concluded that current religious beliefs and social institutions were hopelessly corrupt. With this conviction, he began to preach an aggressive reforming doctrine, which urged a return to the pristine Vedic tradition. While his commitments seemed basically 'fundamentalist' and somewhat orthodox, in fact, he advocated radical reforms such as the abolition of idol-worship, of child marriages, of the inequality of women, and of hereditary caste privileges. He praised the way of the Europeans and named as the causes of their advancement their representative assemblies, education, active lives, and that the fact that they "help their countrymen in trade."

In his religious teaching, he accepted the old doctrine of *karma* and transmigration, but he developed a highly sophisticated monistic

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philosophy which stressed ideals of self-perfection and ethical universalism: "I believe in a religion based on universal and all-embracing principles which have always been accepted as true by mankind—the *primeval eternal religion*, which means that it is above the hostility of human creeds whatsoever." In 1875, Dayananda founded the Arya Samaj in Bombay as the institutional medium for the propagation of his teaching. He preached in vernacular Hindi in an effort to break through the elitist Sanskrit culture and to reach the masses. His society was open to all men and women on the basis of personal interest and commitment. His disciples perused the Vedas in minute detail, finding there the essential precursors of Western science and technology, including electricity, microbiology, and other modern inventions.

His outspoken criticism of Hindu tradition and his reforming interests provoked the hatreds of many orthodox and conservative circles, and he argued abrasively with Moslem and Christian sectarians in favour of the universal philosophy of his own interpretation of the Vedas. Numerous attempts were made on his life, and he was finally poisoned.

The Arya Samaj was one of the most influential movements of the early modern period in India. It contributed to the rise of Indian nationalism by instilling a sense of pride in the integrity of the most unique and ancient traditions of Indian heritage, while simultaneously undercutting the great bulk of conservative Hindu interpretation and law. Dayananda's personality and purifying reforms earned him the epithet "the Luther of India."—*The McGraw-Hill Encyclopaedia of World Biography* (1973), vol. 3, p. 303.

Padma Bhushan Suraj Bhan
Vice-Chancellor, Panjab University, Chandigarh

"Swami Dayananda Saraswati was a profound scholar of the Vedas, a bold social reformer and, above, a great patriot. In modern times, he was the greatest and noblest among the first generation of our patriots. It was he who first dreamt of the redemption of his country from the foreign yoke."—*Swami Dayananda: A Great Social Reformer* (Haryana Government Publication, 1974), p. 15.

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Padma Bhushan Vishwa Bandhu
Vishweshwaranand Vedic Research Institute, Hoshiarpur

"The Arya Samaj of Dayananda's conception was to be a well organised society, with universal service, as its mission, rather than any new church, with a fixed creed and ritual of its own. The Ten Principles of this society envisaged it as being constituted of such members as would be God-loving rather than God-fearing and, also, as would be characterised by love of knowledge and truth, self-discipline and self-sacrificing spirit of universal service."—*Swami Dayananda: A Great Social Reformer* (Haryana Government Publication, 1974), p. 36.

Dharma Deva Vidyamartanda
Vedic Scholar

"Swami Dayananda Saraswati was one of the greatest men that the world has produced. He was an embodiment of truth, purity, Brahmacharya, fearlessness, courage and indomitable will power."—*Swami Dayananda: A Great Social Reformer* (Haryana Government Publication, 1974), p. 57.

Ram Gopal Shalwale
President, Sarvadeshik Arya Pratinidhi Sabha, New Delhi

"Swami Dayananda was a seeker after Truth. His life was a vindication of Truth; it illustrated the triumph of Truth .... He was so much enamoured of truthfulness that he enjoined, in one of the ten principles of Arya Samaj, which he framed himself, upon Aryas to be ever ready to accept Truth and reject falsehood."—*Swami Dayananda: A Great Social Reformer* (Haryana Government Publication, 1974), pp. 62-65.

Funk & Wagnalls
New Encyclopedia

"A sect similar to the Brahmo Samaj, the Arya Samaj.... members base their faith on the Vedic hymns; believe in three

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eternal substances, God, spirit, and matter; advocate general education and reform of the caste system; and like the Brahmo Samaj, oppose child marriage."--*Funk & Wagnalls New Encyclopedia* (1975), vol. 4, p. 175.

O.P. Tyagi
Secretary, Sarvadeshik Arya Pratinidhi Sabha, New Delhi

"The Arya Samaj has made history not only in India but also in far-off lands across the seas, such as South Africa, Kenya, Uganda, Tanzania, East Africa, Guyana, Surinam, Trinidad, Mauritius, Fiji, Thailand, Singapore, Burma, etc. by its service especially to the people of Indian origin. The advent of the Arya Samaj was hailed as the arrival of a saviour and a pioneer.

The Arya Samaj has creditably acquitted itself of its responsibilities and discharged its duties admirably. Its impact on the people in different lands has been tremendous and this is visible in a large number of Arya Samaj units and network of Arya Samaj institutions—educational, medical, charitable and philanthropic. It is also seen in the general enlightenment, upliftment, love for India, attachment to their country of adoption and what is best in religious and cultural heritage of India. My personal experience and observation testify to this fact . . . .

This is one phase of our foreign mission, the other is concerned with conveying of the message of Arya Samaj to the natives of Asian, African, American, and European countries.

The message of Arya Samaj is universal and meant for the whole of mankind. It tends to make all people Aryas (nobles), physically and spiritually developed, materially prosperous, mentally and morally uplifted, and socially, nationally and internationally united."—From the Foreword to *Arya Samaj and Indians Abroad* (1975).

Nardev Vedalankar
Arya Pratinidhi Sabha, South Africa

"To create universal brotherhood, it will be necessary to evolve

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a form of government that would cater for the needs of the entire world. The nations that would make up this world government whilst maintaining their identities would have to set aside selfish interests. In this way, the different countries, while remaining independent, will participate in world government and work as a family for the good of the world and in the cause of world peace. It is for this very reason that Swami Dayananda, in the sixth chapter of his book "The Light of Truth," has expressed the desire for a universal empire."—*Arya Samaj and Indians Abroad* (1975).

N.K. Devaraja

Senior Professor, ex-Director and Head, Centre of Advanced Study in Philosophy, Banaras Hindu University, Benares

"... While the Arya-Samajists vehemently affirmed the superiority of Hinduism and its scriptures, they betrayed their inferiority complex by imitating the prophetic creeds in denouncing polytheism and idol-worship. Furthermore, the interpretation of the Vedas put forward by Dayananda failed to carry conviction with the modern scholars; as a consequence, the illustrious founder of the Arya Samaj failed to win followers from among the intellectuals of the country.

Dayananda had not received any Western education, he had also repudiated the Upanishads that had been dear to the best intellects of the country. He, therefore, failed to carry the Hindu intelligentsia with him. The acrimonious tone and manner adopted by him in the criticism of other creeds was also opposed to the traditional Hindu spirit of toleration and synthesis. But it cannot be denied that the aggressive attitude of the Samaj gave new self-confidence to the middle class Hindus and acted as a brake on the proselytizing activities of the Christian missionaries.

The Arya Samaj wanted to commit the Hindus to a neat and well-defined set of dogmas, in the manner of the religions of Semitic origin. Traditional Hinduism, on the contrary, was elastic and varied in its beliefs; it was also used to worship Divinity in multifarious forms. Both the Brahmo Samaj and the Arya Samaj had failed to represent and champion the cause of the true Hindu spirit.

The broad-minded outlook of the Hindus in regard to both religious

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beliefs and dogmas and to modes of worship was a point in its favour and a source of its strength. However, there is also a view that it is a factor that was responsible for the ineffective role of Hinduism in history. Thus the broad-mindedness and tolerance of the Hindu often degenerates into lazy acquiescence in customs and practices that are manifestly harmful to a section or the whole of society, and in beliefs and opinions that are outmoded and absurd."—*Hinduism and the Modern Age* (1975, published by Islam and the Modern Age Society, Jamia Nagar) pp. 103-04. (Dayananda independently reached the conclusion that polytheism and idolworship are not sanctioned by the Vedas; he also did not repudiate the Upanishads, for he has quoted from them in his *Satyārth Prakāsh*.—Ed.)

Satyaketu Vidyalankar
ex-Vice-Chancellor, Gurukula Kangri Vishwavidyalaya, Hardwar

"It is a pity that due attention has not been given to the progressive thought of Swami Dayananda in India or abroad. The Arya Samaj established by him to continue his work has limited its activities to social reform and propagation of monotheism and of authority of the Vedas. It has totally ignored his views about social justice and equal opportunity to all."—*Vedic Path*, Gurukula Kangri (April 1977).

J.T.F. Jordens
Reader in South Asian Civilizations, Australian National University, Canberra

"Dayananda, with all his inner resources and his self-control, was yet basically an extrovert, a doer, whose mind was fixed on the present and on the future. This made him into a dominating presence, an eloquent orator, a man of magnetic charisma. He never dwelt upon his past. When he became convinced, after due deliberation, that some idea or approach he had long cherished was not right, he simply discarded it . . . The Swami's mind was open to new ideas, but anything that entered it was transformed in an original manner . . . .

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There is another aspect of the Swami's view of life that is too often overlooked because it is overshadowed by other facets, that is his humanism . . . He was a humanist because his deep concern for man was not limited to man's ultimate religious fulfilment. For Dayananda that fulfilment comprised also a full and rich life here on earth. This is evident in his many descriptions of an ideal family life: prosperity, peace, contentment, close relations between family members are emphasized again and again. His description of the ideal society and state always included references to a prosperous economy, abolition of poverty, just distribution of wealth and education, and satisfying occupations for all men according to their abilities. Dayananda did not see any positive value in starvation, poverty, suffering, or asceticism in themselves. This humanism of the *sannyasī* is evident even in his concept of *moksha;* to him it is a state that comprises, besides the contemplation of God, also deep interpersonal relations between the *jivas* and their continuing interaction with cosmic life."—*Dayananda Sarasvati—His Life and Ideas* (Oxford, 1978), pp. 293-95.

Dr (Mrs.) Uma Rao
(Of the family of Raja Jaikishendas), Department of History, Allahabad University, Allahabad

"The Arya Samaj was a distinctive movement in that it was at once a revolt of an individual against traditional dogma and a movement to rejuvenate a fast degenerating Hindu Society and culture. The founder of the Arya Samaj, Swami Dayananda Sarasvati, had not set out to form a group of like-minded people to combat the danger faced by Hinduism and the Arya Samaj was not born of the common will of such a group. Swami Dayananda's revolt was originally a revolt of an individual against established religious beliefs and practices . . . .

. . . . In his reinterpretation and reconstruction, Dayananda was offering no shamefaced apology for Hinduism; he was striving for the moral regeneration of Hindus by liberating them from corrupt beliefs and pernicious social customs. The movement launched by Dayananda carried the stamp of his own personality and some of the dour determination, the rugged nobility, the

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vital energy, inflexibility of faith was infused into a languid, decadent community. Arya ideology instilled a pride of race, culture and religion and also the value of self-reliance and independence. It gave to the Hindus an invigorating unity. And a proud view of the past, a glorious vision of the future could provide a base for a forceful nationalist sentiment. Though Dayananda had never taken a stand against British rule, nevertheless he had pointed out that foreign rule could never make people perfectly happy, as much as to say that foreign rule could not be a substitute for indigenous or self-rule. But it was not in the realm of political ideology that Arya Samaj made its contribution to the re-awakening of national consciousness. Political consciousness and political articulation had come with a sense of grievance against British policies. It was the self-confidence, the self-respect, the pride in assertion of an honourable identity, the tradition of devotion and sacrifice imbibed by Arya followers that made them into staunch nationalists. Arya Samaj has given one of the major figures, Lajpat Rai, to the Indian national movement. Nationalism, as it penetrated beneath the English educated intelligentsia and Arya stress on the vernacular contributed to this, relied upon religious and cultural material. Arya ideology made possible the identification of Hinduism and nationalism. The Arya Samaj was not a liberal reform movement; it was a movement to revolutionize Hindu society and in it was present a close connection between revivalism of Hinduism and reformation of Hindu society."—From Preface to *The Arya Samaj—A Renaissance* (1981) by Swami Satya Prakash Sarasvati.

Kenneth W. Jones
Professor of South Asian History, Kansas State University, Manhattan, Kansas, U.S.A.

"Dayananda's vision of vedic Hinduism rejected most of the major elements of the Hindu religion : idolatry, polytheism, the Puranas, priestly privilege, popular rituals, and deities. Dayananda's religion was monotheistic, open to all, rationalistic, and compatible with modern science. It was, as well, the one true faith. Not only did he reject popular Hinduism but also all other religions, Buddhism,

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Christianity, Islam, Zoroastrianism, for these too were false beliefs, since only vedic Hinduism contained the truth. In his basic ideological treatise, the *Satyarth Prakash*, first published in 1875, Dayananda laid out his beliefs and his criticisms of other religions. He also provided in his writings an explanation of the present degenerate state of Hinduism. He declared that the Mahabharata, that great war of antiquity, had led to a loss of correct vedic knowledge, which in turn began a lengthy process of decline among the Hindus. Without proper knowledge, the Hindus were defeated by the Muslims and later the Christian English. They became, as Dayananda saw them, a defeated people steeped in error and superstition."—*Religion in Modern India*, ed. by Robert D. Baird (1981), pp. 28-29.

Arvind Sharma
Lecturer in Religious Studies at the University of Sydney, Sydney, Australia

"But when we speak of Swami Dayananda Sarasvati, we are talking of a case in which both the man and his message were not merely original but perhaps unique .... And his message was unique in the sense that while the other thinkers were moving away, in one way or another, from the dogma of infallible revelation, Swami Dayananda declared that 'the Vedas were not only true, but they contained all truth, including the ideas of modern science'."—*Religion in Modern India*, ed. by Robert D. Baird (1981), p. 179.

Hyla S. Converse

"Another sort of answer to the challenge of the West was given by another reformer a little later and in another part of India. Dayananda Saraswati (1824-1883) lived and worked in Bombay. His answer to the West was to reject it. He sought instead to purify Hinduism in a return to Vedic or Aryan religion; hence the name of the movement he founded, the Arya Samaj. Yet his emphasis was filtered through the critique that Western values brought to bear on Hinduism .... there was no mention in the Vedas of widow

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burning, or child marriage, or the enormously burdensome custom of "bride price"—dowry system—and so he opposed all of these. He found no prejudice against women and no degradation of them. So he taught respect for women."—*The Religious World*, ed. by Robert F. Weir (Macmillan, 1982), p. 104.

D. Vable
Ajmer

"It is now too late and even unwise to keep the Arya Samaj completely isolated from the Hindus. In fact, in view of the new concept of the term "Hindu", it is neither desirable nor practical to do so and as such it is only necessary to preserve the separate identity of the Arya Samaj as an organised religion in its own interest and in the interest of Hinduism, in the hope that some day orthodox Hinduism will be replaced by the Vedic religion of the Arya Samaj. Till then, the relation between the Arya Samaj and orthodox Hinduism would remain more or less the same as that between Christianity and Judaism."—From Introduction to *The Arya Samaj* (1983), p. x.

Udai Narain Tewari
Visiting Professor of Indology at the Humboldt University, Berlin, and the University of Guyana, Georgetown

"One of the most notable reform movements was started in the second half of the nineteenth century by a Gujarati, Swami Dayananda Saraswati, which took its roots among the Hindus of the Punjab. It developed with its slogan 'back to the Vedas'. It was a crusading and reforming movement from within. The British government considered it as a politically revolutionary movement. It did good work in spreading education both among boys and girls, in improving the condition of women, and raising the status and standard of depressed classes."—*India: A Cultural Voyage* (1983), p. 160.

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PART III

THE NIRVANA CENTENARY WREATH

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Virendra, M.A.

President, Arya Pratinidhi Sabha, Panjab,
Chancellor, Gurukula Kangri Vishwavidyalaya, Hardwar

MAHARSHI DAYANANDA SARASWATI
The Harbinger of a New Era

"This man with the nature of a lion is one of those, whom Europe is too-opt to forget when she judges India, but whom she will probably be forced to remember to her cost; for he was that rare combination, a thinker of action with a genius for leadership.

Dayananda transfused into the languid body of India his own formidable energy, his certainty, his lion's blood. His words rang with heroic power. He reminded the secular passivity of a people, too prone to bow to fate, that the soul is free and that action is the generator of destiny. He set the example of a complete clearance of all the encumbering growth of privilege and prejudice by a series of hatchet blows. With regard to questions of fact he went further than the Brahmo Samaj, and even further than the Rama Krishna Mission ventures today.

His creation, the Arya Samaj, postulates in principle equal justice for all men and all nations, together with equality of the sexes. It repudiates a hereditary caste-system and only recognises professions or guilds, suitable to the complementary aptitudes of men in society; religion was to have no part in these divisions, but only the service of the state, which assesses the tasks to be performed. The State alone, if it considers it for the good of the community, can raise or degrade a man from one caste to another by way of reward or punishment. Dayananda wishes

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every man to have the opportunity to acquire as much knowledge as would enable him to raise himself in the social scale as high as he was able. Above all he would not tolerate the abominable injustice of the existence of untouchables and no body has been a more ardent champion of their outraged rights. They were admitted to the Arya Samaj on a basis of equality; for the Aryas are not a caste. The Aryas are all men of superior principles: and the *Dasyus* are they who lead a life of wickedness and sin.

Dayananda was no less generous and no less bold in his crusade to improve the condition of women, a deplorable one in India. He revolted against the abuses from which they suffered, recalling that in the heroic age they occupied in the home and in society a position at least equal to men. They ought to have equal education, according to him, and supreme control in marriage over household matters including the finances. Dayananda in fact claimed equal rights in marriage for men and women and though he regarded marriage as indissoluble, he admitted the marriage of widows."

It was in those words that the great French savant Romain Rolland paid his tribute to Maharshi Dayananda Saraswati, one of the builders of Modern India. It was not only Romain Rolland, who paid such rich tributes to this great saint and philosopher of India but there were others also, Indians and foreigners, who shared with Romain Rolland feelings of respect and reverence for Maharshi Dayananda Saraswati. No better tribute could be paid to him than what Yogi Aurobindo wrote about his impressions of Maharshi Dayananda Saraswati's thoughts and philosophy, in one of his books in the following words :

"Among the great company of remarkable figures that will appear to the eye of posterity at the head of the Indian Renaissance, one stands out by himself with peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of contours, greenclad, flattering the eye even in their most bold and striking elevation. But amidst them all one hill stands apart, piled up in sheer strength, a mass of bare and puissant granite, with verdure on its summit, a solitary pine jutting out into the blue, a great cascade of pure, vigorous and fertilising water gushing out from its

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strength as a very fountain of life and health to the valley. Such is the impression created on my mind by Dayananda."

And it was not an illusory impression. The history of last hundred years of our country bears testimony to the fact that Maharshi Dayananda Saraswati was not only a great religious leader, and a social reformer, but also a great leader of men who had by his imagination and farsightedness chalked out a path for his countrymen to follow even after his death. No body could imagine during his lifetime that whatever he was preaching then will not only be accepted by his countrymen but will also be enshrined in the first Constitution that the free India will make for herself. If we go through the pages of our Constitution and if we try to grasp what this great savant of India had proclaimed almost 100 years ahead, we will find that the makers of our Constitution had followed mostly the path shown by the great Rishi.

For instance, it was Maharshi Dayananda Saraswati, who had raised his powerful voice against untouchability. He was an uncompromising opponent of casteism based on birth or community, and today we find that even our Constitution has prohibited untouchability in any shape or form. Though it still exists in our country, it is neither the fault of Maharshi Dayananda Saraswati nor of our Constitution. This is our own weakness which is responsible for it. But like a lighthouse he had shown us the path and we have tried to follow it. Again it was Maharshi Dayananda Saraswati, who had championed the cause of women's education. Today we find our women occupying some of the very important positions in our country. The credit for all this must go to Maharshi Dayananda Saraswati. It was he, who first of all declared that the women should have the same rights and privileges as men, and we cannot keep them behind *purdah* in our homes and yet expect our country to move forward. He was also an ardent supporter of Swadeshi because he always believed that no country in the world can prosper without due development of its industry and agriculture. Though the credit for attaining independence for India goes chiefly to Mahatma Gandhi and all others who fought under his leadership, yet we cannot deny the fact that it was Maharshi Dayananda Saraswati who in his book *Satyārth Prakāsh* had declared that foreign rule, however benevolent it may be, can never

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take the place of Swadeshi rule. He was in a way the harbinger of a movement which later engulfed the entire country and culminated in the independence of this sub-continent.

Today we want to build a classless and casteless socialist society. Maharshi Dayananda Saraswati in his monumental work, *Satyārth Prakāsh* had laid down certain principles which are essential to build classless and casteless society. It was he who long ago had declared that a *Kisān* is really the backbone of a society and he must be given every protection by the government of the day. Again it was he who had declared that the people have every right to depose a corrupt and inefficient administrator whoever he may be. He never believed in the divine right of the kings but always believed that it is the right of the people to choose their own government and own administrator. He was a democrat to the very core of his being and could never tolerate dictatorship and aristocracy in any shape or form.

Maharshi Dayananda Saraswati was a rare example of a powerful personality combining unto himself the qualities and talents of a religious leader, a social reformer, and a political philosopher. There was hardly any subject which had influenced his countrymen during his lifetime on which he had not given his opinion, whether it was the problem of education, or of women of India, or the untouchables, or the foreigners in this country, or the foreign missionaries working amongst us, or the foreign religions trying to subvert our religion. In all these matters, he was always not only out-spoken but very bold and candid. In his famous book *Satyārth Prakāsh*, he has dealt with almost all such subjects. Some people have criticised him for his criticism of other religions in his book. But he had made it clear that in his eyes all the religions of the world were alike. If he was criticising his own religion, he was doing the same with regard to foreign religions also. He wanted the people to know exactly what religion is and then to shape their conduct accordingly. He was a firm opponent of all superstitions and had a very large heart even for those who were opposed to him. He was poisoned eight times during his lifetime, and at the end when he was poisoned for the last time, he not only excused the person who perpetrated this crime but gave him money to run away so that he may not be hauled up by the police. Where can one find such nobility and

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generosity !

Maharshi Dayananda Saraswati's fame had travelled far and wide. Many European writers had paid rich tributes to him. They had probably understood what he had said and what he had written better than many of his own countrymen.

Dr. Andrew Jackson of America summing up the work done by Maharshi Dayananda Saraswati paid him a very rich tribute in the following words :—

"I behold a fire, that is universal,—the fire of infinite love which burneth to destroy all hate, which dissolveth all things to their purification. Over the fair fields of America,—over the great land of Africa,— over the everlasting mountains of Asia, — over the wide empires and kingdoms of Europe, I behold the kindling flames of all-consuming, all purifying fire : It speaketh at first in all the lowest places; it is kindled by man for his own comfort and progress; for man is the only earthy creature that can originate and perpetuate a fire; even as he is the only being on earth that can originate and perpetuate words, so he is the first to start the fires of hell in his own habitations, and the first, also to seek and obtain from heaven Promethean fire whereby Plutonian abodes will be purified by love and whitened with wisdom.

Beholding this infinite fire,—which is certain to melt the kingdoms and empires and government evils of the whole earth I rejoice exceedingly, and I take hold of life with an enkindling enthusiasm. All loftiest mountains will begin to burn, the beautiful cities of the valleys will be consumed; sweet homes and loving hearts will dissolve together; and the good and the evil interfuse and disappear like dewdrops vanishing in the sun's golden horns.

The spirit of a man is on fire with the lightning of infinite progression. Only the sparks thereof ascend to-day into heavens. Lambent flames here and there appear in the inspiration of orators, poets, writers of scriptures. To restore primitive Arya religion to its first pure state was the fire in the furnace called "Arya Samaj", which started and burned brightly in the bosom of that Inspired Son of God in India, Dayananda Saraswati. From him the fire of inspiration was transferred to many noble, inflaming souls in the land of Eastern Dreams . . . .Hindoos and Moslems ran together to extinguish the consuming fire, which was flaming on all sides

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with a fierceness that was never dreamed of by the first kindler DAYANANDA.

And Christians, too, whose altar fires and sacred candles were originally lighted in the dreamy East, joined Moslem and Hindoo in their efforts to extinguish the NEW LIGHT OF ASIA. But the heavenly fire increased and propagated itself . . . ."

No better and no richer tributes could be paid to him than what Dr. Andrew Jackson of America wrote about Maharshi Dayananda Saraswati.

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THE NATIONALIST THOUGHT OF SWAMI DAYANANDA SARASWATI

Swami Dayananda Saraswati is the untypical figure of Indian nationalism, and for that reason alone his contributions are worthy of serious study. The major figures of Indian nationalism, from Raja Ram Mohun Roy to Jawaharlal Nehru, had one thing in common : they were influenced to a more or less extent by western political thought. They were well versed in English literature and the intellectual culture of the West generally. This was true even of Mahatma Gandhi: the fact that he gave an authentically Indian character to his nationalism does not mean that he was not influenced by western political philosophy.

What is commonly true of the major figures of Indian nationalism is not true of Swami Dayananda. He derived his nationalist ideas by the originality of his own understanding of Indian culture, and without any direct influence of western thought. Professor A. Appadorai is quite correct in stating that the Swami was "perhaps unique among thinkers of modern India."[1]

According to modern thought a nation is a people that is conscious of its historical identity, its cultural uniqueness, its common language, its common territory, and its claim to self-rule. Swami Dayananda's conception of nationalism meets all these requirements, and the astonishing fact is that he had

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arrived at it by about 1875, a decade before even the Indian National Congress was founded.

The discovery that the Vedas, and the culture founded on the Vedas, were the roots of Indian identity was Dayananda's most important nationalist contribution. India has a golden age, the Vedic age, and the force of modern renewal had to come from the awareness of the golden age. He called knowledge of the Vedas the root knowledge of all Indians. "It is not possible to acquire branch knowledge without root knowledge i.e. the Vedas."[2] According to this root knowledge the major aspects of life were integrated into a co-ordinated whole: religion, ethics, science and politics were integral parts of an organic whole. The call for the return to the spirit of the Vedas was not meant to be a mere slogan, nor to be an invitation to an anachronistic step back into history; it was meant to be a summon to step forward towards national renewal on the basis of the basic culture. Through the interpretation of the spirit of the Vedas he politicized Hinduism in a subtle way and to a degree no other Indian thinker had done before or after him. This politicization, it must be emphasized, was primarily at the theoretical level; that is to say, he gave a coherent justification according to which Hindu culture, broadly understood, was to be the natural and the necessary basis of the nationalism of the Hindu people. He was not implying that the Hindu people were capable of *becoming* a nation; he was saying, on the contrary, that when Hinduism swept aside the accretions of corruption it would *ipso facto* require a nationalist polity. Compared to this theoretical innovation, even the founding of the Arya Samaj, one would think, is historically less significant. This theoretical contribution to the rise of Indian nationalism constitutes a more universal legacy than even the reform of religion.

Sri Aurobindo understood this aspect of Dayananda's thought when he stated that the restoration of the Vedic spirit included the restoration of the idea of nationalist politics. "Swami Dayananda as a restorer of Vedicism included the theory of politics in his scope and revealed the intensely national character of Hindu religion and morality." It followed "that independence is the true and normal condition of a nation, and

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all lapse into subjection must be a sin and degeneration, temporary in its nature."[3] Even British observers on the scene had grasped the nationalist theory implicit in the Swami's social thought. Dr. H.D. Griswold, writing in the January 1892 issue of the *Indian Evangelical Review*, had noted that the religious watchword 'Back to the Vedas,' was 'implicitly, if not explicitly,' combined with another watchword, 'In dia for Indians.' Combining the two, "we have the principle, both religious and political, that the religion of India as well as the sovereignty of India ought to belong to the Indian people."[4]

Related to the notion that the Vedas were the sources of Indian national identity was the notion that India was the land of the Aryans, and that Indians were Aryans. The adoption of the term Arya to refer to Indians was itself a highly significant nationalist act, since such terms as 'India' and 'Hindus' had a Persian and Greek etymology. That the Swami was serious about this nomenclature can be seen from the directive he issued to his followers to register themselves as 'Aryans' in the 1881 census. Writing to Daya Ram on 30 November 1880 he stipulated that "In the coming census the following details should be given like this : Religion, Vedic; nationality, Aryans . . . ."[5]

The Swami also revived the ancient name Aryavarta and linked it to the territory of the Indian nation. "The Aryavarta is the name of the country lying between northern mountains called Himalaya and the southern mountains called Vindhya stretching right up to Rameswaram in the south. This Aryavarta was colonized by the devas or Aryas, i.e., cultured, and was called Aryavarta because the Aryans. . . dwelt there."[6]

Dayananda was the first major Indian thinker to realize that a nation needs a common language. He demonstrated the sincerity of his personal conviction by attempting to revive Sanskrit as the common language of India. He later abandoned the idea in favour of Hindi, which he adopted as his common national language. *Satyārth Prakāsh* is a nationalist work in a two-fold sense: in its contents and in its linguistic format. A born Gujarati, he adopted Hindi as his second mother tongue, and thereby set the pattern for the development of

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linguistic nationalism in a multi-lingual nation. He was able to transcend his natural feeling for Gujarati for the sake of a greater national cause, and to balance the emotional attachments for both in a practical and exemplary manner.

With respect to the theory of self-rule, an indispensable aspect of nationalism, Dayananda was far in advance of Indian nationalism of his day. He clearly saw that foreign rule, even when 'imbued with parental justice and mercy', could not be a substitute for self-rule. "Whatever may one do, the indigenous rule is always the best. Foreign government cannot be perfectly beneficial even when it is free from religious bias, race prejudice, and imbued with parental justice and mercy. It is very hard to shake off linguistic differences, cultural angularities, and estrangement due to customs and manners . . . . It is, therefore, the duty of educated persons to pay due regard to the teachings of the Vedas, Vedic shastras and Vedic history."[7]

This very brief survey of Dayananda's nationalism shows that he had arrived at a sound notion of modern nationalism by his own reflexions and that without the study of any western writer on the subject. "Regeneration of India is difficult to achieve", he believed, "without having one language, one faith and one aim."[8] If Indians were to emerge as a modern people, they had to do so as the inheritors and the continuators of their ancient religion (the Vedic religion), they must have one scripture (the Vedas), one language (Hindi), and one racial consciousness (being Aryan), and one territory (Aryavarta), and one supreme political authority.

If Dayananda arrived at a conception of modern nationalism without any direct influence from the West, it raises an interesting question about the nature of modern nationalism itself. European scholars, like Elie Kedourie, have generally held the view that nationalism was a nineteenth century European invention, "wholly" developed in Europe, and that nationalisms in Asia and Africa were a "reaction" against European domination. They suffer from "artificiality."[9] It is clear that judgements like this do not apply to Swami Dayananda. He is the most authentically Indian of all Indian nationalists.

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II

There is one particular aspect of his nationalist thought which needs special notice, and that is his use of tradition to update tradition. One of the best examples of this is to be found in the sixth chapter of *Satyārth Prakāsh*, dealing with the theory of state. The Swami's chief source here is the *Laws of Manu*. A careful reading of his comments in the above mentioned chapter would indicate that he is selective and creative in his use of the sources. Tradition for him was not a completed process, but a continuing process giving movement and direction to itself. Nineteenth century India needed a state based on consent, a kingship that was in harmony with the idea of the welfare of the people. Dayananda finds support for these needs in the traditional sources.

In *Manu*, for example, one finds two different theories of the origin of the state—fear and insecurity on the one hand, and natural sociability on the other. It is the latter that Dayananda emphasizes. *Manu* attributes the origin of kingship to superhuman, quasi-divine sources. The king is above the subject, even above the law. But Dayananda ignores these ideas of monarchy, and instead underlines those ideas that support a consent based view of the king. Mutual restraint should exist between king, assembly and people. The king is rather president of the assembly than its lord. An absolute king is "like a lion that kills and devours . . . such a ruler destroys the state, he does not allow anybody to outgrow him."[10] Royal greed is more harmful to society than popular greed. The king must understand that greed is the most fundamental social evil, and the root of lust and anger. He must therefore be free from the 'ten evils' arising out of anger.[11]

Manu was notorious for defending an unequal social order and a system of justice that defended social privileges. But it also contained ideas that favoured equality under custom and law. It is these latter types of ideas that Dayananda selects for comment. In his hands law and justice become the equalizing forces of society. Social distinctions were to be permitted only on the basis of temperament, ability and training. And punishment should be increased in direct proportion to the status and position of the criminal. For example "the king should be punished a thousand times as much as a poor man."[12]

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A detailed study of Dayananda's use of tradition to update tradition will be extremely useful both for understanding how tradition operates as a dynamic force in Indian society, and for understanding the originality of Dayananda's political genius.

III

Though Swami Dayananda was proud of India's heritage and confident of India's ability to renew herself, he was not blind to her present weaknesses and to their causes. A self-critical attitude was part of his nationalist thought. It goes without saying that this attitude is reflected in his many reformatory activities. While in matters of religion and language he believed that India did not need any foreign contributions, he thought otherwise about the development of scientific and educational needs of the nation. This explains why he was in favour of sending youngmen to Europe for training in fields in which adequate training could not be obtained in India.[13] He noted that the advancement of Europeans in the economic and social, political and technological spheres was due to acquired national habits of their own. What Indians needed was not the imitation of the West, but the development of national habits whose inspiration was to be in the culture of the Vedas. The progress of Europeans was due to "absence of early marriage," "good education," "no preaching by undesirable persons," mutual consultation in public life, patriotism, discipline in work, absence of indolence. Even when living in foreign countries, he observed, Europeans did not foresake "the way of their country." "Many of you have copied their ways," he admonished his readers. "This shows that they are wise and you are foolish. Copying is not a sign of wisdom."[14]

On the question of meeting the material needs of modern society Dayananda's attitude towards the outside world was one of selective accommodation. Since the spirit of the Vedas required the harmony of material prosperity and cultural life, there was nothing de-nationalizing about developing modern means of achieving prosperity through the use of science and technology. He fully recognized that social and educational development was required by modern nationalism.

In the nineteenth century, at the height of the prestige of the British empire, a prophet like Dayananda was able to negate its

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claims mentally and intellectually. His insight into the nature of his own tradition enabled him to do this. As we celebrate his achievements on this centenary occasion, it will be worthwhile to muse on what he might have thought of the problems that challenge the Vedic tradition in the twentieth century. What, for example, would the Swami have thought of the claims of dialectical materialism, and of the prestige of the politics of the disciples of Marx and Mao ? Would he have treated them the way he treated the followers of Brahmo Samaj ? Whatever the preferred answer, his profound spirit of nationalism, would submit every alien challenge to a searing examination.

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[11]SP., p. 206.

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SWAMI DAYANANDA
A Universal Figure

Swami Dayananda is a figure who grows with time.

A century after his death, perspective enlarges him to what he was: a great reformer. A profoundly religious man who, nevertheless, never ceased to live within earth-bound reality or to struggle so that the life of human beings may be better in this world.

With Dayananda, the Hindu religion acquires a new and double value: on the one hand, the return to the origins, to its primitive sources, the Vedas. On the other hand—and as a consequence of that return to the beginning, social reform, the search for justice, the proclamation of rights which a certain distortion, occurring along thousands of years, had suppressed.

There is a total congruence in the diverse aspects of Dayananda's reform (which he wrote down is his *Satyārth Prakāsh*), in his ideas and in the path he sought throughout his fecund existence. Before God—thought he—all human beings are equal. And therefore it is not possible to establish a difference that will separate them, gravely discriminating some of them.

His first problem was the one relating to caste and it was no mean affair. The *Mānava Dharma Shāstra* is categorical regarding it: "He who kills a cat, a mongoose (*nakula*), a blue rook, a frog, a dog, a crocodile, an owl or a crow, let him do the penance prescribed for him who kills a *shūdra*" (XI-131).

The *shūdra*, for that Hinduism, was nothing mor than an animal,

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and not among the most important ones. Barely a secondary animal, who could own nothing and who was only suitable for work. And the fate of the *chaṇḍālas*, the untouchables, was even worse.

Dayananda's clear spirit could not accept so much injustice and he vigorously denounced the caste system, struggling to restore the *varṇas* in the sense they originally had in the Veda, that is, when activity, not birth, was what determined whether someone was a brahmin, a *kshatriya*, a *vaishya* or a *shūdra*. For example, in the *sūkta* 98 of the tenth *Maṇḍala* of the *Rigveda*, we have the case of two brothers, Sāntanu and Devāpi. The first was a king and the second, a *purohita*, that is, a brahmin. Yāska observed this and set it down in his *Nirukta*. Horace H. Wilson also took note thereof. Dayananda was right in fighting against what later became the caste system, after the Veda.

Dayananda believed in the equality of human beings. He thought that neither the community to which each belongs, nor his colour nor his sex make a difference to God. According to him, anyone may aspire to the highest office on earth and follow his vocation if he has the necessary qualifications. Dayananda did not distinguish between brahmins and *shūdras* and did not accept the latter to be submitted to a tyranny, due to birth, that forbade them all social ascent.

In order to develop and preach those ideas in nineteenth-century India, one had to be an exceptional man and Dayananda was just that. He was capable of seeing the world for himself and not according to models handed to us—in our respective environments—from childhood; a man capable of judging reasonably, without heeding outside points of view; a superior man. That is why the *Ārya Samaj*, founded by him, was the only Indian institution which worked and continues to work against the concept of untouchability and other evils derived from the caste system. And in opposition to the orthodox believers who condemned a *shūdra* to execution if he heard or recited the Vedas, Dayananda said:

> Just as God has made the earth, water, fire, air, the moon, the sun, corn and other objects for all, similarly He has revealed the Vedas too for all.[1]

But Swami Dayananda's high moral and humanitarian sense

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did not stop at that. There were two grave problems in India, among many others, those being the one regarding women and the one relative to their education and rights. For the *Mānava Dharma Shāstra* (V-147), such rights are non-existent: "A little girl, a young girl or a woman of advanced age must never do anything according to their own will, not even in their own home." There is no better liberation than culture and Swami Dayananda knew this well. Education : that was his way of liberating the women of India

> If men are educated and women uneducated, or women educated and men uneducated, then the house would be a place of constant warfare between the gods and demons and there would be no happiness. If women are not taught, how will they be able to work as teachers in girls' schools? Nor can they take part in the affairs of the Government or in the administration of justice and the like. Household affairs, conjugal happiness, and home-keeping are the things which can never be satisfactorily accomplished unless women are well educated.

Perhaps the most important proof of his qualities as a great reformer, which distinguishes Dayananda from others, is his sense of reality. While for many religious Hindus and especially for the most orthodox, wisdom is only that which serves to free man from *sansāra*, for him certain knowledge applicable to every-day life was indispensable. He does not neglect the soul, but he does give special attention to bettering the life of the body and making it more positive. This sole element, within the framework of Hinduism, gives Dayananda an extraordinary dimension, over and above those who, interested only in metaphysics, forget the fact that earthly life is purely physical and that—like it or not—it is a reality. Dayananda said:

> Just as men should learn at least grammar, theology and the principles of their profession, similarly, women should necessarily learn grammar, theology, medicine, arithmetic and art. Without this much, it is not possible to ascertain what is right and what is wrong; what sort of treatment

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should be offered to the husband and others; how should children be born, bred and brought up; how household affairs should be carried on; how food should be prepared by hygienic methods, and how disease should be kept out and happiness secured in the family. The study of mechanical art is necessary for the construction of the house and for the making of dress, ornaments, etc. Arithmetic is necessary for keeping family accounts. Without the study of the Vedas and scriptures, it is not possible to understand religious duties and worship of God and to avoid the doing of unrighteous acts. Therefore, they alone deserve our thanks and realize the full advantage of their lives who enable their children to observe Brahmacharya, get sound education, develop their body and mind and behave mannerly with parents, husband, mother-in-law, father-in-law, king, people, neighbours, friends and children. The treasure of learning is imperishable.

The last sentence, applied to culture in general, as he uses it, is already proof of the extraordinary character of that man from India who saw the plight of his motherland in the nineteenth century and sought with all his strength to better its condition, liberating it from an overwhelming orthodoxy which nullified many lives. And in order to authenticate his points of view, he based himself on the *Manusmṛiti* when he stated that: "It is the duty of the king to arrange that girls and boys both should practise Brahmacharya and receive education . . ."

Dayananda saw and felt (and suffered) all the problems of his beloved motherland and he concerned himself with everything, to a greater or a lesser extent. Unfortunately, those who claim to be his followers have not been entirely faithful to him in everything. India still suffers that negation of love which is the arranged marriage, set up by the parents without consulting the wishes of the bride and groom. Entire generations are born, live and die believing, in good faith, that love is nothing more than affection and liking between husband and wife, born of habit. It has been of little use to the orthodox believers that in many of their own texts, real love is spoken of; that seems to be reserved for the gods or for fantastic characters and has no application in the everyday life of orthodox Hindu families. If the love between Kṛishṇa

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and Radha (the wife of another) is extraordinary, that love only exists for the divinity or in literature. There are a great number of cases in the *Purāṇas* and in the *Brāhmaṇas* (the story of Purūravas and Urvashī, which arises in the *Rigveda*, is one of the better-known cases) but, I repeat, they have nothing to do with real life. What did Swami Dayananda think of this? What should all those who call themselves his followers do about it if they really take their master's points of view to heart?

In the *Satyārth Prakāsh*, to the questioin "Should the marriage business be in the hands of parents or in the hands of boys and girls themselves ?", he answers :

> It is best to give full liberty to the boy and the girl. Even if the parents contemplate marrying their children they should not do so without the full consent of the children. Marriage with mutual consent is susceptible to the least disruption and conducive to the birth of excellent progeny. Marriage against liking always leads to constant quarrels. It is the bride and the bridegroom that have the chief concern in a marriage and not the mother or the father; it is the marrying couple that enjoys pleasure by mutual love and suffers pain from discord.

Such concerns denote a great man. Swami Dayananda went beyond custom, when custom was unsatisfactory; beyond superstition, which slowly annihilates the people who bide by it and, in a certain sense, not only did he go beyond his own time but also beyond the times of his motherland in combating a closed orthodoxy which limited the national possibilities and became castrating for a very important sector of the human wealth of India.

We do not propose, in this article, to write a profound study on Swami Dayananda, nor would the space available allow us to. But for those of us who know the orthodox ideas of Hinduism, what has been said is enough to allow us to perceive the great civic and moral value and spiritual grandeur of that great reformer.

Whenever it comes to choosing the most outstanding men in the history of mankind, especially those who were not afraid to confront law and custom in order to defend the discriminated and oppressed, Swami Dayananda will have to be taken into account. (The article has been dedicated by the author to the residents of

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Arya Vanaprastha Ashram, Jwalapur, Hardwar, whom he addressed in October, 1982).

Reference

[1]All the Dayananda quotations are taken from *The Light of Truth*, English translation of Swami Dayananda's *Satyārth Prakāsh*, by Ganga Prasad Upadhyaya, Dr. Ratna Kumari Swadhyaya Sansthana, Allahabad, 1981.

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ORTHODOXY AND HERESY
Reflections of the 1881 Calcutta Pandit Council

The aim of this paper is to closely analyse the purpose and meaning of the famous meeting of pandits that took place in the Calcutta University Senate Hall on Saturday 22 January, 1881, in which four doctrines held by Swami Dayananda Saraswati were condemned. In order to fully understand this event, it is necessary to put it in the perspective of the traditional usage of *pandit-parishads*. Moreover, in order to bring out most clearly the very special nature of the Calcutta meeting, a short reference will be made to two other occasions in modern times when committees of pandits were established for a special purpose.

'For over 1500 years before the great Shankaracharya, the *parishad* of learned brahmins was the acknowledged authority for settling doubtful points of dharma.' This statement of P.V. Kane in his massive *History of Dharmashāstra*[1] is the strongest authority one could present for indicating the traditional vital function of the *pandit-parishad* in matters of orthodoxy. The rules that governed the composition of the *pandit-parishad* were very clearly prescribed from the time of Manu, and all authorities agreed on the basic principles. The people involved had to be brahmins learned in the *Shāstras*. Kane stresses this very strongly and incidentally disapproves of a modern tendency to consult the Shankaracharya of a famous *math* in questions of

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dharma. The tradition never gave him any authority in such matters. The proposed number of pandits constituting a *parishad* varied between ten and three, and they were urged to arrive at a unanimous decision. In special cases, even one person may be accepted as authority, as long as he was a pandit learned in the *Shāstras*.[2]

What then was the traditional view of the function of these *pandit-parishads*? They were called upon to give a decision when doubts arose whether a particular course of action was in conformity with the *dharma*, the overriding code of social and ritual duty. It is immediately obvious that these *parishads* had absolutely nothing to do with what we could call questions or doubts in matters of doctrine. Naturally, the Hindu tradition has had 'doctrinal' concerns for two millennia. Indeed, it coined a special word to categorise those who fundamentally erred in doctrine : that of *nāstika*. It clearly refers to those who deny the authority of the Veda, such as Buddhists, Jains, and materialists, and who are consequently outside the pale of Hinduism. Within Hinduism, however, the freedom of doctrine and theology was practically unlimited. Sects may even proclaim their holy texts as a 'fifth Veda' for the Kali Age, but that name itself implied the acceptance of the Vedas. Great theological battles were fought with enormous vigour, but in Hinduism, 'heresy' was not a valid category as long as the fundamental framework was not challenged.[3]

The *Dharmashāstras* repeatedly discuss the question of what constitutes proper authority in Hinduism. However, in this context, the authority refers to matters of *dharma*, and not to matters of doctrine. Notwithstanding differences of opinion, some fundamental principles were generally agreed upon. The Veda, or *shruti*, which included the four Vedas, the Brāhmṇas and the Upanishads, were the final authority. Next came the Dharmashāstras, a literature of which some ten thousand specimens survive. Their authority, however, was firmly believed to be rooted in and derived from the Vedas : the authors were steeped in the Vedas with which they had penetrated their intelligence and their life. Third in line was the specialist in the *smṛiti* texts, the pandit, *sabhya*, or *shishta*. His authority was based on his intimate knowledge of the *shāstras*, and, very importantly,

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on his knowledge of the Vedas.[4] This system of authority assured that every decision in matters of *dharma* had a transcendental reference in the Vedas, 'key to ultimate legitimation',[5] and that this key was used by the only qualified person : the brahmin, living representative of the Vedas.[6]

Authoritative decisions in matters of *dharma* often justified themselves by references to Vedic texts. The concrete interpretation of particular Vedic texts gave rise to great variations among dharmashāstras and among pandits. This is not surprising considering the fact that Vedic texts not only dealt primarily with matters of a ritual nature, but were moreover couched in a difficult and cryptic idiom : the texts themselves invited a variety of interpretations. This flexibility made it possible for Hinduism to continuously adapt itself to new circumstances and yet create a Vedic justification. To the Hindu tradition the value of the text itself far exceeded that of its literal worth. As Derrett put it forcefully : "A historical and literal interpretation of the actual 'original' meaning of a Vedic or *smriti* text was not permitted. The texts meant what, at any time or place, the referees said they meant."[7] The fluidity, variety, and adaptability of Vedic texts constituted an essential condition for the very permanence of the transcendental Vedic reference. The withholding of the sacred texts from the ordinary people was but a natural consequence of that situation, and an insurance that the interpretation of Vedic texts remained the exclusive concern of those specialists who were its living representatives.[8]

It was within that general frame of reference that the *pandit-parishads* operated. Before considering the Calcutta Pandit gathering that condemned Dayananda, we will consider two other pandit gatherings in modern times. The first example of a modern *parishad* was called the *Dharmanirnayamandala* (committee for deciding cases of *dharma*), and founded by Swami Kevalananda Sarasvati of Wai in 1934.[9] The organization comprised fourteen original founding members, mostly experts in the Dharmashāstras including P.V. Kane. This body held eleven sessions between 1934 and 1959, and passed in all 82 resolutions.

The particular purpose and slant of this body is clearly expressed in its original name *Tattvanishta-parivartanvādi-parishad*,

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'committee of people who favour the introduction of changes based on fundamental principles', and in one of its very first resolutions which reads as follows, "Usages have been changed from time to time by former learned men (*shishtas*) and the learned men of the present have the authority to introduce changes in usages as the present circumstances may require." This body, therefore, saw itself as a reform body with the function of introducing changes; but at the same time it held that these changes of usage should be in conformity with fundamental principles of the tradition. This attitude expresses in practice a powerful theme that runs right through Kane's *History of Dharmashāstra* : that the laws and regulations that have directed the Hindu's *dharma* through over two millennia were never conceived as static and immutable, but always changeable and adaptive, and that the very composition of the dharmashāstra literature was not a continuous attempt to ossify the law, but rather a continuing re-interpretation and adaptation of the law to new circumstances with the aim of helping the Hindu to cope with the present in an effective way without losing the roots of his tradition.

A survey of the resolutions passed by this *parishad* indicates quite clearly how it conceived the scope of its decisions on *dharma*. All resolutions deal with questions of caste laws and inter-caste relationships. Here are some of the principal ones.

— Untouchability of certain castes should be abolished, and untouchables should be entitled to study the Vedas and have the *upanayana* performed.
— *Jātis*, with similar usages, sacraments and food regulations should merge.
— Interdining is lawful as long as vegetarians are served vegetarian food.
— Any Hindu who was converted to another religion should be allowed to come back into the Hindu fold after proper expiation.
— Divorce should be allowed in all castes in the case where one spouse had converted to another religion.
— Intermarriage should be allowed on a much wider scale, excluding only *sapinda* relationships.

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All these resolutions concern usage, behaviour, none of them ever touch upon questions of doctrine. Secondly, they all tend to be of an extremely radical nature.

On 24 August 1923, the Hindu Mahasabha at its Benares session considered the question of *shuddhi*, the re-acceptance of Muslims and others into Hinduism. This discussion was held in the context of a very crucial contemporary agitation concerning the Malkana Rajputs, who were being re-admitted into Hinduism, a movement that caused an immediate counter-agitation by the Muslims. The following resolution was passed :

> "that the conference decided that its executive committee should appoint a subcommittee of men learned in Hindu *Shāstras* to consider with due regard to the needs of the present time, how and to what extent this idea [of *shuddhi*] could be translated into action and to report to the said committee."[10]

The movers of the resolution and the supporters of the motion comprised very learned orthodox Pandits such as Mahamahopadhyayas Hathibhai Shastri of Jamnager, Jaidev Mishra of Benares, and Harinarain Shastri of Delhi, Pandits Satya Saran Shastri, and Harihar Swarup Shastri, and Babu Bhagavan Das of Benares. Only two people spoke against the resolution, Pandit Kedarnath of Kanpur and Mr Jairamdas of Lahore.[11]

This resolution was adopted unanimously. The following day the Mahasabha considered the question of untouchability, and decided to refer this also to the committee of pandits in order "to frame rules and regulations to secure for the members of the so-called untouchable classes access to public meetings, drinking wells, temples and public schools."[12]

The purpose and brief of this *pandit-parishad* was again clearly limited to matters of social *dharma* without any reference to questions of doctrine. We are in for considerable surprise, however, when we hear the composition of this body reported as follows: "A Vidvat Parishat consisting of nearly 75 Sanskrit scholars and religious heads from all parts of India including Buddhist, Jain, Sikh and Arya Samaj representatives, with Pandit Madan Mohan Malaviya as convener, was appointed."[13]

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In view of this extraordinary composition, one is confronted with an even greater surprise when reading the extremely conservative decisions of this *parishad*, which can be gathered from the report of the Special Session of the Hindu Mahasabha held at Allahabad on 5 February 1924. As for untouchability, the original resolution recommended efforts for educating the untouchables, giving them access to public schools, to temples and to public wells. The sting was in the last paragraph: "that it was against the scriptures and the tradition to give the untouchables 'yajyopavit', to teach them Vedas and to interdine with them, and the Mahasabha hoped that workers in the interest of unity would give up these items of social reform". In the matter of *shuddhi*, the decision was "that any non-Hindu was welcome to enter the fold of Hinduism, though he could not be taken into any caste".[14] It is quite clear that in the convocation of those two *pandit-parishads* in modern times, the Hindus involved were conscious of the fact such *pandit-parishads* were sanctioned by a centuries-old tradition, and somehow derived their authority from that tradition. Looking back at the general simple directives of the tradition, the question may be asked in how far these two *pandit-parishads* conform with those directives. Some conclusions become immediately obvious.

As for the composition of the committee, the Maharashtrian *Dharmanirnayamandala* in which Kane participated comes closest to the traditional norm, both in its numbers and the qualifications of the participants. The *pandit-parishad* constituted by the Mahasabha breaks away from that norm in blatant fashion: the huge number of 75 is very excessive, but more importantly the inclusion of Buddhists and Jains is totally against the tradition, which consistently refers to those as *nāstikas*.[15] The numbers were inflated for the obvious reason of projecting an impression that the decisions of the committee had wide support among the leaders of Hinduism. The tradition was never concerned with that, but only with the scholastic reputation of the committee members.[16]

As for the issues considered, both the Maharashtrian *Dharmanirnayamandala* and the *pandit-parishad* of the Mahasabha concerned themselves strictly with matters of social *dharma*, as directed by the tradition. However, there are two matters in which there is innovation. The traditional *parishad* was constituted to give a decision

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in doubtful cases and pronounce what rule applied, or did not apply, or how new circumstances warranted a new usage, or how a new usage may be justified. The *Dharmanirnayamandala* gave itself a much wider brief : it was intent on promoting social reform, and actively involved itself in changing custom and law in a particular direction. In other words, whereas the traditional *parishad* always remained a good distance behind changes in society and dealt with case-law to handle these changes within a Hindu context, the modern *parishad* made itself an instigator and leader in social reform.

The *pandit-parishad* of the Mahasabha shared to a lesser extent that same concern of directing the Hindus towards social reform. It was also innovative in another direction. There was a definite concern to present an image of Hindu solidarity and unanimity. It should be remembered that the Mahasabha sessions of this period were very much preoccupied with Hindu Sangathan.[17] The composition and deliberations of the *pandit-parishad* were slanted in that direction. It is true that the traditional *parishad* was directed to try to arrive at unanimous decisions. This, however, had nothing to do with projecting the image of a consolidated Hindu community. The Mahasabha had that concern, and was disappointed when in its deliberations the decisions of the *parishad* had to be somewhat circumscribed so as to pacify the strong Arya Samaj contingent.[18]

Having set the traditional context, and considered how two other modern *pandit-parishads* fitted within that context, and yet diverged from it, the time has come to closely consider the Calcutta meeting.

On Saturday 22 January 1881 a very special meeting took place in Calcutta at the University Senate Hall.[19] About three hundred pandits were present. The organiser was Pandit Maheshchandra Nyayaratna, Principal of Sanskrit College, and among the most prominent and active participants were Pandits Taranath Tarkavachaspati, Jivananda Vidyasagar, Bhuvanchandra of Navadvip, Ramdhan of Jessore, Banke Bihari Vajpeyi of Kanpur, Jamna Narayan Tiwari, Sudarshanacharya of Vrindavan, Ramsubrahmanyam Shastri of Tanjore. Several of these had previously clashed with Swami Dayananda Sarasvati.[20]

This meeting, attended also by some two hundred notables, had a very clear objective. Some doctrines of Dayananda Sarasvati

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about the Vedas had aroused considerable doubts among a good number of Hindus.[21] The pandits had been brought together in order to provide an authoritative answer to the following four questions, each of which concerns doctrines quite openly advocated by Dayananda and the Arya Samaj.

1. Are the Brāhmanas as valid and authoritative as the four Samhitās, and are the other Smritis as valid and authoritative as that of Manu ? The answer was affirmative.
2. Are the *pūjā* of the gods, *shrāddh*, and pilgrimages sanctioned by the *Shāstras* ? The answer was yes.
3. Does the word *Agni* in the *Rigveda* mean fire or 'god' (Ishwar) ? The answer was : its primary meaning is 'fire'.
4. Is the *yajña* performed for purifying the air or for securing salvation ? The answer was: for securing salvation.[22]

It is immediately obvious that the questions considered in Calcutta were substantially different from those faced by the bodies previously mentioned. The latter confined themselves strictly to problems of social *dharma*, basically questions relating to caste duties and privileges, asking what type of actions one was allowed to engage in as a person belonging to the Hindu community. The Calcutta meeting, on the other hand, directed itself first of all to the question of the extent of scriptural authority. Dayananda had preached since his famous Benares disputation that ultimate religious authority was vested exclusively in the four Samhitās, and that all other *Shāstras* had authority only in those matters where they conformed with the four Vedas.[23] The Calcutta council asserted, on the basis of exegetical proof, that the later texts were equally authoritative as the four Vedas. A second concern was of particular Vedic interpretation of the term *agni*; the pandits in fact accused Dayananda of misinterpreting Vedic texts.

The other two questions refer to religious rites of Hinduism. Dayananda was preaching that the rites of *pūjā*, *shrāddh*, and *tīrthayātrā* were not sanctioned by the Vedas, were later inventions that had no religious value and should be rejected. The pandits declared that these rites were sanctioned by the Vedas and the other *Shāstras* and were therefore proper Hindu religious rites. In a similar vein, the pandits condemned Dayananda's interpretation

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of *yajña*, the sacrificial offering of clarified butter in the fire. The Swami declared that its purpose was purification of the atmosphere. The pandits declared its purpose was the achievement of salvation.

All these questions, therefore, deal with specifically religious topics : the respective authority of sacred texts, and the religious validity and efficacy of particular rituals. They do not directly consider questions of dogma as such, of theological tenets. Basically, what this gathering of pandits wanted to proclaim with a show of authority was the following : Dayananda Sarasvati's doctrine of the exclusive authority of the Vedas, his interpretation of the Vedas, his denunciation of certain Hindu rituals as un-Vedic and futile, should all be rejected by the Hindus because they go against the texts and the accepted authorities of Hinduism. In other words, what he preaches is un-Hindu.

It is quite obvious that the issues considered by the Calcutta council of pandits fall outside the brief of the traditional *parishads*, which was limited to matters pertaining to social and ritual laws, rules, and mores. In considering basic questions of scriptural authority and the validity and meaning of certain rites, this council's deliberations were, to my knowledge, a new phenomenon in the history of Hinduism. Did these pandits attempt to brand Dayananda as unorthodox, and did they thus take a step usually associated with other traditions such as the Christian one, but basically alien to the Hindu tradition? It appears that the answer to these questions has to be in the affirmative.

How can that extraordinary action of the Calcutta council be explained? The only way this can be done is by demonstrating that the pandits considered that the Swami was introducing into Hinduism a novel kind of dissent that threatened its accepted framework. At the beginning of this paper, this frame of reference was described. The basic living authority of Hinduism lay in the transcendental to the Vedas. This continuous reference within centuries of change remained possible by the support of two presuppositions: the essential flexibility and interpretative adaptability of the Vedic texts themselves, and the living authority of brahmin and pandit for

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interpreting these texts and for showing their concrete relevance for historical situations. Through these two, the Vedas could constantly remain the key to ultimate legitimation.

Dayananda's doctrines were seen as threatening that basic framework. First of all, the Swami restricted the absolute authoritative quality of *shruti* to the four Samhitās proper, excluding Brāhmanas and Upanishads. Similarly, he accepted a thoroughly edited Manu only as a secondary authority, and relegated all other *shāstras* to a very much lower place. This restriction was compounded by another factor. The Swami was in the process of translating the Vedas into Hindi with his own commentary. Although he never claimed his was the final word, many of his followers considered it as such, and other Hindus were convinced that was his purpose. On the basis of this restriction of *shruti* and of the definition of individual texts, the Swami proceeded to declare invalid and worthless a host of Hindu rites and practices: he rejected all forms of image and temple worship, pilgrimages, *shrāddh*, and the myriad of taboos in matters of diet, marriage, and ritual purity. Another effective corollary of his teaching was to deny the authority of the brahmin pandit, the living representative of ultimate Vedic authority. In other words, Dayananda was seen as undermining the millennial authority structure of Hinduism by eliminating the very possibility of continuous justification of right behaviour by the pandits' free interpretation of *shruti*.

A contemporary commentator, editor of the Journal *Sār-Sudhānidhi*, clearly expressed that concern. Reflecting on the deliberation of the Calcutta council, he tried to explain exactly in what manner Dayananda's dissent differed from that of many sectarian dissenters within Hinduism. He wrote that whereas other sectarians "had not tampered with the basic life-force of our *dharma*", Dayananda "had attacked that very base (*mūladharma*), which is established by the total and equal recognition of all *shruti* and *smṛiti*". Dayananda had, therefore, "inflicted a wound on the very life-power of Hinduism."[24] The Arya Samajists themselves were also aware of the complete novelty of the action of the Calcutta pandit gathering, "an example of which cannot be found in the history of India."[25]

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Although the pandits were aware of the 'dangerous' doctrines of the Swami, they may not have taken too much notice if Dayananda had been satisfied with gathering a minor sect within the world of Hinduism. Such minor sects come and go; they either disappear without a trace, or get absorbed back into the whole. But by 1880 it was clear that the Swami's ambitions were much wider than that. The most ominous sign of his intent was the growing dissemination of his Hindi translation and commentary of the *Rigveda* from 1878 onwards. It appeared in monthly fascicules which were efficiently distributed in many hundreds right across North India: some thirty towns in the U.P. are mentioned in subscription lists, twenty in the Panjab, a dozen in Western India, and ten each in the Central Provinces, Bihar, Bengal and Rajputana.'[26]

The Swami had scored his first considerable success in the Panjab in 1877-78, and when he came down into the U.P. his new fame preceded him, and his efforts redoubled. He loudly heralded his aim to reform the whole of Hinduism, and his impact started to show itself. The number of Arya Samaj branches in the U.P. jumped to twenty, and, for the first time, the number of brahmins joining up became significant.[27] As the Swami acquired his own press, the distribution of his Vedic commentary became more efficient.[28] Arya Samaj journals and pamphlets started to appear in the Panjab and the U.P. and professional preachers and also itinerant *sannyāsīs* became roving missionaries of the Arya Samaj.[29] The Swami gained prestige by his alliance with the very newsworthy Theosophical leaders, and by his forceful appearance at the great pilgrimages at Hardwar and Pushkar.[30]

Dayananda's last stay in Benares, from November 1979 to May 1980 was so eventful that the *Pioneer* referred to him as 'a second Luther'. This period was full of events that kept his presence in the forefront of the news : the ban, subsequently lifted, imposed by a local magistrate on his lectures; the visit of Madame Blavatsky and Colonel Olcott and their joint appearance on the public rostrum; the Swami's widely-advertised but frustrated challenge to the local pandits for a public disputation; the ceremonial establishment of Dayananda's very own Vedic Press, inaugurated with a long series of lectures; the foundation of a local branch of the Arya Samaj; a public written challenge by the famous Benares identity

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Raja Shivaprasad, answered by the Swami in a special pamphlet entitled *Bhramochhedan*. During those six months Benares, the centre of orthodoxy, was not allowed to forget the presence of the Swami.[31]

Moreover, the Swami started giving more attention to and lecturing about the subject of cow-protection, an issue very dear to most Hindus.[32] Then came the case of Munshi Indramani. He was brought to court by Muslims for his offensive writings about Islam, and a fund was started for his defence. The case attracted great publicity and the Swami steered his Arya Samajists into close collaboration with other Hindus.[33] All these facets of the Swami's public activity made it very clear by the end of 1880 that his stance was not that of a minor sectarian *guru*, but of one whose aims were much wider, namely to involve his Aryas with all other Hindus into a reformist movement that would redirect Hinduism towards his conception of *Ārya Dharm*.

Our conclusion is that the august gathering of pandits in Calcutta in January 1881 did want to declare the Swami unorthodox. It was the combination of two factors that prompted them to do so. First of all they were of the opinion that his teachings tended to undermine the age-old authority structure of Hinduism; secondly they felt that the Swami's message was starting to have too widespread an impact. Dayananda Sarasvati represented a very novel phenomenon in the history of Hinduism; that was why he had to be fought by a novel method.

References

[1]P.V. Kane, *History of Dharmashāstra*, vol. II, Poona, 1973, p. 967.

[2]On *pandit-parishads*, cf. Kane, vol. II, pp. 966-71; vol. IV, pp. 85-86.

[3]Cf. e.g. Kane, vol. V, p. 1624; S. Radhakrishnan and C.A. Moore, *A Source Book in Indian Philosophy*, Princeton U.P., 1957, pp. XXIV-V; J.D.M, Derrett, *Religion, Law and the State in India*, London, 1968, p. 60; W. Norman Brown, *Man in the Universe*, Univ. Calif. Press, 1970, pp. 41-42.

[4]Kane repeatedly discusses these issues in his work. Cf. vol. I, 1-10, vol. III, ch. 32; vol. V, ch. 30.

[5]J.C. Heesterman, 'Veda and Dharma', in N.D. O'Flaherty and J.D.M. Derrett, eds., *The Concept of Duty in South Asia*, London, 1978, p. 93.

[6]Cf. Derrett, *ibid.*, pp. 38-40.

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[7]*Ibid.*, p. 41. Harischandra Bharatendu, an avowed opponent of Dayananda and strong supporter of many traditional ideals and practices as a devout Vallabhacharya, expressed that same idea in his essay *Shrutirahasya*, 'The Secret of Revelation', as follows: 'The words of the *Veda* are like the cow that grants all wishes (*kāmadhenu*). For that very reason the different meanings given to them by the great teachers of all sects are all to be accepted. If even one is rejected, then those denying it are considered to be *nāstikas* on account of their censure of the ancient great teachers.' This statement is followed by a series of ten different interpretations of a particular text, which he considered all valid in their own way. *Bhāratendu Granthāvalī*, ed. Vrajaratnadas, vol. III, Benares, p. 779.

[8]Derrett, *ibid.*, p. 41.

[9]Kane, vol. V, part II, pp. 1705-07.

[10]*The Leader*, 24 August 1923. For the Malkana question, cf. G. Thursby, *Hindu-Muslim Relations in British India, a study of controversy, conflict, and communal movements in Northern India, 1923-1928*, Leiden, 1975.

[11]*The Leader*, *ibidem*. The title Mahamahopadhyaya was conferred on those who were outstanding experts in Hindu law.

[12]*The Leader*, 25 August 1923.

[13]*Ibid.*, 23 December 1923.

[14]*Ibid.*, 8 February 1924.

[15]The laws of Manu use the term frequently (e.g. II 10-16, IV 163, VIII 22, XI 66-7); other terms are used with the same meaning: *haitukas*, 'those who use logic against the *Vedas*' (e.g. IV 30), and *pāshanda* 'heretical' (e.g. IV 61, V 90, IX 225).

[16]Large numbers were sometimes used by kings in special cases, 'where the problem was difficult and the penance might be severe, sympathy might be excited, and evasion or faction evoked: numbers were evidently a refuge here.' J. Duncan M. Derrett, 'The Concept of Duty in Ancient Indian Jurisprudence: The Problem of Ascertainment', in W.D. O'Flaherty and J.D.M. Derrett, eds., *The Concepts of Duty in South Asia*, London, 1978, p. 32.

[17]About the Mahasabha and its involvement in Hindu Sangathan, cf. J.T.F. Jordens, *Swami Shraddhananda, His Life and Causes*, O.U.P., Delhi, 1981, ch. VI.

[18]*The Leader*, 8 February 1924.

[19]Full report in Lekhram, *Maharshi Dayānanda Sarasvatī kā Jīvan Chari'ra*, transl. into Hindi by Kaviraj Raghunandansingh 'Nirmal', Delhi, 1972 (first and only Urdu version was published in Lahore, 1897), pp. 671-701.

[20]M. Nyayaratna had clashed with Dayananda in Calcutta, when he mistranslated some of the Swami's words (Lekhram, p. 230) and in 1878 the Swami published his pamphlet *Bhrāntinivārana* as an answer to Nyayaratna's objections to his *Vedabhāshya*. Pandit Ramsubrahmanyam is reported to have written a booklet against the Swami (Gashiram, *Maharshi Dayānanda Sarasvatī kā Jīvan-Charit*, vol. II, Ajmer, 1957, p. 259). Seth Narayandas of Mathura was said to be an agent for Seth Lakshmandas of Mathura,

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who had tried to have Dayananda evicted from the house he occupied at that time in Agra (Lekhram, p. 672).

[21]Lekhram, p. 672, quoted from the *Hindu Patriot*.

[22]*Ibidem*.

[23]For the evolution of this idea, cf. J.T.F. Jordens, *Dayananda Sarasvati, His Life and Ideas*, O.U.P., Delhi, p. 278 and *passim*.

[24]Lekhram, pp. 696-97. The *Indian Evangelical Review*, vol. 7, April 1881, p. 499, states that Pandits had even come from Madras because they were 'much vexed by the heterodox opinions of Dayanand regarding the *Vedas*.'

[25]*Ibid.*, p. 683.

[26]This estimate has been calculated from the lists of subscribers that regularly appeared in the first twelve monthly fascicules of the *Vedabhāshya*.

[27]An analysis of the names of subscribers in those twelve fascicules referred to in the previous note gives the following approximate caste-distribution: twenty-two percent from the trading castes, twenty-three percent brahmins, forty-five percent from the writers' castes and ten percent *kshatriyas*. This distribution was very different from that in the Panjab, where the Arya Samaj was overwhelmingly dominated by the *khatris* and allied castes.

[28]The Vedic Press was established in Benares on 12 February 1880, and was shifted to Allahabad in March 1881.

[29]For details cf. Jordens, *Dayananda Sarasvati*, pp. 201-02.

[30]Cf. *ibid.*, chapter IX.

[31]Cf. Ghasiram, vol. II, pp. 221-36.

[32]Cf. *ibid.*, vol. II, pp. 219, 227, 236, 260.

[33]Cf. Jordens, *Dayananda Sarasvati*, pp. 216-17.

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JIVATMAN IN THE CONTEXT OF DAYANANDA

I. Introduction

In his book *Philosophies of India*, Heinrich Zimmer investigates the difference between eastern, mainly Indian, and western ideas about what is to be expected of one who teaches a philosophy of life and a world view, i.e. a *guru*. "As for the life and morals of the *guru* himself" he writes, when explaining the Indian concept, "it is required that there should be an identity—an absolute point for point correspondence—between his teaching and his way of life." Zimmer mentions, moreover, a Hindu friend of his who concluded his spoken criticism of a certain western book about eastern philosophy in the following manner: "After all, real attainment is only what finds confirmation in one's own life. The worth of a man's writing depends on the degree to which his life is itself an example of his teaching."[1] In this connection Zimmer advances the view that in the West people are accustomed to expect something similar only from a monk or a priest. It could perhaps be said, however, that at least since the fourth century of our era, even such expectations have occurred rather sporadically and that in most cases western priests and monks, like our philosophers and scientists, have remained in the realm of theory.

Swami Dayananda Saraswati is a *guru*, a great spiritual teacher who has had a vast influence on the, intellectual and practical life of India, and whose life and deeds confirm the claim made by Zimmer in a number of ways. It is clear, nevertheless, from the

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hatred and opposition aroused by Saraswati's teaching that in Indian religions and cultural life, even at that time, the evil fruits of corruption and superstition were evident, just as they have been in the cultural history of the West, although they did not take such barbarous forms as the inquisition, the persecution of witches and the fanatical wars of religion.

If one studies Swami Dayananda Saraswati against the background of the history of culture and ideas in the West one is likely to be reminded of the three great phases of change and renewal—Renaissance, Reformation and Enlightenment. There is indeed in Dayananda something which corresponds both to the leading figures of the Renaissance, who rediscovered the great treasures of an old and forgotten culture and criticized the prevailing religious concepts and way of life, and also the reformers, with their power simultaneously to destroy and create. But in him there is also that breadth and depth of mind and intellect that even in a national awakener aims further and higher than just to his own people, that is to say to a many-sided ideal in the light of which East and West, as brothers, may meet one another in a "universal," or tellurian, cultural and intellectual context. It is already striking to observe how, in critical and open discussion, so-called taboos fall away. Swami Dayananda is thus not merely one of those great individuals who lived in the 19th century and pointed forward to problems that were to become topical in our own time, but also, through his teaching, a figure who looks beyond, to the millennium to come.

II. The Essence of Man

It is not, however, my purpose to dwell upon the details of Dayananda's varied life, and his activities as a teacher. I only wish to look at one central conception in his philosophy of man, namely his view of the character of the individual self. It is hardly necessary to stress that his conceptions are the result of profound study of the Veda by a diligent and painstaking scholar. Neither is it necessary to emphasize that also for this reason Swami may have felt certain that his teachings represented the purest and highest traditions of the original spiritual culture of India. It must, however, be pointed out that he was also aware that his views corresponded with his own profound experiences as a yogi and were the end result of his tradition of critical and analytical thinking. Swami

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Dayananda's final thinking includes his pluralistic view of man's true self, his spiritual essence or *jivātman*, i.e., his indestructibility. It is a vision of innumerable immortal monads which reflect the Divinity, the Godhead, without for all that being an illusion, but on the contrary true life-centres which preserve their individuality and their uniqueness.

In just these conclusions which derive from his search for truth, conclusions which are opposed to the claims made by certain advaita-vedanta doctrines, Swami Dayananda represents a point of view which approaches one of the western traditions in the religio-philosophical history of ideas so closely that we may perhaps say that the two traditions and points of view are in essence one.

I should like here to draw attention to Bahadur Mal's summary of Swami Dayananda's views concerning the position of the "soul". Bahadur Mal points out that Swami Dayananda "does not believe in the disappearance of the finite soul in the infinite God." He goes on: "According to him, therefore, not only the values, but the selves also are immortalized on the attainment of salvation." Connected with this is Dayananda's doctrine concerning the continuous development of souls after they are freed from the chain of re-birth. This takes place by means of a gradual spiritual growth which terminates in *moksha*, the freedom of *sat-chit-ānanda*, or awareness. After perhaps an indefinite period of time the souls return to the world, there to act as manifesters of a higher and purer spiritual power, and as teachers and helpers. Bahadur Mal directs attention to the points of contact which can be seen between the doctrine of Dayananda and the later Buddhist *Bodhisattva* doctrine of Mahāyāna.[2]

Personally, when I reflect upon the doctrine outlined above, which stresses the indestructibility of the individual self, or *jivātman*, I think at once of a certain tradition in the history of religion and ideas in the West which stretches from antiquity to modern times. This tradition has been represented by the mystery institutions of Egypt and Greece, and in Greece above all by the doctrines of Pythagoras and Plato. Mention may further be made of the hermetic, gnostic and Manichean schools of the first centuries of our era and of Christianity. It is brought before us in a mighty spiritual and religious movement of the twelfth and thirteenth centuries known as Catharism, a movement which it was only

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possible to crush by means of bloody war and cruel persecutions by the sword and by burnings at the stake.[3] The tradition in fact continued in spite of persecution, and even within the Christian churches, with mystics like Meister Eckhart and Jakob Boehme. The protestant theologian Ernst Benz writes as follows about Eckhart's conception of man: "What in fact Eckhart does in his doctrine about the non-createdness of the soul is to break free from the idea that man is simply a creature." Benz remarks further that in his sermons Eckhart unambiguously represents that doctrine according to which there dwells within the soul itself a divine spark which is in essential contact with God.[4]

But let us again follow for a moment that the traditional doctrine of the soul in the West seems to a great extent to be similar to that proclaimed by Dayananda. At the beginning of so-called "modern times" in the West, we find this tradition among Christian and Jewish students of the Cabbala. One of these, van Helmont the younger, whose monad doctrine may have influenced the philosophy of Leibniz, deserves special mention.[5] But also Leibniz himself, with his own monad doctrine, like the most notable series of German philosophers who followed him—among others Lessing, Kant, Herder and Schopenhauer—more or less makes contact with the tradition mentioned above. When we examine the cultural circle to which not only Herder but also the great German poets Goethe and Schiller belonged, we make the important observation that their general point of view comes very close to that of Swami Dayananda.[6] Both the Germans mentioned, and Dayananda, accepted in their doctrine of reincarnation an optimistic and progressive belief, which had cosmic dimensions. Herder is bold enough to think that when mankind has reached the point of perfection possible on this planet, it will continue its development on some other heavenly body, perhaps representing the lowest stage of the creatures developing there. We here see the same kind of theory of continuous development as we found in the doctrine propounded by Swami Dayananda.[7]

Towards the end of the eighteenth century the leading representatives of European civilisation began to make touch, albeit in a somewhat superficial manner, with the philosophy of India. An early impulse was given by the translation of the Upanishads by Anquetill du Perron, but the influence of Indian thought is

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seen most clearly in German philosophy and poetry from Lessing onwards. Thus the famous indologist H. von Glasenapp showed by publishing Kant's lectures on geography, how profoundly the Indian doctrine of reincarnation corresponded to that philosopher's own conception of the position of the soul in respect to the temporal past and future.[8] There should be no need to explain further here what a profound foothold was gained by the various schools of Indian religious thinking in the very heart of western culture.[9] But it must be pointed out that also the western philosophies that emphasize the reincarnation and indestructibility of the individual self received support from the tradition represented by Dayananda.

III. The Freedom of the Individual Self

I wish now to glance at my own modest attempt to develop a holistic and synthetical philosophy of man and the reality that surrounds him. It gives me great pleasure to record that there is a large measure of agreement between my own vision and that of Swami Dayananda. In order to demonstrate this, I want first to stress again a particular point in the picture Dayananda gives of the nature of the soul. I rely here too upon the summary given by Bahadur Mal.

When Swami Dayananda teaches that souls are eternal, but restricted by their human nature and thus of limited power, he at the same time emphasizes that they are in principle free. "The soul is free to act, but is subject to God's will in enjoying the fruits of his action" is a sentence which well reflects Swami's thought. One must take note of the fact that he develops this doctrine from the freedom of choice of the acting person, specifically opposing, even theoretically, the idea of determinism. Also related to this is his pluralistic belief that the soul is not created. As Bahadur puts it: "It becomes impossible, according to Swami Dayananda, to ascribe freedom to the soul if it is regarded as a creation of God. God ultimately becomes responsible for whatever good or evil emanates from the created soul."[10] I acknowledge with gratitude my debt to Indian Philosophy and I particularly appreciate those impulses that I have received from the profound analyses of man's basic experience to be found in the philosophy under discussion, where attention is paid to

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the higher transcendental states of consciousness revealed to man during his search, states of consciousness which differ from the ordinary consciousness of everyday. Of central importance, however, in the formation of my own vision of man and reality has been the influence of two methods much developed in western philosophy in our own time, namely phenomenology and hermeneutics. In fact, these methods, which are often associated with Husserl and Heidegger, are always made use of to a greater or lesser degree in all higher philosophical thinking and it is to me quite evident that the great representatives of Indian philosophical thinking, people like Shankara and Rāmānuja, have in fact made skilful use of them. Phenomenology, in the sense given to it by Husserl, is, that is to say, merely the exact and careful analysis of whatever is originally presented to consciousness. Hermeneutics, on the other hand, really has two meanings, but in both cases the objective is to see "behind and beyond" actual and observed phenomena. Thus interpretative (*deutende*) hermeneutics attempts to elucidate man's field of "motivation", his feelings and his thoughts, by studying his behaviour—movements, expressions and gestures—and especially his speech, i.e., the nature of the language he uses. By doing this it makes deductions about the concepts behind the words and their "meanings". Hermeneutic interpretation, moreover, is what we all practise when we attempt to communicate with one another. The possibility of such an interpretation is thus the condition for the possibility of every dialogue between one ego and another ego. It is a necessary condition for the possibility of communication between living beings. Revelatory (*auslegende*) hermeneutics, on the other hand, is primarily concerned with uneliminable phenomena of the individual consciousness, which are phenomenologically analysed, that is to say with fundamentals, and thus with the basic situation in which man is compelled to ask himself who he really is. In this situation, these fundamental concepts and conceptual systems have a key position in that their corresponding data in the field of consciousness are not immediately available empirically. Such concepts and systems, moreover, are not even combinations of so-called empirical concepts: for example, a centaur may be defined as a being which is half man and half horse. Our methodological question must thus run as follows: Under what conditions are these concepts available

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to us in such a way that they nevertheless correspond to something which we apprehend as being impossible to eliminate from a holistic understanding of life?[11]

It is precisely this *revelatory* hermeneutics, together with phenomenological analysis, which I have used in formulating those premisses for the existence of an individual self identical with itself that I wish to look at in this paper.

Before I discuss these premisses in any greater detail, it is necessary to glance again at phenomenology in the sense in which E. Husserl began to develop it. Phenomenological analysis reveals that it is necessary to make a distinction between the so-called eidetic sciences like mathematics and logic, and those sciences which are built up on the relationship between singular and particular phenomena, like that between sensory perceptions and mental images. These "empirical" phenomena and relationships, like the temporal regularities associated with them, are contingent in the sense that we may conceive of the possibility of an entirely different set of phenomena and relationships, coming within the orbit of our experience. Our world is only one of many possible worlds. Eidetic relationships, on the other hand, have universal validity. It is impossible, without faulty reasoning, to say that two times two does not make four, and this regardless of where and when this thought as part of a thought act, takes place. Let us take the example of logic, whose development in India was independent of logic in the West and makes use in different thought acts of concepts which are recognized as being in the strict sense identical with themselves. Once discovered, the basic content of this logic, irrespective of the sign systems and axiom systems employed, is perceived to be always and everywhere true. This is especially evident in identity logic and the rule of avoiding contradiction based thereon.

But how is it possible that we can apprehend something as being always and everywhere valid and true? This possibility of grasping the idea of universality is incidentally particularly striking in the case of infinity mathematics. How is it possible that such a fundamental concept as "identity", in the strict and absolute sense, can be apprehended and used? And how are we to understand this possibility, which is presented to our consciousness as an actual fact? There can be no doubt that this fact tells us something about

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man *as self*. In the singular objects which surround the self there is nothing which could be considered in the exact sense identical in the different acts of comprehension. It is clearly one of the main rules of both phenomenology and revelatory hermeneutics that all fundamental concepts, not only the relatively simple and experiential, are anchored in a reality which presents itself singularly and forms its own area of validity. Let us take the example of colour and the concepts for the experience of colour: it is hardly likely that different languages would have words for different colours unless in one way or another the experience of colours was available to us. Where then are we to find that singular reality to which the concept of identity is anchored and which is the condition for the possibility of its availability? For my part I conclude that this reality is nothing other than the self which is identical with itself, i.e., the real ego or the very essence of the soul, in different thought acts.

But the concept of identity is by no means the only fundamental concept through the study of which we can learn that in our essence we are continuously the same I-beings, notwithstanding variations in our field of experience. We may draw attention especially to the conceptual systems connected with *activeness* and *passiveness*, *recognition* and also the fundamentals of *duty* and *responsibility*. The concept of activeness is not to be confused with the concept of *change*, even though activeness brings about change. We have at our disposal an original phenomenological distinction between event and process on the one hand and activity, function and deed on the other. This means that we ought not to reduce man to a moment in a process. Indeed it is a paradoxical thought that a moment in a process could recognise itself as being a moment in a process. The concept "activeness" pre-supposes, on the contrary, both a permanent subject and direction towards a particular goal. A deed is the result of an action in which a change, the goal of this action, is achieved. Without the concept "activeness" the concept "passiveness" could not be available either. Only a subject which is continuously identical with itself actively creates or passively receives. Events or processes, as they may be understood in themselves, are neither activities nor passivities.

Again, the concept of *recognition* leads us to deduce the existence of a subject identical with itself, in other words the self. First of

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all we experience a conceptual structure which may, for example, concern a past observation, i.e., something no longer experientially present, and this structure we know to be valid for the verification of this observation. Secondly, this experience includes the awareness that precisely I myself, as I am now, am the subject of the past observation. And that is how it is, notwithstanding the fact that in the interim there may have been a state of dreamless sleep which one might think would break the awareness of continuity. In fact the awareness is unbroken, and for that reason it is not possible to find the condition for continuity in the stream of experienced objects. It is true that the causal process may explain the repetition of certain structures, or better the similarity of such structures, but this hardly explains the fact that these things can be apprehended and known. As a kind of knowing, the possibility of recognition thus requires a subject, the identity of which is continuously maintained, and this is given confirmation by the fact of awareness of identity.

The most decisive argument, however, in support of our conclusion about the true self is to be found in the fundamentals of *duty* and *responsibility*. A single moment within a given process has as little or as much to do with *responsibility* or duty as a falling stone on account of the fact that it is falling. These ethical concepts also actualize, moreover, the philosophical problem of free will. Without freedom, in the ontological sense of the will's having efficacy and the power to make a genuine choice, it may be that responsibility and duty cannot exist in the ethical sense. One must nevertheless reject the idea that responsibility and duty are a delusion, and also the supposition that the subject exists merely in linguistic formalism.

It is to be noted that when we speak of free will as a philosophical problem we are not referring to the freedom that results from the absence of external compulsion, or the lack of imposed social norms. We are not dealing either with the idea that man is able to do what he wishes if at the same time we suppose his will to be completely determined. In the only sense that is relevant to our problem, all the different forms of determinism in fact consider man as if he were a falling stone. And determinism is thus quite unable to account for the possibility of any genuine responsibility or duty. But indeterminism, which is based upon ontological

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accident, that is to say the idea that some phenomena occur unconditionally, in a chain of psychic events, cannot solve the problem of free will either. It is not possible to connect the idea of responsibility, still less the idea of duty, to quite arbitrary emergences.

On the other hand, it may be possible to find a solution in terms of a theory advanced by the Norwegian philosopher Paul Dietrichs in his doctoral dissertation *Freedom and Responsibility*, defended at the University of Yale.[12] In this so-called libertarian theory it is assumed that the manifestations of the will which occur in the stream of time are factors having a causal effect. These expressions of the will are not, however, the total effects of the causes preceding them, but neither are they genuine ontological contingencies. According to this theory, the condition for these basic activities of the human person is the subject which is identical with itself in relation to the stream of time. This subject is teleologically orientated to alternative goals, but is at the same time ambivalent. It is the postulate of the theory that freedom is not really a matter of the will but of the subject, who, within certain limits, chooses the direction and intensity of his willing and is himself situated outside the time stream. If this be the case, the choice on which the next solution or decision is based is indeed a genuine choice, and this means that besides being deliberate it is also free in the fundamental sense; then the necessary condition for free choice is a responsible subject, a real self. On the other hand, as sufficient condition for the next expression of the free will is the decision already taken. It must be emphasized that "choice" is to be considered a fundamental, which concept is given to us only for this reason. In a closed causal process there can be no choice in the real sense. One must add, moreover, that genuine choice brings us, in our awareness, ever nearer to our true selves and to God in the deepest and most universal sense, wrong choice ever further into darkness. At the same time, for the person who follows the way the possibility of going astray is lessened as he nears the goal, the final discovery of his real self.[13]

To describe the state in which this goal is achieved, Indian *gurus* like Swami Dayananda have used the term *sat-chit-ānanda*. Plato thought that in the world of ideas truth, beauty and goodness occupy the highest place. In order to express man's highest and deepest contact with the Infinite and the Absolute, use

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has also been made of the term Universal Love. It seems to me that when phenomenological and hermeneutic analysis is used as a sounding-board for philosophical thinking it can open our intellect to that reality which forms a continuous dynamic power within our true selves. We can well believe that in the kind of life led by Swami Dayananda in the service of mankind, it is possible to achieve true and lasting certainty. (English tr. by Antony Landon).

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[11]Main premiss: "Fundamentals must not be eliminated".

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DAYANANDA'S APPROACH TO OTHER RELIGIONS

Dayananda Saraswati was one of the few Hindu reformers of the 19th century to seriously study and discuss other religions. Some twenty years before Vivekananda attended the Parliament of World Religions at Chicago in 1893, Dayananda organized a conference on the occasion of the Delhi Durbar and invited representatives of all religions.[1] Throughout Dayananda's life two concerns were dominant. First, there was the study of Sanskrit and a turning back to the Vedas as the source of revealed truth. Second, Dayananda was always keen to widen his learning and his horizons—to other Hindu sects, to Jainism, Buddhism and finally to Christianity and Islam.[2] But although he educated himself on other religions, their teachings were always ruthlessly tested against the touchstone of Vedic truth.

In attempting to relate his own thinking to the wider world, including the other religions, Dayananda was well ahead of other thinkers of his day. Concern with the challenge of religious pluralism, which during the last decade has dominated the leading thinkers of all religions,[3] was Dayananda's focus as early as one hundred years ago. Dayananda also exhibited modern Religious Studies research methods in his refusal to depend on secondary sources. In his studies of other religions he took pains to study the original sources carefully making notes to which he could refer while composing his commentaries and criticisms.[4] Since translations of other scriptures were not always available in languages used by

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Dayananda, he sometimes had to have a sacred text (e.g. the *Qur'an*) translated privately so that he could study it.

Although Dayananda's insistence on working with original sources is to be commended, the same cannot be said for his ability to sympathetically enter into the spirit and content of the sacred scripture of another religion. Jordens observes that in his study and critique of other religions Dayananda made no effort "to grasp the deeper meaning of myth or symbol, or to probe the religious and historical rationale of a custom or rite."[5] Dayananda's *a priori* assumptions, based on his own perception of Vedic truth, made it impossible for him to gain much understanding of any religion which did not share the same assumptions.

The method followed in this essay will be first to examine Dayananda's *a priori* assumptions as the basis for his approach to other religions. We will then survey his application of these *a priori* criteria to a critical analysis of other Eastern and Western religions.

I. Dayananda's *a priori* Assumptions

Dayananda's approach to the pluralism of religions and their various claims to truth was in many ways very modern. In line with the thinking of contemporary theologians like Karl Barth, Dayananda distinguishes between the Truth and the many institutional religions. Institutional religions such as Jainism, Buddhism, Christianity and Islam—as well as the various sectarian forms of Hinduism—are described in the *Satyārth Prakāsh* as "the product of ignorance."[6] Such religions are organized for the benefit of the priests, preachers or so-called *gurus* and serve only to lead the people into ignorance and superstition. In the midst of such selfish motivation from the priests, and conflicting truth claims from the competing pundits or theologians, how is one to find divine truth? Dayananda's answer is put in the mouth of the one he calls "the true teacher." The criterion for truth in the midst of the conflicting claims of the various religions is stated by the true teachers as follows: "In whatever they agree with each other, know that to be the *Vedic* religion worthy of being accepted, but in whatever they all disagree, know that to be wrong, false, sinful and unacceptable."[7] The points of agreement among all religions are described by Dayananda as including: speaking the truth, acquiring knowledge, controlling sensual passions, marrying in the full bloom of life,

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associating with the good, cultivating active habits and being honest in dealings with others. Irreligion shows itself by remaining ignorant, becoming a slave of the senses, committing adultery, keeping bad company, being dishonest, indulging in hypocrisy and doing harm to others.[8] In Dayananda's hypothetical discourse of the true teacher with the leaders of the various religions, the latter are portrayed as agreeing on the above points as a clear definition of true religion. The reason given by the pundits for not teaching this common truth to the people is that if they did so they would lose their disciples and their means of livelihood. In addition, argue the pundits, there can never be just one religion because people differ too much in their temperaments and characteristics.[9] But, maintains Dayananda, if all were educated alike in childhood such differences would be negated and there would be one true religion.[10]

Jordens identifies four *a priori* assumptions as basic to Dayananda's interpretation of the Vedas and his approach to other religions.[11] First there was Dayananda's view of the Vedas as literally containing the eternal wisdom of God and therefore having the quality of universal truth. Consequently, vedic statements could not possibly refer to historical or geographical data. Since the Vedas existed prior to all history, historical considerations, names of persons, places or particular events were explained by Dayananda as statements of principle or injunction given dramatic form. Thus religions basing themselves on historic events, such as the life and teaching of Jesus Christ, were seen by Dayananda as having fallen away from the eternal truth.

Dayananda's second assumption was that the Vedas taught a pure monotheism. Names of gods appearing in the Vedas all signify the one Lord. Applied to the various sects of Hinduism and the other religions, this meant that there are not different gods but only the one Lord. As Dayananda put it, "The multitude of names like Indra signify not different Divine beings but different aspects of one Absolute Existence."[12] In line with other Hindu thinkers Dayananda assumed that the God spoken of by many names in the various Hindu sects and in the other religions was none other than the Lord revealed in the Vedas and for whom AUM is the highest name.[13] On this point Dayananda's major disagreement with some other interpreters of orthodox Hinduism was his monotheistic rather than monistic interpretation of the Vedas.

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A third and very important assumption for Dayananda was that the revelation of eternal truth could not contain anything that would offend reason or morality. Most of the Swami's attacks on the Hindu sects and other religions are directed against their apparent irrationality or immorality. Miracles are irrational and therefore to be discredited. Myths sometimes suggest immoral acts. In Dayananda's view, neither irrationality nor immorality are found in the Vedas when correctly interpreted. Thus, as Rudolf Bultman has done for contemporary Christian interpretation of the New Testament,[14] Dayananda demythologized the Vedas on the assumption that in so doing the eternal Truth would be revealed.

A fourth assumption was that since the Vedas embody the totality of truth, therefore, the truths of modern science must also be seen to be present in the Vedas. Jordens points out that since the Swami's own scientific knowledge was very limited, this aspect was only rarely elaborated.[15] Yet, as is the case with many modern Islamic writers, Dayananda saw it as a ground for appeal to the educated modern mind and as consistent with the vedic claim to omniscience—even if only in seed form.

These four *a priori* assumptions can be seen to have guided Dayananda's response to other religions. Although he possessed a laudable desire to study other faiths, and although he commendably went to great lengths to work on primary texts, still these assumptions frequently prevented Dayananda from understanding the essential viewpoints of other religions. Of course Dayananda was not alone in this. Many of the Christian missionaries of his day were making exactly the same kind of arguments in attempting to demonstrate the truth of Christianity. They tried to demonstrate the irrationality and immorality of Hinduism and to prove that the *Bible* contained the absolute truth about God. As Jordens observes, "Dayananda accepted the Protestant premise that God has revealed himself in a book, and that the very content of the book proves its authenticity."[16] Thus, in any debate between religions only linguistic tools were appropriate since, in Dayananda's view, religious documents were of an eternal and not historical nature. In one way it may be said that Dayananda made Hinduism a religion of the book by adopting the Protestant principle of *sola scriptura* and applying it to the Vedas.

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II. Dayananda and Eastern Religions

Dayananda's early religious life centered around the experience of a personal God manifested in the numinous figure of Siva.[17] This rather narrow religious base was widened with his exposure to Advaita Vedanta, Sānkhya-Yoga, Grammar, Nyāya-Vaisheshika and the *Brāhmo Dharma*. Study of these various Hindu schools led him to a broader understanding of the Veda and God. This is formalized in Chapters I, VII, VIII and IX of his *Satyārth Prakāsh*, and in Chapter IX is applied as a purifying critique of the various Hindu sects within India. Although Dayananda does turn his attention to similar examinations of Jainism, Buddhism, Islam and Christianity, it is with the purifying and renewing of Hinduism that his real interest lies. As is evident in his many attempts to establish schools, the education of the young into a true understanding of the Vedas and a life based on the practise of *dharma* was judged by Dayananda to be fundamental. According to the concluding pages of Chapter XI the major obstacle to such a purification happening was corruption of the contemporary Hindu teachers and *sannyāsis* who concern themselves only with a life of luxury and ease, and so lead the young astray.[18] Also, the Hindu pundits against whom Dayananda debated often did not know their texts and so resorted to corrupt means so as to appear to win. It was to purge such ignorance and corruption from Hinduism, and to establish a base from which the young could make a fresh beginning, that Dayananda devoted his life. Observing the problems of some of the other reformers of his day, e.g., Debendranath Tagore and Keshub Chunder Sen, Dayananda did not tie his reform of Hinduism to an institutional structure but attempted to base it upon the Vedas alone.

As he moved about India, Dayananda met representatives of other Eastern religions, especially the Jains. His approach to Jainism followed pretty much the line taken in his critical examination of other Hindu sects. He set out to read the Jaina primary texts and then to criticize these texts from the basis of his four *a priori* assumptions. Dayananda's criticism of Jainism runs to over a hundred pages in the second edition of the *Satyārth Prakāsh* and contains many quotations from Jaina sources. Dayananda focuses on what he judges to be the absurdities of Jaina doctrine. Against the Jaina doctrine of atheism Dayananda argues that

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without a God human beings could not have been created. Against the Jaina doctrine of the *jīva*, Dayananda said that since the human soul is circumscribed and limited therefore it is impossible for it to achieve all knowledge, as the Jaina notion of Tirthankaras claims.[19] The Jaina definition of time or *Asankhyata*—described in terms of a pit six or eight miles square filled with the super fine hair of a *juguli* man (4,096 times finer than the hair of an ordinary man) with one *juguli* hair being removed each 100 years until the pit is empty—is ridiculed by Dayananda as an example of novel and absurd Jaina beliefs.[20] He concludes that the Jainas are unacquainted with Geography and Astronomy and that their writings cannot be reconciled with the knowledge of modern science.[21] Thus, the beliefs of the Jainas are both absurd and, as their conception of the Tirthankaras as omniscient reveals, internally inconsistent. Dayananda also attempts to show the unacceptability of Jaina mythology when examined from the viewpoint of logic, common sense, and morality.

It must be said that for the most part Dayananda's criticism is of a scholastic kind which fails to perceive the deeper meanings behind the Jaina texts. Only the literal meaning is examined by Dayananda. His most bitter criticism is directed towards Jaina hostility toward other religions.[22] This, he argues, is a clear violation of the Jaina principle of non-violence (*ahiṁsā*).

In the *Satyārth Prakāsh* Buddhism is treated very superficially. Buddhism did not seem to interest Dayananda, perhaps because as a living religion it was virtually absent from the India of his day. The careful reading of texts, which characterized Dayananda's approach to Jainism, seems lacking with respect to Buddhism. At times he lumped together Jainas, Buddhists and the Charvakas on the grounds of their common atheism. However, this was an error also made by some of the European Indologists of the day. Part of the problem here was that until the end of the nineteenth century the Jainas were very secretive about their scriptures.[23] Published Jaina scriptures were simply not available for study.

III. Dayananda and Western Religions

Both Christianity and Islam were active in the areas of India through which Dayananda travelled and taught. This was especially true of his time spent in the Panjab. Dayananda met both Christian

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and Islamic scholars, and held long discussions with them. Such meetings were followed up with private study of the *Bible* and the *Qur'an*. There does not seem to be any evidence of meetings with Jews or study of Jewish sources. In the Introduction to Chapter 13 of the *Satyārth Prakāsh* Dayananda dismisses Judaism by saying that his criticism of the Christian Bible will hold good for Judaism as well. He also states that Judaism is only of secondary importance when compared with Christianity.

It was in Calcutta, particularly, that Dayananda's eyes were opened to the comparative study of religions. There he became better acquainted with Christianity and Islam, and learned to see Hinduism in the context of these religions. The result was not a weakening of his view of Hinduism but a strengthened affirmation of the superiority of vedic truth. At Calcutta and thereafter he shifted his focus from villages, where usually everyone would be Hindu, to large towns and cities where Christians and Muslims would attend his lectures along with the Hindus. Dayananda responded to this wider audience by treating Christianity and Islam in much the same way as he had treated some of the Hindu sects. All were criticized against the touchstone of the Vedas. In Chapter 7 of *Satyārth Prakāsh* three arguments are given to prove the truth of the Vedic revelation : (1) It is logically necessary due to God's infinite mercy; (2) The content of the Vedas proves their divine origin; and (3) The Vedas provide the criteria for all other books and religions. Dayananda's theory of creation assumes that humans were created in an innocent state with Sanskrit as the mother language. Thus Sanskrit as the language of the Vedas is the universal language (not the language of a particular country), and that very universal quality witnesses to its divine nature. By contrast the *Bible* and the *Qur'an* are written in exclusive languages and scripts, and are thus seen to be inferior.[24]

Before going to Calcutta, Dayananda spent time in the Doab alongside the Ganges river. Here his early encounters with Christianity took place. Jordens notes that at Farrukhabad three missionaries and some Indian Christians held discussions with Dayananda. But his most significant discussions were with Reverend Scott and Dr. Hoernle. Both men expressed admiration for Dayananda and left records of his discussions with them. Scott presented Dayananda with a copy of the *New Testament*. They explained to him

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the Christian doctrine on various subjects. Dayananda mainly discussed the doctrine of God and the Christian notion of the forgiveness of sins, which he rejected because it did not square with the *karma* theory of personal responsibility for all actions. Dr. Hoernle observed that while Dayananda had read the Gospels, he did not seem to have read them carefully.[25]

In Calcutta Dayananda criticized the Brahmos because they placed too much store in English and Christianity—to the neglect of the Vedas. They spoke highly of holy men such as Moses and Jesus but forgot the ancient vedic Rishis. In the face of the religious pluralism of the Brahmos of Calcutta, Dayananda's approach to other religions clarifies itself. Dayananda allowed that there could and would be many different religious groups so long as they all acknowledged the Veda—the many small rivers re-uniting in the ocean of vedic wisdom.[26] At Chāndāpur in March 1877 Dayananda was involved with Christians and Muslims in public debate. Again Rev. Scott was the leading Christian representative. The discussion is reported to have centered on the issues of creation and salvation. It appears that this debate helped Dayananda to change his doctrine of creation from a position which argued for some sort of absolute beginning to the more orthodox Hindu view that the cosmos with its cycles is beginningless.[27] In the Panjab, Dayananda's attitude towards Christianity became more aggressive in response to a cool reception by some of the missionaries he met. He strongly attacked Christianity in his public lectures claiming that whatever power Christians experienced came from their practise of vedic virtues. Dayananda also took the lead in reconverting Indian Christians to Hinduism. He did this by extending the ancient doctrine of *shuddhi* (purification enabling one to again perform *dharma*) so as to cover the reinstatement of a lapsed Hindu.[28]

Dayananda's major writing on Christianity is Chapter 13 of the *Satyārth Prakāsh*. He restricts his examination of Christianity to the *Bible* since the *Bible* is judged to be its source.[29] This, of course, parallels his approach in Hinduism where all considerations are held to the Vedas. Jordens suggests that in writing his chapter Dayananda likely used a Sanskrit and a Hindi translation of the *Bible*[30]. Jordens effectively summarizes the method and result of Dayananda's examination of Christianity.

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> The thesis presented in this chapter is a very simple one: the claim of Christianity stands or falls with the *Bible;* the *Bible* is not the word of God; therefore, the *Bible* is not revelation and Christianity is not the true religion. To prove that the Bible is not God's word several arguments are used. The Bible is not universal, but particularistic and embedded in history.[97] It contains a great number of statements that offend reason. By presenting a God who is limited by space and time, temperamental, deceitful, jealous, cruel, and a tawdry magician to boot, it contradicts the essential divine qualities. It also abounds in logical impossibilities, contradictions, and absurd miracles, and it displays a crude ignorance of scientific truth. Moreover, it contains many stories and precepts that are immoral, praising cruelty and deceit and encouraging sin. These are the basic arguments that are exemplified, page after page, in the many texts chosen from both *Old* and *New Testaments.*[31]

Jordens remarks that in his criticism of Christianity, Dayananda has not really entered into the spirit of the *Bible*—thus going against his own request to the reader in the Introduction of the *Satyārth Prakāsh.* There he asks the reader to be aware of the intention of the author, of the total context, of the word meaning the author intends and any interpretation that gives rationality to the text.[32] Instead, what Dayananda offers is a literal reading of selected passages through the eyes of his *a priori* assumptions. Of course this procedure differs little from the approach taken by Christian missionaries of the day in their attempt to downgrade Hinduism.

In the Introduction to Chapter 14 of the *Satyārth Prakāsh* on Islam, Dayananda states that the text he is using is the *Qur'an* translated from Arabic into Urdu and thence into Hindi.[33] Once again Dayananda follows his tried and true method for dealing with another religion. He offers a critical analysis of the sacred scripture of the religion showing how it deviates from the self-evident, reasonable and moral truths of the Vedas. Dayananda's commentary on the beginning *sura* of the *Qur'an*, "In the name of God, the Compassionate, the Merciful" argues that "If (the Mohammedan) God be merciful, why has he sanctioned that men

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should inflict great suffering on other creatures by killing them for their food. Are not these animals innocent?"[34] To Dayananda it is clear that the Mohammedan God can never be called Merciful, because he shows no mercy towards those animals killed daily by the Muslim butchers. Nor can he be said to show mercy unto sinners because the *Qur'an* directs that infidels are to be put to the sword.[35] Throughout his criticism Dayananda constantly returns to the observation that the *Qur'an* teaches war, plunder and the killing of non-believers. Dayananda's fine eye for logical consistency is evident when he chides the Muslims, as the people of the book, for not also believing in the *Bible*. And if they do also believe in the *Bible*, observes Dayananda, then why was it necessary for the *Qur'an* to be revealed as well? In his view there is so little difference between the two books that he finds it "reasonable to ask why the revelation was not sent down (once for all) in one (complete) book such as the Veda?"[36] While Dayananda must be commended for his willingness to read the *Qur'an* and enter into discussion with Muslim scholars, it was all done on the basis of his *a priori* assumptions and in a shallow scholastic fashion designed only to win debating points.

IV. Conclusion

As a Hindu thinker of the late nineteenth century, Dayananda showed a commendable interest in other religions. His approach was scholarly in that he insisted on studying the original source scripture of the other religions, and in some cases (e.g. the *Qur'an*) had translations made for him if none existed. However, his reading of the texts was always more polemic than scholarly in style. Passages would be selected for criticism where points of logical inconsistency or moral weakness could be shown. While he insisted on demythologizing the Vedas to overcome logical and moral difficulties, he refused this privilege to other scriptures. Much of this was motivated towards the winning of public debates or private theological discussions, rather than the ideal he so often voiced of a common dispassionate search for truth.[37] But in this he was not unlike the best scholars of the other religions in late nineteenth century India.

Unlike most others of his day, however, Dayananda turned his criticisms of the other religions also in upon his own religion. His

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overriding aim was to purify Hinduism of error and corruption so that modern Indians could take pride in their ancient heritage. His study of the other religions helped him to stand back and take a wide view of Hinduism, one that could overcome the petty scabbles that set Hindus against one another. Dayananda's vision of Vedic religion was of an eternal universal truth that could unify not just the many Hindu sects but also the other religions. In this Dayananda was at once modern and innovative and very traditional. Today Dayananda's approach continues to provide a meaningful basis for Hindus to live successfully in the midst of religious pluralism both in India and abroad.

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[4]Jordens, *op. cit.*, pp. 247-48.

[5]*Ibid*, p. 266.

[6]Dayananda Saraswati, *Satyarth Prakash* (2nd edition). New Delhi: Arya Samaj Foundation, 1975, p. 479.

[7]*Ibid.*

[8]*Ibid.*

[9]*Ibid*, p. 482.

[10]*Ibid*, p. 483.

[11]The following summary is taken from Jordens, *op. cit.*, pp. 271-72.

[12]*Satyarth Prakash*, *op. cit.*, p. 2.

[13]*Ibid.*

[14]Rudolph Bultmann, *Jesus Christ and Mythology*. New York: Charles Scribner's Sons, 1958.

[15]Jordens, *op. cit.*, p. 272.

[16]*Ibid*, p. 273.

[17]*Ibid*, p. 275.

[18]*Satyarth Prakash*, *op. cit.*, pp. 483 ff.

[19]*Ibid*, p. 528.

[20]*Ibid*, p. 537.

[21]*Ibid*, p. 536.

[22]*Ibid*, pp. 547-59.

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[23]Jordens, *op. cit.*, p. 192.
[24]*Ibid*, pp. 103-04.
[25]The above is summarized from Jordens, p. 72.
[26]Jordens, *op. cit.*, p. 145.
[27]*Ibid*, p. 157.
[28]*Ibid*, pp. 169-70.
[29]*Satyarth Prakash*, *op. cit.*, p. 587.
[30]Jordens, *op. cit.*, p. 266.
[31]*Ibid*, p. 267.
[32]*Ibid.*
[33]*Satyarth Prakash*, *op. cit.*, p. 649.
[34]*Ibid*, p. 651.
[35]*Ibid*, p. 652.
[36]*Ibid*, p. 654.
[37]See, for example, his various "Introductions" in the *Satyarth Prakash.*

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SWAMI DAYANANDA SARASWATI'S VISION OF THE PAST, PRESENT, AND FUTURE

History, unless it is to be merely descriptive, telling only what happened, must try to explain the causes of events by examining the reasons which lie behind the success or failure of a particular individual or a group of individuals. Consequently, the figure of Swami Dayananda Saraswati provides the historian with a serious challenge, for we must try to understand and comprehend factors which enabled him to galvanize hundreds and thousands of Hindus behind his own ideas as he fashioned a socio-religious movement which swept through the northwestern sections of colonial India and finally spread beyond the limits of the subcontinent, gathering followers in various areas throughout the world.[1] The hundred years since the death of Swami Dayananda have also seen a continuation of his ideas in the Arya Samaj which still seeks to make manifest the values, beliefs, and religious life as outlined by its founder. In order to comprehend the historical impact of Dayananda we must look back to the vision of Hinduism which he possessed and the message he preached so dynamically in the late 1870s and early 1880s.

The message of an individual is, of course, only half the equation since the condition, attitudes, and historical context of his listeners provides the framework in which people will either reject or accept what they hear. For Hindus of the Punjab the last quarter of the 19th century was a time of contradictions, of hope and frustration, of promise and defeat. They were a minority group, roughly 38%

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in 1891 who could look back to centuries of non-Hindu political domination, first Muslims, then Sikhs, and finally the British. The period of Hindu cultural and political supremacy existed, but for them only in the distant past. The present offered many new opportunities for those who received an English education, but this was always tempered with the racist discrimination of the British and the fear that conversions to other religions would push the Hindu community further into its minority status and into impotency. For Hindus in the United Provinces and Rajasthan, the situation was not much better. In both areas they were a majority, but the fact of past and present foreign domination persisted and present fears of aggressive proselytization by conversion religions remained ever present. It was in this area of northwestern India that Dayananda achieved his first and greatest success with a message which made explicit and comprehensible the emotions, the hopes and frustrations of the Hindu community.

The most fundamental and immediately impressionable part of Swami Dayananda's message was a combination of hope and self-respect. To Hindus facing a past of defeat and the attacks of a Western Civilization upon their beliefs and customs, Dayananda described an ancient heritage of greatness in terms of a 'Golden Age' when Hindus ruled the world

> Up to days of the *Rājasūya yajña* celebrated by the Emperor Yudhiṣhṭhira after the war of the *Mahabharata*, all countries were under the Government of this country. Bhagadatta of China, Babruvahana of America, Vidalaksha of Europe (literally cat-eyed), the *Yavanas* of Greece, Shalya of Persia and other kings participated in the *Rājasūya yajña* and the war of the *Mahabharata* under orders (from the central government).[2]

This dominance of the ancient Aryas was absolute and had been so throughout antiquity. "From the dawn of creation up to a little before five thousand years ago, the Aryas were the sole overlords of the whole world."[3] The superiority of the ancient Hindus was not limited to politics, but included as well the areas of culture and custom.

India, as Dayananda envisioned it, was the center and the source of all spiritual as well as political power. "It is certain that all

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religions that have found a currency in the world have all migrated from India." Quoting a French scholar, Jacoliot, Dayananda strengthened his claims with the statement that "Āryāvarta (India) is the fountain-head of all knowledge and all righteousness and all knowledge and all religions have sprung from here."[4] Ancient India of the Aryas was then the possessor of learning including the sciences and different areas of technology,[5] correct religious belief, and political power. It was a land supreme to all others, populated by a people who were also above all others.[6] The basis for this superiority was the Aryan possession of correct knowledge. Thus they were set apart from the uneducated, unlearned, and unvirtuous.[7] This vision of a 'Golden Age' was a marked contrast to the not so golden present. On the one hand it offered a great psychological uplift to those who accepted it, but it also made the present even grimmer than it already appeared. The contrast between a present of foreign domination and cultural decline became increasingly stark and unpleasant, yet Dayananda did not end his account of the past with a delineation of the Golden Age, but preceded it with an explanation of past decline and hope for a future return to greatness.

For Dayananda the age of virtue, knowledge, and nobility was brought to an end by the titanic struggle of the Mahabharata.

> A poet says that when the time of destruction comes, mind is upset and people begin to do just the wrong thing. If they are given a right sort of advice, they think it wrong; and if wrong, they think it right. When men of great learning, princes, kings, sages, saints, were killed in the great War or died, then the teaching and preaching of the Vedic literature and the Vedic religion became extinct. Jealousy, enmity and pride became the order of the day. He who found himself strong took possession of the country and became its king. The whole of India was split up into small pieces.[8]

The loss of political power was followed by a loss of knowledge with the result that the center of society began to collapse. Dayananda sketched this process of decline and the rise of ignorant and ignoble leadership.

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> The tradition of studying Vedic scriptures rationally came to a close. Only the Brahmanas continued reciting them by rote for earning their bread. That mere reading was also denied to the kshatriyas and other. For when uneducated persons became preceptors, hypocricy, fraud and vices got an upper hand. The Brahmanas thought that something should be done for earning livelihood. They held councils and decided to preach to the ksattriyas etc., "We are your objects of worship. Without serving us, you cannot get heaven or salvation. If you will not serve us, you will be sent to the terrible hell." The epithets 'Brahmana' and 'venerable' which according to the Vedas and book of sages, were applicable to only those who were most learned and pious came to be usurped by these ignorant, sensual, hypocritical, irresponsible and vicious people.[9]

In the wake of the Mahabharata, ignorance flourished and with it came the rise of new forms of superstition and degenerate religious practices.

For Dayananda, the chaos and cultural decline initiated by the Mahabharata allowed new forms of anti-Vedic religion to arise. He named four major ones: Puranic Hinduism, Jainism, Christianity, and Islam.[10] Of these Dayananda saw Jainism as particularly disastrous in its contribution to religious practices.

> The Jains, who at that time inhabited China and its borderlands, saw their opportunity, entered under the pretext of trade, and established their reign that from Bodh Gaya spread all over the country. By reviling Sanskrit wisdom and propagating their own books they made many converts, and built temples wherein they erected statues of their saints; thus it was that idol-worship had its origin in India.[11]

Dayananda reiterated his charge against Jainism which he saw as a major contributor to erroneous forms of religion. "Now we see all idolatry has sprung from Jainism and superstitions began with Jainism." Jain domination meant further deterioration of ancient India and a rise in ignorance and superstition. "The Jains ruled over the Aryavartta for about three centuries. During this

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time, the knowledge of the Vedas was almost forgotten."[12] The success of Jain religious leaders was emulated by Hindus, who feared they would lose even more of their followers.

> Now the Puranic popes thought that something should be done, lest all people might become Jains. At last they decided to copy the Jains in setting up incarnations, temples, idols, and religious books. The Jains had twenty-four *Tīrthankaras* or religious heads. They too invented twenty-four incarnations of God. They made temples and idols also.[13]

Thus in the centuries following the Mahabharata the once noble culture of the ancient Aryas continued to decline towards superstition and the rise of idolatrous religious rituals. This was not, however, a steady decline, as Dayananda described periodic attempts to revive Hinduism and its basis in Vedic scriptures.

For Swami Dayananda, the most important figure who sought to revive Vedic knowledge was Shankaracharya, but he was not the only one to do so as other leaders arose each in their own way attempting to re-establish the purity of Hindu belief and practice. "The great teacher Shankaracharya tried to counteract the disintegration of Hinduism. He studied Sanskrit and the Vedas, toured the country defeating the Jains in public disputation and re-converting kings. Thus he effectively started a renaissance, but his premature death at the age of thirty-two brought the collapse of the movement."[14] Following Shankaracharya came King Vikramaditya of Ujjain and later still King Bhoja of Kanauj. They did not succeed because of "brahmin greed" and then the "plundering devastation of the Muslim raids brought the country to the nadir of poverty, shame and social disruption."[15] Two others, Shivaji and Guru Govind Singh, tried to restore Hinduism and also destroy the power of the Moghul Empire.[16] In spite of these efforts, the decline in Hinduism continued. Dayananda saw this both as an internal process and an external one which he linked together as both cause and effect.

The loss of learned men and effective rulers had brought Hindus under the domination of non-Hindu powers, yet Swami Dayananda was aware of the dangers that could, and did arise from success, if that success was not tempered by the proper religious knowledge

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and morality.

> In this world of God, the proud, the unjust and the uneducated cannot rule for a long time. It is the natural tendency of the world, that when riches increase beyond measure, there increase with them, idleness, inactivity, jealousy, hatred, sensuality, and pride. Education and culture receive a setback, evil qualities and pernicious habits grow more and more. For examples, wine-drinking, flesh-eating, early marriage and all sorts of irregularities come into vogue. When the military is very skilful and the army is raised to such an extent that nobody dare face it, then they become partial and proud and consequently unjust.[17]

Hinduism was degenerate, the very nature of its practices anti-Vedic. Idolatry was widely practised, numerous cults arose, and the sannyasi no longer followed the teachings of the Vedas.[18] The past then was one of glory, of greatness, and also one of decline and degeneration.

Dayananda's retelling of history acted to explain many of the fears and frustrations within individual Hindus. Their innermost feelings were given concrete expression and placed into a coherent explanation, one which demonstrated to his contemporaries why they felt as they did, how over the centuries they came to be under the control of non-Hindu groups and presented in contrast to their present situation an antiquity of great achievement, one which provided a sense of pride in their past accomplishments. If he had developed his ideas no further, however, he probably would have had little impact on history. The third major section of his ideas, after his description of a 'Golden' past and the process of decline, was his prescription of a method of revival, a path of action which would allow Hindus to return to past achievements and to end the long process of decline.

The glorious past rested on Vedic knowledge, the decline on the absence of that knowledge. Dayananda did not introduce a new kind of learning but attempted to restore the old.

> I declare before all right-thinking people that I believe in all those things (God etc.) which are accepted by the Vedas

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> and other true scriptures and which have been the beliefs of all persons from Brahma down to the sage Jaimini. My beliefs are only those which should be uniformly acceptable to all men in all ages (three times: past, present and future). I have no intention whatever to introduce a new thing or to found a new religion.[19]

The Vedas were truth, they were authoritative and the yardstick used to measure all other forms of knowledge, all other scriptures.[20] They were as well the core of hope in Dayananda's teachings, for the Vedas would be the source of Hindu rivival and restoration. By following their teachings in all things, rituals, customs, beliefs, Hinduism could return to the past and be truly revived. In this way, Dayananda's discussion of decline and degeneration led not to a grim picture of Hinduism, but pointed to the chance for a return to the superiority of Hinduism over all other systems of belief.

At the core of Dayananda's path to revival lay knowledge which in turn demanded education. "The men living in jungles cannot be learned by mere observation of nature. They can be learned only when some one gives them education. Even in these days, nobody becomes learned without receiving education. In the same way, had not God taught the sages the Vedas, and they to others, there would have been no educated men today."[21] It is hardly surprising that the followers of Dayananda placed great emphasis on education. The Arya Samajists founded two systems of schools, one centered on the Dayananda Anglo-Vedic College of Lahore and the other on the Gurukula Kangri. Dayananda envisioned education as necessary for all individuals regardless of sex or caste status. The Kanya Mahavidyalaya founded in Jullundur in 1896 marked the beginning of a drive for higher education among women and numerous Samaj groups also tried to bring education to the untouchable classes. Parallelling efforts to spread education and literacy, his disciples entered into publishing not only the works of their founder, but a stream of tracts, books, and journals aimed at providing literate Hindus with information on Swami Dayananda and the correct Hindu forms of behaviour he had described in his own teachings. Proselytization then became a major activity of the Arya Samaj as they sought to make known the teachings of

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Dayananda and to bring others to accept him as their own teacher. Dayananda had also provided his disciples with a ritual that parallelled the need to preach a new message. This was *shuddhi*, a ceremony of purification which was employed to return those who had been lost to Hinduism through Christian or Islamic conversion. It was later used, as well, to give untouchables clean-caste status and to convert individuals who had not been Hindus or even those whose ancestors were of another faith. Thus, Dayananda gave to Hinduism a method for meeting the threat of conversion which had troubled so many Hindu leaders during the late nineteenth and then the twentieth centuries. It is this ability of Dayananda to meet directly the fears and frustrations of those to whom he spoke which lay at the base of his enthusiastic acceptance by many who heard him.

The interaction between a prophet and his listeners rests at the base of an understanding of what happened in northwestern India during the last quarter of the 19th century. The fact that Dayananda gave concrete and structured form to what many people felt inside them, but often could neither express nor explain, meant that his listeners bestowed on Dayananda their loyalty and devotion. Dayananda had explained the present in terms of the past with the result that many who heard him were willing to follow his ideas towards a hoped-for future. He was able in this way both to focus human energy, giving it a sense of direction and release that energy to conduct a program of change. It was this release of energy and ability which made possible the many concrete achievements of the Arya Samaj in education, preaching, social reform, and a restructuring of Hinduism for its wide range of adherents. Swami Dayananda Saraswati stands in terms of Indian History as one of those figures, who changed the period during which he lived and the future which followed after.

References

[1]For an overview of the growth of the Arya Samaj, see Jones, Kenneth W., "The Arya Samaj in British India, 1875-1947," in Robert D. Baird (ed.), *Religion in Modern India* (Delhi: Manohar, 1981, pp. 27-54).

[2]Dayananda Saraswati, Swami, *The Light of Truth*, translated by Ganga

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Prasad Upadhyaya (Allahabad: The Kala Press, 1956, a reprinted edition, p. 388).

[3]*Ibid*, p. 387.

[4]*Ibid*, pp. 391-92.

[5]*Ibid*, p. 389.

[6]*Ibid*, pp. 317-18.

[7]*Ibid*, p. 315.

[8]*Ibid*, p. 392.

[9]*Ibid*, pp. 392-93.

[10]*Ibid*, p. 385.

[11]For those who wish to read more about Swami Dayananda Saraswati a valuable and interesting study by an Australian scholar, J.T.F. Jordens, is his biography, *Dayananda Sarasvati, His Life and Ideas* (Bombay: Oxford University Press, 1978). One of the uses for this source here is that Jordens did most of his examination of Dayananda's ideas from the first rather than the second edition of the *Satyārth Prakāsh*. See. p. 111 and for similar material, see Ganga Prasad Upadhyaya, *The Light of Truth*, pp. 581 and 649.

[12]Ganga Prasad Upadhyaya, *The Light of Truth*, pp. 405-06; also see pages 581-82 and 651.

[13]*Ibid*, p. 427.

[14]Jordens, *Dayananda Sarasvati*, p. 111, and for a lengthier discussion of Shankaracharya's career, Ganga Prasad Upadhyaya, *The Light of Truth*, pp. 406-08.

[15]Jordens, *Ibid*, and Ganga Prasad Upadhyaya, *The Light of Truth*, p. 423.

[16]Ganga Prasad Upadhyaya, *The Light of Truth*, p. 389.

[17]*Ibid*, p. 388.

[18]*Ibid*, pp. 508; 423-24 and pages 777-78.

[19]*Ibid*, p. 847.

[20]*Ibid*, p. 849.

[21]*Ibid*, p. 284.

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DAYANANDA ON "KALMASAMJNA"

Swami Dayananda was fond of confronting the pundits on their own ground. In addition to Vedic and ritual subjects, he often examined their knowledge of Sanskrit grammar, being himself well-versed in *Aṣhṭādhyāyī* and *Mahābhāshya*.[1] One such occasion was the famous Kashi debate of 22 October, 1869.[2] There Swamiji baffled the assembly of pundits by asking them about "kalma-saṃjñā"—its definition, use, locus in the grammar, etc. Apparently, at least from newspaper accounts, only one pundit even recognized the term, and could only say that in his view, Patañjali had not seriously proposed such a technical term, and discussed it only "as a jest". He was unable to cite the locus of the term in any case.

Dayananda thus retired from the field without having to defend his own position. The newspaper accounts refer cryptically to "kalma" as the "retained object", probably garbled via Hindi for the Sanskrit "viparītaṃ karma" or "aparisamāptaṃ karma" of Patañjali ('reversed' or 'incomplete' karma: Pat ad 1.4.51) i.e. a karma, or direct object, whose powers are "retained" (restrained?) and not fully manifest in the accusative case at issue. The term "kalma" had been proposed by older grammarians (kavayaḥ) for those cases of the accusative that fall under Pānini's rule "akathitaṃ ca": the "second" accusatives that with certain verbs appear not in the sense of the "direct object" (īpsitatamaṃ karma: P 1.4.49 etc.), but as substitutes for other kārakas: e.g. the "ablative" in "gāṃ

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payo dogdhi" ['he milks milk (from) a cow']. Such "double accusative" verbs were thus analyzed syntactically into a "primary" accusative, which realized the full force of rules such as "kartur īpsitatamaṃ, etc." and a "secondary" accusative, where the force of the second case ending was merely conventional, and indeed optional.[3]

The term "kalma" seems on the face of it a malformation (cf. "viparīta-", above) of the normal "karma" [direct object (of a transitive verb)], and is mentioned also in a vārttika to 8.2.18: *kṛipo ro laḥ* as another instance of the substitution of "l" for "r" (enjoined by the rule only for the root "kḷp" and byforms). As an onomatopoeia (or a "term" itself imitating the deformation or lack of completeness it seeks to define), the term "kalma" was hardly intended as a "jest", although Patañjali eventually rejects the necessity of the term, preferring "karma" in both senses mentioned above, on the ground, among others, that the second case ending might fail to be realized on the condition "*kalmani". The relevant rule of the course reads "*karmaṇi dvitīyā*" (p. 2.3.2). It is perhaps for this reason that the vārtika to 8.2.18 was in part composed, but Patañjali makes no mention of the Vārttika in commenting on the supposed kalmasaṃjñā *sub* "akathitaṃ ca".

It is unfortunate that Dayananda's gloss on *Ashṭādhyāyī* is not available for the sūtra in question (1.4.51). No manuscript has yet been found of 1.3 or 1.4. The editor (Raghuvīra?) has supplied for these pādas brief glosses in Hindi taken from Dayananda's *Vedāṅgaprakāsh*,[4] which unfortunately say no more than that "kalma" is sometimes used for the "secondary" direct object—as above.[5] That Dayananda was thoroughly familiar with such intricacies of Pāṇinean grammar however is not open to any doubt. He had probably begun work on his commentry to *Ashṭādhyāyī* by the time of the Kashi debate, although publication was much delayed, and even in 1879 he was still searching for subscribers (op. cit. Intro, p. 3). Dayananda's success in confronting the pundits with "kalmasaṃjñā" shows perhaps more than anything else that the kind of narrowness which affects *Mahābhāshya* study today was already a problem in the mid-nineteenth century, although it is hard to understand that so important a section of the grammar as the kārakaprakaraṇa would not have received the attention it deserves. The pundit's light-hearted response reveals more than his ignorance.

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[1]Witness his incomplete commentary in Sanskrit on *Ashṭādhyāyī*, published by the Dayananda Ashram, Ajmer, 1961.

[2]For an account, see B. Ch. Singh, *Life and Teachings of Swami Dayananda Saraswati*, New Delhi, 1971, pp. 74-75.

[3]Pat. loc. cit.; Renou, Terminologie Grammaticale, p. 126; Abhyankar, *Dictionary of Sanskrit Grammar*, p. 105.

[4]*Ashṭādhyāyībhāshya*, vol. 1, p. 147.

[5]But Dayananda, in this Hindi gloss, appears to confuse the issue we are here discussing with the related one of which of the two accusatives is to be raised to nominative in passive constructions: he says that "payaḥ" in "gāṃ dogdhi payaḥ" though the "pradhāna" karma is "kalma", by which he must mean that it remains in the accusative in passive syntax. Cf. the vārttika "apradhāne duhādīnām" to P 1.4.51. In all understandings of "gāṃ dogdhi payaḥ", it is the term 'go—' 'cow' whose second case is realized by "akathitaṃ ca", and hence properly "kalma", if this term be admitted. *Ashṭādhyāyī-bhāshya*, vol. 1, pp. 177-78.

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THE METAPHYSICS OF COOKING IN THE SATYARTH PRAKASH AND INDIAN TRADITION

The topic of "cooking" has surprising ramifications in Indian religion and philosophy. There is an idea association of "cooking", "ripening", and "digestion"—which involve "softening." A less obvious association is the change of color by reason of "cooking". The data separates into the literal use of the terms and into their metaphorical extensions. As to the terms, the verb for cooking is *pach-*, sometimes *shra-*. From *pach-* is a frequent noun form *pāka*[1] meaning cooking, ripening, ripeness; firing (of bricks, etc.); maturity; and *pakva* (regarded as the past participle) with the same meanings, including "perfect", "fully developed". Among the cited passages, I shall essay a re-translation of *Atharva-veda*, IV, 35, 1-7.

"COOKING"—THE LITERAL CASE

Here are four topics: (1) injunctions about cooking in a realistic sense, for which one may allude to Swami Dayananda's position; (2) protection against the "evil eye"; (3) offerings of cooked food; (4) the position of the grammarians.

(1) *Position of Swami Dayananda.* Swami Dayananda Saraswati's *Satyārth Prakāsh* is translated under the title "Light of Truth".[2] Here is his injunction (p. 259) that one should always take cooked or ripe food, not uncooked or unripe; and cereals and fruit are eaten uncooked but ripe. He did not free monks from the obligation of using fire for cooking their food (pp. 132-

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133); what is important is that the monk should realize truth and have a high ethical standard. Also (p. 259), the upper three castes can eat food cooked by persons of anyone of the four castes, but it should be cooked and eaten in clean circumstances.

(2) *Protection against the "evil eye."* There are various forms of protection reported, perhaps more observed in rural areas of India, since it was considered dangerous to be watched when cooking or eating; for example, certain Lingāyats cook in the dark.[3] This might be the explanation of an especially obscure verse in the *Atharvaveda*, XII, 3, 39, beginning "Whatever the wife cooks beyond thee" (*yad yaj jāyā pachati tvatparaḥparaḥ*).

(3) *offerings of cooked food. Atharvaveda*, IX, 6, 30, says the cooing fire is the "southern fire" (*dakṣhiṇāgni*). Probably the most offered food is cooked rice, usually *odana*. The *Shrautakosha* has many references to this type of offering; this work (Vol. I, pp. 389-392) treats the offering of coooked rice to *Brahmin*, the offering called *anvāhārya*.[4] Varahamihira's *Bṛihatsaṁhitā* (XLVI, 36-37) uses the word *charu*, an oblation of rice, barley, and pulse, boiled with butter and milk; and shows how an offering of this to Saumya (=Somadeva, the god of the moon), in one case; and to Bhauma (=Bhūmideva, the god of the earth), in another case, may avert evil portents.[5]

The requirement to use cooked food in the offering is in *Atharvaveda*, VII, 72, I, with the other verb, *shra*, used for "cooking":[6]

> उत् तिष्ठताऽव पश्यतेन्द्रस्य भागमृत्वियम् ।
> यदि श्रातं जुहोतन यद्यश्रातं ममत्तन ॥ १ ॥
>
> Stand ye up and look at Indra's timely share. If it is cooked (*shrātaṃ=pakvaṃ*), do ye offer it! If it is uncooked (*ashrātaṃ—apakvaṃ*), do ye rejoice [and cook it] !

Whitney, in his translation,[7] rendered the imperative *mamattana* as "do ye wait," as though the commentator Sāyaṇa's intention; isn't it: "rejoice at having food!"? The *Taittirīya-Saṃhitā* (vi, 3, 10) states: "He who says what is not cooked is cooked, is with sin" (*yo shṛitaṃ shṛitam āha sa énasā*).[8]

(4) *Grammarians' position.* The grammarians say the "cooking" verb *pach-* expresses two things. According to the grammarian Kaiyata it signifies (a) *vikledana* 'making soft,' i.e. changing the

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karman; and (b) *nirvartana* 'producing,' i.e. producing a *karman*. He claims that both things are expressed when using the verb *pach-*. Thus, when saying *taṇḍulān odanaṃ pachati*, "he cooks the rice grains into cooked rice," one intends *taṇḍulān pachann odanaṃ nirvartayati*, "by cooking the rice grains he produces cooked rice". Among the two objects of the verb, the rice grains are the subordinate-object *karman*, subjected to 'making soft'; while the cooked rice is the predominant object, the *karman* being produced. On the other hand, when saying *taṇḍulānām odanaṃ pachati*, "out of the rice grains he cooks cooked rice," one intends *taṇḍulavikāram odanaṃ nirvartayati*, "he produces cooked rice which is a product of rice grains". Here, by dint of the genitive word *taṇḍulānām*, the softening is construed to belong only to the rice grains, while the cooked rice is the product by means of the softening (*viklittyā*). The grammarian concludes that in both sentences (the one with the double accusative, and the one with the genitive and the accusative), there is *nirvartya-karman* and *vikāryakarman*.[9]

"COOKING"—THE METAPHORICAL EXTENSIONS

Here there are seven topics: (1) that time "cooks"; (2) that fire "digests"; (3) that "cooking" changes the colors; (4) the "uncooked"; (5) transcendence through cooking; (6) matured or not; (7) aesthetic maturity.

(1) *Time "cooks"*. This theory is in the *Maitrī Upanishad*, VI, 15:[10]

> कालः पचति भूतानि सर्वाण्येव महात्मनि ।
> यस्मिँस्तु पच्यते कालो यस्तं वेद स वेदवित् ॥ १५ ॥
> Time cooks all the creatures in the Great Self.
> He who knows in what time is cooked, he is the Veda-knower.

Atharvaveda, XI, 3, 17, states: "The seasons are the cooks" (*ṛitavaḥ paktāras*).

The *Tattvasaṃgraha* in Kamalashīla's commentary cites this verse without source:[11]

> kālaḥ pachati bhūtāni kālaḥ saṃharate prajāḥ/

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kālaḥ supteṣhu jāgarti kālo hi duratikramaḥ//
Time cooks the creatures. Time takes away the progeny. Time is awake in the [*pralaya*-] sleepers. Time is insurmountable.

Schrader interprets that there are three kinds of time: (a) time in daily life (for which we use a watch, etc.) is *kārya-kāla* ("time as an effect"). (b) causal time, "subtle," determining the elements (*tattva*), "cooks" the creatures. (c) highest time pervades the "*vyūha*-s". He identifies the first kind of time with the *sakala-kāla* ("time with parts"). The second kind is without parts (*akhaṇḍa-kāla*). The third time is unaffected by time, although the *vyūha*-s Aniruddha or Pradyumna employ it at will.[12] The form of time that "cooks" and is "awake in the sleepers" is mentioned in the *Mahā-bhārata:* "Time, which brings to pass the destruction of all creatures, is passing on" (*atikrāmati-kāle'smin sarvabhūtakshayāvahe; Shānti P.*, Crit. edn. 169, 1). Here also, *Kaṭha-Up.* (I, 1, 6): "a mortal ripens (*pachyate*, "cooks") like corn, and like corn is born again." This time metaphor seems to allow the two kinds of *karman* mentioned by the grammarians. That is, "causal time" agrees with *vikārya-karman* (e.g. "by cooking the rice grains"); and "time as an effect" agrees with *nirvartya-karman* (e.g. "he cooks cooked rice"). So also the example which the Böhtlingk-Roth *Sanskrit Wörterbuch* cites from Vopadeva's Grammar: "who cooks the merit and demerit of men into happiness and misery" (*yo pachati lokānāṃ puṇyāpuṇyaṃ sukhāsukham*).

The metaphorical "cook" need not be time. Thus Shankara's commentary on the *Vedānta-sūtras* (I, 2, 11), about "the two selves entered into the cave" (*guhāṃ pravishṭāv ātmānau*) says: "We may also assume that the two are the *buddhi* and the field-knower, by the instrument (*karaṇa*) being metaphorically referred to as the agent (*kartṛi*) by such examples as 'the fuel cooks (the food)'" (*buddhikshetrajñaparigraho 'pi saṃbhavati; karaṇe kartṛitvopachārāt/ edhāṃsi pachantīti prayogadarshanāt*).[13] In this illustration, fuel, which in fact is the instrument, is figuratively mentioned as the agent. So also, the "field knower" is referred to in this context as though it were the *buddhi*. It is presumably the same with the time metaphor, namely, that time is in fact an instrument, but referred to as the agent, as though it were the fire that does the cooking.

(2) *Fire "digests."* The *Bṛihadāraṇyaka-Up.* V, 9, 1, states: "The

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Vaishvānara fire is that within the person by which food is 'cooked' (digested)" (*ayam agni vaishvānaro yo 'yam antaḥ puruṣhe|yenedam annaṃ pachyate|*). Shankara, citing this in the course of his commentary on *Vedānta-sūtras*, I, 2, 24, insists that the highest lord) (*parameshvara*) is meant by "Vaishvānara," and he also cites a text "He eats food in all worlds, in all creatures, in all selves" (*sa sarveṣhu lokeshu sarveṣhu bhūteshu sarveṣhu ātmasv annam atti*).[14] But the *Maitrī-Up.* (VI, 12) gives this role to the *prāṇa*-s: " 'sprinkled' with food, the *prāṇa*-s digest" (*annenābhiṣhiktāḥ pachantīme prāṇāḥ*).

(3) *Changing colors.* In a Buddhist tantric work *Mañjushrī-nāma-saṃgīti*, there is the mantra *vāgīshvara mahāpacha* ("O lord of speech, the great cooking"), on which there is the commentary, "who while cooking changes the colors in the knowledge body of everything non-two."[15] This reference to "knowledge body" may be understood in a work by Goudriaan to refer also to *Bhagavadgītā* (11, 24) portraying Vishṇu's manifestation of a divine body with manifold colors (*anekavarṇam*). So also, *Shvetāshvatara-Up.* (4, 1), the God who "though being unique and colorless, appears manifold by the application of his energy, assuming manifold colors" (*ya eko 'varṇo bahudhā shaktiyogād varṇān anekān nihitārtho dadhāti*).[16] This *Shve Up.* (4, 5) speaks of the She-Goat (or Unborn She) (*ajā*) of three colors, red, white, and black, which gives birth to many children. These three colors are evidently the *guṇa*-s, for notice also *Shve Up.* (5, 5):[17]

> यच्च स्वभावं पचति विश्वयोनिः पाच्यांश्च सर्वान् परिणामयेद्यः ।
> सर्वमेतद्विश्वमधितिष्ठत्येको गुणांश्च सर्वान् विनियोजयेद्यः ॥ ५ ॥
>
> The source of all, who ripens (*pachati*) the *svabhāva* [the "presence" (*bhāva*) of "himself" (*sva*)], who develops ("changes") everything "cookable" (*pāchya*), who separates out all the "strands" (*guṇa*), He, the One, rules over this whole world.

That the color change would be on the side of matter—which in Sāṃkhya is the *prakriti*—is the purport of a quarrel between the Hindu Nyāya and Vaisheshika schools. Bhaduri sets forth the phenomenon that occasioned the controversy: "An unbaked earthen pot is of black colour, but after it is burnt in the potter's furnace it becomes red all over, both inside and outside." He points out,

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"The earthen pot here typifies all earthy objects, including even animal organisms."[18] The details of the controversy need not be spelled out here; rather to say briefly, the Vaisheshika has the theory called *pīlupāka*, that heat causes new qualities to emerge in the isolated atoms (*pīlus*), creating a different pot; while the Nyāya has the theory called *piṭharapāka*, that heat causes change of qualities in the whole body (*piṭhara*), remaining the same pot. The eleventh century Hindu author Udayana goes into the Vaisheshika theory of this "cooking" (*pāka*) in his treatise *Kiraṇāvalī*.[19]

(4) *The uncooked.* The previous discussion around the "unbaked earthen pot"—of black color—reminds me of the *Chhāndogya-Up.* Three divinities are specified in *Chh. Up.* VI, 4, 1-4, as the red heat, the white water, and the dark food or earth, and called the three *rūpas*, which are the only reality in fire, sun, moon, and lightning. The *jīva-ātman* is the lord's instrument whereby the three formations (*rūpa*) are imitated in given things; so *Chh. Up.* VI, 3, 2.[20] While the term "cooking" is not employed, the same idea governs these passages, that pregenetic materials undergo changes whereby they enter into phenomenal entities; and it would be a difference of philosophical position whether the resultant entities in their appearance constitute something new, or after all are just the pregenetic formations.

(5) *Transcendence through cooking.* The transcendence is expressed in the *Atharvaveda*, VI, 119, 2:[21]

वैश्वानराय प्रति वेदयामि यद्यृणं संगरो देवतासु ।
स एतान् पाशान् विवृतं वेद सर्वानथ पक्वेन सह सं भवेम ।। २ ।।

I inform Vaishvānara, if acknowledging a debt to the gods. He knows (how) to detach all these bonds. So may we be together with the "cooked" (i.e. finished up).

Sāyaṇa's commentary explains "together with the 'cooked' ": *svargādiphalena* (together with the fruit, heaven, etc.).

The entire *Atharvaveda*, IV, 35, 1-7, said to be used in the *sava* sacrifices,[22] deserves presentation here:[23]

यमोदनं प्रथमजा ऋतस्य प्रजापतिस्तपसा ब्रह्मणेऽपचत् ।
यो लोकानां विधृतिर्नाभिरेषात् तेनौदनेनाति तराणि मृत्युम् ।। १ ।।

1. The cooked rice (*odana*) which Prajāpati, born first[24] of

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Ṛita (divine ordinance), cooked with austerity (*tapas*) for Brahman; which the separator of the worlds may not harm—by that cooked rice, let me transcend death.

येनातरन् भूतकृतोति मृत्युं यमन्वविन्दन् तपसा श्रमेण ।
यं पपाच ब्रह्मणे ब्रह्म पूर्वं तेनौदनेनाति तराणि मृत्युम् ।। २ ।।

2. That by which the *bhūtakṛit* (creature-makers) transcended death; which they discovered by austerity, by bodily torment; which the *brahman* of yore cooked for Brahman—by that cooked rice, let me transcend death.

यो दाधार पृथिवीं विश्वभोजसं यो अन्तरिक्षमापृणाद् रसेन ।
यो अस्तभ्नाद् दिवमूर्ध्वो महिम्ना तेनौदनेनाति तराणि मृत्युम् ।। ३ ।।

3. That which directed the all-nourishing earth; which filled the intermediate space with lifesap (*rasa*); which pole-supported the sky above with might—by that cooked rice, let me transcend death.

यस्मान्मासा निर्मितास्त्रिंशदराः संवत्सरो यस्मान्निर्मितो द्वादशारः ।
अहोरात्रा यं परियन्तो नापुस्तेनौदनेनाति तराणि मृत्युम् ।। ४ ।।

4. From which were meted out (*nirmita*) the thirty-spoked months; from which was meted out the twelve-spoked year; that which the circumambulating days and nights did not attain—by that cooked rice, let me transcend death.

यः प्राणदः प्राणदवान् बभूव यस्मै लोका घृतवन्तः क्षरन्ति ।
ज्योतिष्मतीः प्रदिशो यस्य सर्वास्तेनौदनेनाति तराणि मृत्युम् ।। ५ ।।

5. That which became breath-conferring and breath-heating; for which worlds ghee-bearing flow; whose are all the lighted directions—by that cooked rice, let me transcend death.

यस्मात् पक्वादमृतं संबभूव यो गायत्र्या अधिपतिर्बभूव ।
यस्मिन् वेदा निहिता विश्वरूपास्तेनौदनेनाति तराणि मृत्युम् ।। ६ ।।

6. From which, through cooking, ambrosia (*amṛita*) arose; which was the presiding lord of the Gāyatrī; in which are deposited all the Vedas—by that cooked rice, let me transcend death.

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अव बाधें द्विषन्तं देवपीयुं सपत्ना ये मेऽप ते भवन्तु ।
ब्रह्मौदनं विश्वजितं पचामि शृण्वन्तु मे श्रद्दधानस्य देवाः ॥ ७ ॥

7. I suppress the hater, the god-despiser; what rivals are mine, let them be (likewise suppressed); I cook the all-conquering *brahman*-cooked-rice; let the gods hear me, who am full of faith.

In the foregoing, the word *brahman* is for the ritual formula, figuratively the agent that cooks. In derivation, *brāhmaṇa* is used for the ritual texts and for the priest. The word *brahman* is apparently used for Brahmā.

(6) *Matured or not.* The *Sarvadarshana-saṃgraha* has a chapter on the Shiva Darshana. Here is presented a classification of persons in terms of whether their fetters (*pāsha*) are "matured" (*pakva*) or not, and whether their defects (*kaluṣha*) are matured or not. For our considerations, the fact that the term *pakva* is so employed, i.e. that "maturing" means "shedding", is more noteworthy than the classification itself. Briefly, it goes this way: There are three classes of beings. i. the *vijñānākala* has only 'stain' (*mala*). ii. the *pralayākala*, united to 'stain' and to *karma*, is twofold, namely *pakvapāshadvaya* or not, thus whether or not the two remaining fetters are matured; if so, having liberation; if not, passing through many births with a subtle body called *puryaṣhṭaka*. iii. the *sakala*, united to all the *tattvas* (i.e. five *vidyā-tattvas* and the twenty-four *ātma-tattvas*), is twofold, namely *pakva-kalusha* or not, thus whether their inherent corruption is matured or not; if so, the persons are counted as "Lords of the Mantras" (*mantresha*); if not, these beings, still bound, enjoy their various deserts in a long series of bodies.[25]

(7) *Aesthetic maturity.* Raghavan's exhaustive work on Bhoja's *Shṛiṅgāra Prakāsha*[26] indexes a number of references to *pāka*, alternating with the word *prauḍhi*, for example, as the successful expression of what the poet intends. There may be *pāka* of the words (*shabda*) or of the meaning (*artha*). At p. 379 he explains: "Pāka is maturity of poetic power which the poet attains by constant writing of poetry." At p. 111, Pāka is considered to be the unchangeability of the words in Kāvya, in the sense that the slightest change would spoil the effect of the polished expression.

I hope these various passages will clarify literal and metaphorical uses of the 'cooking' verbs and some participle and noun forms.[27]

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References

[1]There is a different word *pāka*, as adj. meaning 'simple', 'honest', 'young'; as masc. 'young of animal'; it might go with a different verb *pach-* 'to spread out', 'make clear', which presumably goes with such a word as *prapañcha* 'development'. Since 'development' is a notion overlapping the 'maturation' significance of the other *pāka* word that goes with the 'cooking' *pach-*, it may well be that these two verbs, both *pach-*, are divergent from an original verb.

[2]Swami Dayanand Saraswati, *Satyārth Prakāsh*, Eng. tr. by Shri Durga Prasad (Jan Gyan Prakashan, New Delhi, 2nd ed., 1970).

[3]William Crooke, *Religion & Folklore of Northern India* (S. Chand & Co., New Delhi, reprint, n.d.), pp. 282-83.

[4]*Shrautakosha*, English Section, Parts I and II (Vaidika Saṃshodhana Maṇḍala, Poona, 1958).

[5]*Brihatsaṃhitā* by Varahamihirāchārya, with the commentary of Bhaṭṭotpala, ed. by Avadha Vihārī Tripāṭhī (Varanasi, 1968), Part I, *Utpātādhyāya*, p. 490.

[6]The edition used is the one published by Vishva Bandhu at Vishveshvaranand Vedic Research Institute, Hoshiarpur, 1960, the Atharvaveda (Shaunaka) with Pada-pāṭha and Sāyaṇāchārya's commentary. W.D. Whitney denied that this is by the *Ṛigveda* commentator.

[7]William Dwight Whitney, tr. *Atharvaveda Saṃhitā*, vol. I (reprint, Motilal Banarsidass, Delhi, 1962), p. 436.

[8]Cf. Arthur Berriedale Keith, *The Veda of the Black Yajus School*, Part 2 (Motilal Banarsidass, Delhi, 1967), p. 525; *Taittirīya-saṃhitā* of the Krishna Yajurveda, publ. at Pāradī-nagara, 1957, p. 271.

[9]Patañjali's *Vyākaraṇa-Mahābhāshya*, Kārakāhnika, P. 1.4.23—1.4.55, tr. by S.D. Joshi and J.A.F. Roodbergen, Poona, 1975, p. 158.

[10]The edition employed is in *Eighteen Principal Upanishads*, vol. I, ed. by V.P. Limaye and R.D. Vadekar (Vaidika Saṃshodhana Maṇḍala, Poona, 1958).

[11]*Tattvasaṅgraha* of Āchārya Shāntarakṣhita with the commentary 'Pañjikā' of Shrī Kamalashīla, ed. by Dwarikadas Shastri, vol. I (Varanasi, 1968), p. 101, concluding the Purushaparīkshā chapter. Kamalashīla supplies the word *pralaya*.

[12]F. Otto Schrader, *Introduction to the Pāñcharātra and the Ahirbudhnya Saṃhitā* (Adyar Library, Adyar, Madras, 1916), pp. 65-66, 70.

[13]*Brahmasūtrashāṅkarabhāṣhyam*, ed. by Nārāyan Rām Āchārya (Niṛṇaya Sāgar Press, Bombay, 1948), p. 71.

[14]*Ibid*, pp. 87-88.

[15]Alex Wayman, *Chanting the Names of Mañjushrī*; the *Mañjushrī-nāma-saṃgīti*, translated and introduced (Shambala Publications, Denver, Colorado, scheduled for publication fall 1983).

[16]Teun Goudriaan, *Māyā Divine and Human* (Motilal Banarsidass, Delhi, 1978), p. 163. This author goes on to stress these colors as terrifying and delusive.

[17]The edition employed is in *Eighteen Principal Upanishads* (n. 10, above).

[18]S. Bhaduri, *Studies in Nyāya-Vaisheshika Metaphysics* (Bhandarkar Oriental Research Institute, Poona, 1975), p. 90 and p. 90, n.

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[19]Musashi Tachikawa, *The Structure of the World in Udayana's Realism* (D. Reidel Publishing Company, Dordrecht, Holland, 1981), pp. 32-34.

[20]Cf. Alex Wayman, "A Study of the Vedāntic and Buddhist Theory of Nāma-rūpa," *Indological and Buddhist Studies*; Volume in Honour of Professor J.W. de Jong on his Sixtieth Birthday (Faculty of Asian Studies, Canberra, 1982), pp. 626-27.

[21]Using the edition of n. 6, above.

[22]Jan Gonda, *The Savayajñas* (Amsterdam, 1965), as summarized by R.N. Dandekar, *Vedic Bibliography*, Third Volume (Poona, 1973), 24.28, calls the *sava* sacrifice an occasion when "quickening takes place"; it follows a day-long Soma sacrifice and implies the sacrificer's ritual rebirth.

[23]Using the edition of n. 6, above.

[24]*Atharvaveda*, II, 1, 4, has Agni called *prathamaja* of the Ṛita; and VI, 122, 1, Vishwakarman called *prathamaja* of the Ṛita. Hence, the expression does not mean born before other gods. It seems to have a meaning implied in the *dvija* ("twice born")—epithet of the *brāhmaṇa*, who was born first of woman and second of the preceptor or else of the Gāyatrī. Thus, "born first of Ṛita" would mean "born first of Ṛita, no matter what else later born of."

[25]*Sarva-Darshana-Saṅgraha* of Mādhavāchārya, Sanskrit and tr. by E.B. Cowell and A.E. Gough, ed. by K.L. Joshi (Parimal Publications, Ahmedabad, 1981), pp. 167-70. Concerning the terms *akala* (in *pralayākala*) and *sakala*, these are terms employed in the *Maitrī Up.* in the prose preceding verse VI, 15 (cf. above, "time cooks") and Schrader's discussion of three kinds of time; the *akala* is the time that "cooks" the beings, awake even when they are asleep in *pralaya*; the *sakala* is the time as an effect, as used by beings with consciousness as we know it.

[26]V. Raghavan, Bhoja's *Shriṅgāra Prakāsha* (Punarvasu, Madras, 1963).

[27]Of course, this rather brief paper cannot cover all the possibilities. For example, there is the *Pākādhyāya* of Varahamihira's *Bṛihatsaṃhitā*. This chapter (No. XCVII) deals with the fruition (*pāka*) resulting from the transits of the seven planets, Rāhu, and from various stellar phenomena. Besides, the word *pāka* might occur with prefixes. For example, the term *vipāka* is frequently employed in Buddhist texts for maturation of *karma*, practically the meaning of the *nirvartyakarman* discussed in the paper.

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PRAGMATISM OF RISHI DAYANANDA

Looking far into the historical perspective in Europe, we find that the Church of Rome dominated the entire hemisphere there. Christianity as expounded by the Church reigned supreme. Reason was at a discount. Thinking was channelized. Martin Luther was the first man, who rebelled against the dominance of the Pope and ushered in an era of Reformation. Though Reason was installed on the pedestal of human thinking and man was slowly inching out into the realm of freedom of thought, yet the conflict between Religion and Science, dogmatism and free-thinking continued. On the other hand, divided as the Church was in the form of Roman Catholics and Protestants, they were one as regards their conflict with Science. The birth of Protestantism, though having seeds of freedom of thought, did not reconcile itself with scientific concepts which the movement of Reformation had naturally given birth to. Both Roman Catholics and Protestants, though fighting among themselves, were at daggers drawn against Science. Galileo and Bruno to whom the world is indebted for their scientific discoveries were put in jail and the latter was burnt alive at stake for proclaiming his heliocentric theory. That is what happened in the West.

But the history of India tells a different tale. Here Science developed side by side with Religion. Materialism, which is the product of Science has been treated as the handmaid of spiritualism, which is the product of Religion. As the *Chhāndogya-upanishad* has pointed out, Nārad approached Maharshi Sanatkumar with an humble submission that though he had qualified

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himself in all the sciences worth the name, yet he found within himself a void. He felt that having learnt everything that material knowledge could impart, he had gained nothing for the satisfaction of his soul. We are told by the Rishi of *Kaṭha-upanishad* that Nachiketā was offered all the material wealth, but he rejected it all saying that treading on that path one develops craving for more and more. In the pursuit of material things of the world, there is no terminus.

But this does not mean that the Vedic view of life totally neglected the material side of life. The world of matter and the physical body were accepted as inescapable realities. The world of matter that we see, and the physical body that we inhabit are solid facts. We can neither ignore the material world nor can we neglect the physical body. These are two separate and independent entities and, *nolens volens*, have to be accepted irrespective of the fact whether we are atheists, agnostics or otherwise. Matter in motion without presuming some power which by itself is not matter but is the cause of motion in matter, and living body without presuming some power which by itself is not the body but is the cause of life in the body is inconceivable. That Power which sets movements in Matter and life in the Body we respectively call God and Spirit—an atheist or an agnostic may prefer to call it by any other name, but the fact remains that moving matter and living body presuppose some power which is not matter and not body, but runs into both—the Matter and the Body, otherwise how can matter move matter and how can body live without the life-giver.

The Vedic concept of life was not one-sided. It was not unadulterated spiritualism which treated matter as a myth, nor was it unadulterated Materialism which treated spirit as a superstition. It would be correct to call it by No. '15M,' and if, anything, it may be called Pragmatism or Realism. After all, all the material objects are there to be enjoyed or made use of not by matter itself, but by living beings, who possess LIFE. Hence, it follows, that material objects are there as means, as instruments for us to make use of; they are not and could not be ends in themselves. This idea has been beautifully explained in the *Bṛihadāraṇyaka-upanishad* when Yajñavalkya, after leading a household life prepares himself for Vānaprastha Ashram and offers all his wealth to his wife, Maitreyeė, for her future maintenance. Maitreyee asked her husband of what

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use this property would be to her, which he himself was renouncing? Yajñavalkya replied that it will be only a means for physical comfort; it will not give the eternal bliss that a human being is seeking as the *summum bonum* of life.

The quintessence of Vedic thought is: Be the enjoyer, not the enjoyed; Be the master, not the slave; Be the subject; not the object; Be in the world, not of the world. This is possible by following the teachings of the *Gita:* Non-attachment—*Niṣhkāma Karma*—which means: Be in the world and yet be out of the world like the lotus in water undrenched by its contact. The *Gita* (3-17) calls such a being as 'Ātmarata,' '*Atmatṛipta*,' *Ātmatuṣhta*.' Perfect bliss lies in revelling in the Self; in being filled by the Self; in being satisfied by the Self. In being merged in the Self there is no tension, no fear, no want, no craving. This is the end towards which we all move though halted by diversions in between.

The whole scheme of Vedic life was chalked on this principle. In Brahmacharya one prepared oneself to be fit to enjoy the world; in Gṛihastha he did enjoy the world to his heart's content; in Vānaprastha the terminus was reached when he became conscious by experience of the ephemeral character of the mundane attachments of life; and lastly, came Sannyās when he detached himself off from the small, petty grooves in which he had been moving all these days. He detached himself from his family, from his caste, from his society, and even from his country. Renouncing all, he became of all. At this stage, he became the citizen of the world for whom every man was his brother, every family was his family, every society was his society and every country was his country. In this detachment-oriented-attachment and expansion of the Self, he fulfilled the destiny for which the human body is given as a gift by the Almighty.

To this teaching of the Vedas, Rishi Dayananda drew our attention by proclaiming that herein lay the true, eternal knowledge which changeth not and groweth not, as beyond this there is no other knowledge. This I call Pragmatism and Realism of Rishi Dayananda, whose Death Centenary, we are celebrating in 1983.

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THE PHILOSOPHY OF DAYANANDA

Dayananda's philosophy is essentially based on his reappraisal of the Veda, the Light of Truth. What attracted the public most was his *Satyārth Prakāsh*, which introduced the outline of the Vedic Holism and offered a frank and fearless criticism of the religious beliefs and practices in vogue.

Dayananda's approach was, however, purely humanistic, conforming to the Vedic dictum, man is yajña (sacrifice), *Puruṣho Vai Yajñaḥ*. Therefore, at one place, he clearly says, "What I believe in is the eternal truth, which is worthy of being uniformly acceptable to all the people of all the times. I have no intention or desire to found any new sect, but I do want and propagate what is truth and forsake and denounce what is untruth. Had I had any partisan spirit, I would have favoured anyone of the existing religions of India or of any other country, but I neither accept the unrighteous practices of here or elsewhere, nor do I seek to reject what is righteous anywhere; for this would be unhumanistic."

The great storm that was raised by his public speeches and writings did succeed in giving a practical shape to some of his ideas and establishing Arya Samaj believing in one God, with an emphasis on Yajña, but his philosophy as such has remained to be systematised by elaborating the suggestions and explaining the guidelines many of which lie hidden in the huge mass of his writings, published and unpublished. Take for instance, the concept of yajña itself. From the astray remarks he made at several places, the yajña happens to be much more than what is usually understood by that term. In his famous, *Ṛigvedādi-bhāshya-bhūmikā*, at one place, he

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accepts a symbolism (*arthavāda*) of yajña, while at other places, he takes that term to connote the following:

(1) The symbolic sacrifices from Agnihotra to Ashwamedha, numbering sixteen.

(2) The evolution of the phenomenal world from the primeval Prakṛiti (Matter), and the science-cum-technology (*shilpavidyā*) inherent in the knowledge thereof.

(3) The integral knowledge (Vijñāna) and Yogic experience achieved by the contemplation of and the association with the truth.

(4) The fivefold service, namely, the sacrifices to God, seers, fathers, human beings and all the creatures.

When he accepts the equation of Ashwamedha with Raṣhtra, he obviously recognises the famous concept of Mahāyajña (great sacrifice), having two bodies, the *Arka* and Ashwamedha, referring respectively to the evolution of human personality, within and without, both being complementary to each other and jointly producing what is conceived as *Vishwamānuṣha* (universal man), with universal mind (*Vishwamanā*), effecting a universal nation or *Bṛihad Raṣhtra* of *Atharvaveda*.

It is in conformity with this evolution of human personality as sacrifice that Dayananda's concern for sixteen-fold consecration of man, as laid down in his *Sanskāravidhi*, is to be understood. Running closely parallel to this consecration scheme is his emphasis on the four Ashramas for the development of individual life and the four Varṇas for the harmonious growth of the social life of man.

At the root of this scheme lies the Vedic lore which, according to Dayananda, is again fourfold, vis-a-vis the following division:

(1) *Vijñāna* or the integral knowledge.
(2) *Karma* or action.
(3) *Upāsanā* or realizational worship.
(4) *Jñāna* or differential knowledge.

The four books, namely, the *Atharvaveda*, the *Yajurveda*, the *Sāmveda* and the *Ṛigveda* are respectively designed to give expression to these four aspects of the Vedic knowledge, from which their name (Veda) is really derived. Of these four, the last three are concerned with psycho-somatic personality of man, possessing the differentiated trinity of cognition, conation and affection of the modern

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psychology, whereas the first one represents the undifferentiated state of the same trio, at the supra-mental level.

Thus the knowledge of the four Vedas is actually the Trinity, differentiated or undifferentiated, often mentioned as *Trayī*, although it caters to the needs of the four dimensions of man. Of these dimensions, the *upāsanā* (worship) means the realization of God, Who is the sole object of worship for man. To achieve this end, *Karma* (action) and *Jñāna* (knowledge) of the differential level of psycho-somatic and the *Vijñāna* (integral knowledge) of the supra-mental level of man have to be harnessed to produce a harmonious personality of man. This amounts to the synthesis of *Karmayoga*, *Jñānayoga*, and *Bhaktiyoga* at the psycho-somatic plane, crowned with the success of transcendental meditation (*Dhyānayoga*) at the supra-mental level.

This ideological approach has also enabled Dayananda to establish a harmonious relationship among the six darshanas, which are wrongly supposed to be different systems of Indian philosophy. They are essentially, as French philosopher, Renè Guenoñ has also said; the six view-points to approach the Vedic-lore dealing with the Trinity of God, Soul and Matter, interwoven into the texture of universal and individual life at every point. It is the realization of this fact in full that constitutes the beautiful co-existence of the Aryan way of life.

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MAHARSHI DAYANANDA SARASWATI AND NATIONAL UNITY

Maharshi Dayananda Saraswati, an ardent devotee of a classless society, had ceaselessly worked for the unity of the country. He had the keen perception to find out the causes which had brought about deterioration of social and moral standards in the country. His intensive study and wide travels in the country convinced him that the appalling poverty and backwardness of his countrymen called for drastic reforms in the social structure.

Maharshi Dayananda waged a relentless struggle against ignorance, social injustice and priestly privilege, brought many evil customs and social practices into disrepute and thus paved the way for their exit from the Indian society.

The Maharshi was not only a social and religious reformer and an erudite scholar but a great patriot too. He believed that foreign rule, whatever its benefits, could never be a substitute for self-rule and that no nation could build its edifice on a foreign foundation. While telling his followers about some religious superstitions and rituals or social evils and taboos, he never missed a chance to bring home the truth to his followers that "India was for Indians." He was really the first man to use the term '*Swaraj*' and he was the first to insist on the people using only *swadeshi* things.

Maharshi Dayananda not only pleaded for the supremacy of *Swaraj*, he also fostered the rise of Indian nationalism by the impetus he gave to the vernacular movement in the country. He had the great insight to forewarn how differences of language, culture and customs were hard to shake off and how they naturally led to disunity in the country. The remedy prescribed by him was

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one common language for the whole country. He felt that Hindi, being the most extensively spoken and understood of all the indigenous languages and having the advantages of being based on the most scientific alphabet, could be given the high place of being the national language of India. He saw in Hindi a great unifying force. He, however, never wanted the study of English and for that matter any other language, to be neglected but he was very particular about the vernacular of the country to take its proper place.

Maharshi Dayananda was a democrat at heart and in action. He emphasised the vital role of the people in the governance of the country. Although he did not directly concern himself with the contemporary political matters, yet his views on *Raja Dharma* or the science of Government as expressed in his monumental work *Satyārth Prakāsh* were imbued with a spirit of democracy. He says :

> "Let all men . . . elect . . . the men of the most praiseworthy character, as members of the Legislative Assembly, and let that great man among them who possesses most excellent qualities, is highly accomplished, and bears most honourable character, be made the Head or President of the Political Assembly."

Maharshi Dayananda saw an important inter-connection between the character of the people and the quality of the government. He laid strong emphasis on the righteousness of all persons, from the ruler to the commoner and rightly so. If the people, especially those on whom the responsibility for governing the country has been cast, followed his teachings, perhaps much of our sufferings and many of our problems would be minimised.

Regionalism, sectarianism or factionalism had no place in the philosophy and outlook of Maharshi Dayananda and this philosophy would hold good for all times. The whole of Āryāvarta was his home and all human beings were his brethren. His aim was to regenerate India and through India, the whole world. He will ever be remembered for his signal services to the cause of the regeneration of our society, and for inspiring the Indian people to make themselves worthy of their ancient traditions and to strive to occupy their rightful place in the comity of nations.

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According to the famous historian, Sir Jadunath Sarkar "He was a true statesman who can legislate for the future, who could set a force at work which will go on influencing the lives and thoughts of unborn generations. When the history of India's growth comes to be written, that high rank will be adjudged to the *naked faqir*, Dayananda Saraswati." As Romain Rolland said, Maharshi Dayanand Saraswati was "the most vigorous force of the immediate and present action in India at the moment of the rebirth and reawakening of the national consciousness. He was one of the most ardent prophets of reconstruction and of national organisation .... His purpose in life was action and its object his nation."

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Bhajan Lal

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SWAMI DAYANANDA—A SHINING STAR OF INDIAN RENAISSANCE

Swami Dayananda was truly a shining star of Indian Renaissance and, indeed, one of the makers of modern India. He had the qualities of a religious leader, a social reformer and a political philosopher—all combined into one. He crusaded against superstitions, falsehood, idolatry and ritualistic hyprocrisy and took upon himself the task of liberating his countrymen from these evils. The credit of bringing about a psychological change and paving the way for the emancipation of the country goes to this many-faceted personality. He laid great stress on purity of thought, action and speech and vehemently opposed untouchability. He was a great revolutionary of his time and believed that it is the qualities of an individual that decided the caste and not the birth.

He believed that Vedas are the fountain-head of all knowledge and are the quintessence of Indian spiritual and moral experiences. They are the bedrock on which the edifice of Hindu culture and religion has been raised. In course of time, blind faith and superstition sprang up and obscured the light of truth. Maharshi Dayananda, with his deep learning, gave a new dimension to the Vedic thought. He dilated upon the corruption of various religions very comprehensively in his book *Satyārth Prakāsh.*

He was of the view that character of the nation is the real foundation on which the superstructure of political uplift can be built.

Deep sense of patriotism breathes throughout the words and

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deeds of this inspiring personality. He had not only knowledge and vision but also muscles of steel and iron will.

Maharshi Dayananda was an apostle of peace, an uncompromising devotee of truth who ceaselessly worked and preached for amity among various communities. He gave his life for the sake of truth and preached religious toleration till the last moment of his life.

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Rai Sahib Chaudhari Pratap Singh

Founder, Pratap Public Library, Karnal (Haryana)

DAYANANDA—AN APOSTLE OF UNIVERSAL BROTHERHOOD

Swami Dayananda Saraswati (1824-1883) was a Yug Purush. He came to the world with a special mission.

The different facets of his life have been stressed upon by many a great man. Mahatma Gandhi envied his Brahmacharya. K.M. Munshi says that we have achieved freedom by following the path, the great Rishi has shown.

Some have seen in him a great reformer of Hindu Religion; some have admired him as the champion of the cause of women and the down-trodden. Some have eulogized his efforts in the cause of Harijans by basing *Varṇa* on *Guṇa, Karma, Swabhāva* and not on birth.

He has tried to hinge the individual directly to his Maker without relying on intermediaries: prophets, gurus and so-called gods. In my humble opinion, his great work lay in making the teachings of the Vedas available to masses by translating them into Sanskrit and Hindi and by giving their right interpretation. He was Truth and Fearlessness incarnate.

According to Max Mueller:

> "To Swami Dayananda everything in the Vedas was not only perfect truth. But he went a step further and by their interpretation succeeded in persuading that every thing worth knowing; even the most modern inventions, were alluded to in the Vedas."

By far the greatest of his work consists in his efforts to establish Universal Brotherhood. His immortal work *Satyārth Prakāsh* contains 14 Chapters. In the first ten, he dwelt upon his doctrine.

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In the eleventh he has discussed the prevailing Hindu Sects. In the 12th he has discussed Buddhism and Jainism and in the 13th Christianity and in the 14th Islam. His aim in writing of the *Satyārth Prakāsh* was not destructive but constructive. He had no animosity against any one but he wanted the people to see and realise the truth, which is one and only one and discard falsehood which comes in many attractive shapes. In his introduction to the *Satyārth Prakāsh* he says:

> "Though I was born in Aryavarta (India) and live in it, yet just as I do not defend the falsehood of the faiths and religions of this country, but expose them fully; in like manner, I deal with the religions of other countries. I treat the foreigners in the same way as my own countrymen, so far as the elevation of the human race is concerned." "Therefore, the purpose of my life is the extirpation of evils; introduction of truth in thoughts, speech, and deeds; the preservation of unity of religions; the expulsion of mutual animosity, the extension of friendly intercourse; and the advancement of public happiness. May the grace of the Almighty God and the constant co-operation of the learned soon spread these doctrines all over the world to facilitate everybody's endeavour in the advancement of virtue, wealth, godly pleasure, and salvation, so that peace, prosperity, and happiness may ever reign in the World."

To attain this object, he wrote in the short span of 10 years 25,000 pages, restoring Vedas to their intrinsic purity and glory. He invited a Conference of the representatives of all religions on the occasion of the Delhi Durbar in 1877. Keshub Chandra Sen, Sir Syed Ahmad Khan and Munshi Alakhdhari were among those who responded to the invitation. The Rishi's idea that the exponents of various faith should put their heads together to evolve a formula of united activity, was unique in those days when ideas of Jehads and Crusades prevailed and signified the true conception of religion that it was a unifying and not a dividing force. This Conference paved the way for the later religious parliaments and conferences in which preachers of different faiths met on a common platform and offered to one another olive branch of good-

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will and peace. To Swami Dayanand, truth, whenever found, is of the Vedas. He founded Paropkarini Sabha as his successor to whom he bequeathed the whole of his literature, his personal clothes, etc. He enjoined on it to carry on work by publishing literature, training missionaries for propagation of ideals in India and abroad.

He gave the clarion call of कृण्वन्तो विश्वं आर्यं, i.e., of making everybody in this world pure and noble and uprooting miserliness.

T.L. Vaswani says:

> "My hope is in the nation's youth. And may you, the youth of the Arya Samaj, have the courage and strength from Ishwara to stand boldly forward for the great Gospel of Spiritual and National Freedom. Many are, I am afraid, still moving in old grooves, and the Great Message of Rishi Dayanand remains undelivered. He is not of this Samaj or that. He is of Humanity. It is this Dayanand the Greater Dayanand of the Spirit. I seek to interpret."

The Propkarini Sabha is celebrating the Nirvan Centenary of the great Rishi. We must gird up our loins to propagate his mission; the world has a great need of it.

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DAYANANDA BASES HIS PHILOSOPHY ON THE VEDAS

With great reluctance, Dayananda agreed to write a commentary on the Vedas. The Vedic texts are capable of being interpreted in four parameters: (a) *Karma-kāṇḍa* (ecclesiastical and ritualistic); (b) *Upāsanā-kāṇḍa* (inner personal experiences); (c) *Jñāna-kāṇḍa* (pure and metaphysical) and (d) *Vijñāna-kāṇḍa* (applied and realistic). What is given in the *Aitareya*, the *Shatapatha* and the other Brāhmaṇa texts, the *Pūrva-mīmāṁsā*, the *Shrauta-sūtras* is in a way a Vedic commentary on the parameter of *Karma-kāṇḍa*; it would be an unwanted and unnecessary repetition if one comments again on these lines. Whatever is given in the *Pātañjala Yoga Sūtras* is a commentary on the Vedas in the parameter of the *Upāsanā-kāṇḍa*. Again, whatever is included in the texts of the *Sānkhya*, the Vedanta, the Upanishads and the like is the *Jnāna-kāṇḍa* commentary of the Vedas. The Vedas could still be commented along the fourth parameter: the *Vijñāna-kāṇḍa* (applied and realistic, including the topics of everyday life). Dayananda's commentary on the Vedas is along this fourth parameter. He in no way rejects the Vedic interpretations along the three other parameters.

To Dayananda, the ultimate source of all the fundamental metaphysical themes is the Veda, and during the brief span of his active life (1868-83), he struggled hard to give a concrete form to his metaphysical concepts which were in a utter state of confusion, during his time due to the four mighty movements: (i) the atheistic or the non-Vedic, like Buddhism and Jainism, (ii) the Vedantic movements of different phases of idealism, (iii) the Bhakti Mārga

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based on idolatry and incarnations, and (iv) the currents of mysticism, advocated by the Sants (संत) and Sufis.

The Upanishads were closely linked with the Vedas. All the major eleven Upanishads are linked with some one of the Vedas and their branches (Shākhās): the *Isha* and the *Bṛihadāraṇyaka* with the Shukla *Yajurveda*, the *Kena* and the *Chhāndogya* with the *Sāmaveda*, the *Aitareya* with the *Ṛigveda*, the *Muṇḍaka*, the *Māṇḍūkya*, the *Prashna* with the *Atharvaveda*, the *Taittirīya* with the Kṛishṇa *Yajurveda*, the *Kaṭha* with the Kaṭhaka Saṁhitā of the Yajuḥ school and so on. They based their entire philosophy on the Veda; they did not even totally ignore the *Karma-kāṇḍa* of the Veda and accepted the exterior of the Veda also in the Upanishadic texture. The *Chhāndogya-upanishad* utilizes the liturgical terminology in the earlier sections of the text. There is a good deal of elaboration of the symbolism of OM or the *Udgītha* in the *Chhāndogya*, the *Bṛihadāranyaka* and the *Māṇḍūkya*. It is difficult to say whether this type of symbolic mysticism is a part of a serious metaphysical philosophy or not. Dayananda does not condemn it, but in his writings, *he does not encourage it*. Dayananda expounds the meanings of the well-known Gāyatrī or the Sāvitrī mantra, but he gives an equal status to another Sāvitrī mantra, *Vishwāni Deva Savitar*, etc. (Rv. V.82.5) and does not add any superstitions to the Gāyatrī-Sāvitrī in preference to the anuṣhṭup Sāvitrī (*Tat Savitur Vṛiṇīmahe*; V.82.1) as discussed by the author of the *Bṛihadāraṇyaka-upanishad* (V.14.4-8), who has pronounced a mystic and symbolic type of judgement in favour of the tripadā Gāyatrī.

Anuṣhṭup Savitri (8+8+7+8—Niaṛit)

तत्सवितुर्वृणीमहे वयं देवस्य भोजनम् ।
श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि ॥ (Rv. V.82.1).

These mystic types of discussions are nice reading; they are the illustrations of a symbolic poetic logic, quite characteristic of the Brahmanical and the Upanishadic age. The five systems of the Indian Philosophy (not to speak of the Pūrvamīmāṁsā) courageously got rid of this type of symbolic logic in their philosophies. To Dayananda also, this type of logic does not appeal. He is very frank and clear in his logic; he gives more importance to Gotama's deductive logic, rather to the poetic *analogy-logic* of the Upanishads.

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Dayananda got himself rid of the ritualistic logic of the Upanishads also, though he was not opposed to all types of the *Karma-kāṇḍa*. The Chhāndogya and the Bṛihadāraṇyaka—both the Upanishads describe the *mantha-rahasya* (Chhāndogya, V.2.4; Bṛihada. VI.3.1.)—a ritual to be performed by one, who covets to possess greatness or supremacy (*mahat*) with the help of oblations and invocations, with utterances like ज्येष्ठाय स्वाहा, श्रेष्ठाय स्वाहा. Swami Dayananda is in favour of rituals, but he has freed philosophy (pure and applied) from them, and rituals also from philosophy.

Philosophy has three aspects: (a) How have you arrived at a particular proposition (the *pratijñā*); this includes the type of logic and epistemology, (ii) the mode of expression, the style of language, with all the limitations of it (and hence the utilization of *upamāna*, the *prasiddha* or the familiar one), or through symbols, and (c) the established proposition, that is, your final finding (*nigamana*). The Vedas are not the systematic texts on science or philosophy. They constitute the original divine knowledge, which has to be comprehended through generations in reference to the divine creation (Sṛiṣhṭi). Even the *Shruti* has not to be accepted unless it is in accord with what is observed in the divine creation. The philosophy of the Vedas as understood by Dayananda (including the philosophy of the Upanishads and the six Vedic schools) is that which is in perfect concordance with creation and with life. This is the philosophy of *Yathārthatāvāda*, or the philosophy of *dynamic realism*; this is the philosophy of activity and not of inertia; this is the realistic philosophy of changes (जगत्यांजगत्), and not of abstract or absolute idealism. It is the philosophy of the acceptance of facts, and not of their denials.

Dayananda's philosophy is, in fact, a re-declaration of the statement that there is no contradiction in the four Vedic texts among themselves, and between what has been propounded by the sages of the Upanishads and the authors of the six systems of our Vedic studies. Philosophy is one: nothing ephemeral and nothing ideal. Philosophy is one and all integrated. To Dayananda, the *vyavahāra iagat* is closely knit with the *paramārtha jagat* (the mundane and the transcendental worlds), both have a *reality*, and the real philosophy has to take an account of both of them simultaneously—*sambhūti* and *asambhūti*, *parā* and *aparā*, all such pairs have to be considered as realities, merging stepwise into the next one. From

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sthūlatama, the grossest on the one side to the *sūkṣhmatama,* the most abstract, there is a continuous spectrum.

And thus, to the Vedas, and hence to Dayananda, God's creation is a dynamic reality, the life of human beings, cattle, animals, wild or domesticated, small or big, is a reality full of purpose, and our cycles of birth and rebirth are dynamically purposeful and real. To understand *a bit of this reality* is the scope of philosophy. It is given to *man* only to pose problems to solve them and accept them for the time being and proceed on with the inquiry and to pass on to the posterity the knowledge thus gained for further exploration with new techniques and new logics developed from time to time. Metaphysics cannot divorce itself from physics, and physics cannot divorce itself from God's creation. The realm of unknown is unlimited, but this fact of *unlimitedness* is not to be accepted *a priori*; it is only the inquirer, individual or one working in collaboration with other fellow-workers that would appreciate, enjoy and comprehend the depths of inquiries.

The Vedas are not the texts or treatises on philosophy; they reveal certain truths, which should form the base of a philosophic inquiry. This is also true in respect of other fields of knowledge. Perhaps, the inquiry on metaphysical subjects began in the times of the Upanishads, which themselves are not the books on systematic philosophy; they are texts on liturgy, poetry, philosophy and personal experiences, all combined. The six systems of philosophy are some of the best and are the earliest rudiments of philosophy. A philosopher or a scientist does not create philosophic or scientific truths. They are already in God's creation. Philosophy or science is the name of a methodology adopted by the inquirer. The creation is an open book but someone has to read it. Man has been trying to do so since his earliest appearance on this terrestrial globe. Man's acquaintance with the surroundings was the first philosophy, and his reaction with this acquaintance was his first science; and for his science and philosophy, he drew inspirations from the *Shruti* or the Vedas. A reference to *Shruti* has been as essential as a reference to *Sṛiṣhṭi* or divine creation, because any science or philosophy would be meaningless without *language, vāṇī, vāch* (see Rv. X.71.1). A mute animal or creature has no science and no philosophy. The *Shruti* provides us a basic language for the expression of all sciences and all philosophies. Dayananda in this sense says that the Veda

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(i.e., the divine speech) is the scripture of all true knowledge. It is only man that possesses a language (a proper vocal and hearing organ for this purpose), revealed for him at man's earliest appearance, and therefore, he could become a scientist, philosopher, a thinker. It is through the language, that the Ṛig, the Yajuḥ and the Sāman, the philosophy, the sciences, the applied technology, and the poetry and the lyrics are expressed.

Dayananda, while he drew his inspirations direct from the Vedic subjects for philosophy, sociology, politics, education, positive sciences, cosmogony, and rituals, he carefully ignored the Vedic, the Brahmanic and the Upanishadic analogy in one important aspect. This I have called in my writings the *Saṁhitā-tarka* or the *Rūpaka-tarka* or the argument of collative parallelism. The old group of the Vedic Ṛishis was very fond of this type of logic, which has its origin in the Vedic texts. Perhaps, it was essential in the Vedic text on account of brevity, but there was a lack of rationalism, apart from the fascinating analogy, and, therefore, prior to Dayananda, to some extent it was also ignored by the authors of the Sānkhya, the Vaisheṣhika, the Nyāya and the Vedanta. I shall illustrate the logic from the *Taittirīya-upanishad* of five sets of four items each (I.5.1-3).

Vyāhṛiti	Adhiloka	Adhijyautiṣh	Adhividyā	Adhyātma
Bhūḥ	Earth	Agni	Ṛig	Prāṇa
Bhuvaḥ	Midspace	Vāyu	Yajuḥ	Apāna
Svaḥ	Dyau	Āditya	Soma	Vyāna
Mahaḥ	Aditya	Chandramā	Brahma	Anna

This is known as the argument of *Sets* (*Saṁhitā-tarka*; Saṁhitā= Set). It is very fascinating, but usually it has led to wrong conclusions. The five sense-organs corresponding to the five *tanmātrās* is a fact; but on the same analogy, the five *tanmātrās* parallel to five *bhūtas* or elements are imaginary and hence the positive physics or chemistry could only develop when the concept of the five conceptual elements was discarded.

Dayananda had no fascination for such arguments (of course, he nowhere talks against them, but he has never encouraged them

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in his philosophical arguments). The six *Manasā-Parikramā* verses (from the *Atharvaveda*) refer to six sets of four items each. They are beautiful sets, but one set has no rational relationship with others (it is not even necessary to seek a relation for such relationships—this ought to be taken as an accepted popular style of narration).

This is so much about the philosophical methodology of Dayananda. Now, let us come to the actual concepts, where Dayananda has gone much beyond or much further on previous thinkers. The entire scope of Dayananda's philosophy may be divided under certain headways.

(i) *The Vedas as the revealed knowledge.* To Dayananda, as to the other Rishis (and even the mediaeval āchāryas), the Vedas are the revealed knowledge, but what one understands by the term *revealed*, in this respect, Dayananda's ideas are more crystallized than the ideas of all his predecessors: the revelation came to the first set of men; it came through the best of them; it came through a language prior to which man had no language and man's surroundings had no names (the language was not *rūḍhi*), and the revealed knowledge indicated pure monotheism, and there was no reference to human history and political geography in the Vedas, and the revealed knowledge was in consonance with God's eternal laws and observations in God's creation. Dayananda tries to give a rational answer to all such questions, which other philosophers of the Vedic age have not touched even. To Dayananda, the Veda means over 20,000 verses of the Vedic Saṁhitās only. Dayananda does not regard the Upanishads as *Shruti* (cf. Shankara and other philosophers).

(ii) *Concept regarding Absolute and Personal.* To Dayananda, Brahma is not the *only* absolute reality. His is the concept of co-existing plurality: the Brahma, the numberless souls and the primordial Prakṛiti, with *upādānatva* in it. Dayananda refutes the following two identities, which have been propounded by the great philosopher, Shankara:

(i) Brahma+Māyā =Īshvara;
(ii) Īshvara+Avidyā =Jīva.

The Veda does not distinguish between Brahma and Ishvara (एकं

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सद् विप्रा बहुधा वदन्ति; Rv. I.164.46).

Dayananda's God is the Personal God, the ethical ideal and the only resort of the infinitesimal jīvas, He himself being Infinite. Based on the Vedic texts, Dayananda not only describes God and the functions, he with crystal clarity discusses some of the apparent anomalies: God is kind and just both; God is *Nirguṇa* and *Saguṇa* both; God is omnipotent, but He respects the freedom assigned to lower selfs (the jīvas); God is beyond the concept of space and time; He is omniscient. No other philosopher has so far discussed the implications of these propositions. Dayananda's descriptive definitions are very clear about it (see *Swamantavyā-mantavya* of Dayananda).

Dayananda does not believe in a Supreme Reality, which is Absolute and is the only existence, which is immune to all the attributes and functions.

(iii) *Dayananda's concept regarding creation and dissolution.* Dayananda speaks of creation; God is the Creator, He creates out of Prakṛiti, which is co-existent with Him; God is not the *upādāna-kāraṇa* or the material cause of the creation. While interpreting the *Vedanta Sūtra* जन्माद्यस्य यतः, the word, *yataḥ*, to him, does not mean that Brahma is the material cause; He is the First Cause, the Efficient Cause. In this vast creation, there are creations within creations, cycles within cycles: God is the Creator of the *micro* and *macro* cosmos both. Creation is extensive to the *infinite* and *infinitesimal* parameters both (*Anu* and *Mahat*). Such a creation has a beginning and an end: in the creation lies a germ of dissolution and in each dissolution is the germ of a fresh creation. In parameters of space and time, there would be *always* somewhere some creation or some dissolution. The seed dissolves itself to germinate, and we have continuously a series of creations and dissolutions. This is not the first time that the Sun and Moon have appeared (सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत्; Rv. X.190.3); there are already hundreds of solar systems in the present universe; some are new and some are old. Even the *Mahāpralaya*, about which Dayananda speaks on is only a small or localized *pralaya*. The creation is beginningless, and from eternal times, God has been a Creator, and some or the other creation must have been in existence in every age.

Where Dayananda feels himself incompetent or shy in answering to a problem, he, for those details, quotes some ancient text or

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some author. In such cases, he does not insist that you agree with all the details. To him, the Veda is only infallible, and one can reject anything or everything coming from any other authority, new or old, *if against the Veda* (every proposition has to be understood in coherence with *Sriṣhṭi*, i.e., science and rationalism). Dayananda quotes the Manusmṛiti and the *Sūrya-siddhānta* in matters to the age of creation. He himself is not competent to speak on these subjects. His philosophy accepts only two propositions: the creation is not a sudden emergence of a few millennia; the creation would one day end into dissolution, which would also be a slow process. The age of *Sriṣhṭi* given in old texts is not even the age of this planet (mother Earth). The Yuga and the Manvantara are merely conceptual terms, not co-ordinated with any astronomical observations. Dayananda shakes off his responsibilities when he has quoted some authority.

(iv) *Dayananda's doctrine of eschatology.* The everlasting life with cycles of births and deaths, is within a wider cycle of bondage and liberation. It is to the credit of Indian philosophers that we have some notions regarding rebirth. Birth and death are merely two doors of entry and exit in the present life with a series of similar lives extending on both the sides. The Vedic verses talk of death and immortality both. In the chapter of *Punarjanma* or Rebirth, Dayananda quotes a few verses from the Vedas in the *Ṛigvedādi-bhāshya-bhūmikā:* असुनीते पुनरस्मासु—Rv. X.59.6; पुनर्नो असुं—X.59.7; पुनर्मन: पुनरायुर्म—Yv. IV.15; आ यो धर्माणि—Av. V.1.2; पुनर्मैत्विन्द्रियं—Av. VII.67.1, etc. (I have discussed in details this subject in my *Critical Study of Philosophy of Dayananda* (1938, pp. 61-70). Prof. R.D. Ranade, my distinguished colleague at the University of Allahabad, refers to a hymn of the *Ṛigveda* in connection with eschatology. He says: "We have one characteristic hymn of the *Ṛigveda*, which we fear has not been noticed with even a tithe of the attention, which it really deserves. The meaning which Roth, Böhtlingk and Geldner have found in at least two verses of the hymn, has been strangely overlooked, and it is wonderful that people keep saying that the idea of transmigration is not to be found in the *Ṛigveda*. The hymn we refer to is the great riddle-hymn of the *Ṛigveda*, I. 164, अस्यवामस्य सूक्त." The verses referred to are the 30th, 38th and we can include the verse 31st also of this Sūkta. The poet asks in one of the earlier verses, who has ever seen the

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precise mode in which the boneless soul, the very life-blood and informing spirit of the earth, comes to inhabit a body tenement:

को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति । (Rv. I. 164.4).

It shows that here the context is *soul*. On this the seer says categorically that this breathing, speedful, moving life-principle is firmly established inside the tenements of clay:

अनच्छये तुरगातु जीवमेजद् ध्रुवं मध्य आ पस्त्यानाम् ।
जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनिः ॥ (Rv. I. 164.30).

Moreover, he tells us that the immortal principle, conjoined with the mortal one, moves *backwards* and *forwards* by virtue of its natural power, but the wonder of it is, the poet goes on to say, that the mortal and immortal elements keep moving ceaselessly in opposite direction, with the result that people are able to see the one and unable to see the other !

अपाङ् प्राङेति स्वधया गृभीतोऽमर्त्यो मर्त्येना सयोनिः ।
ता शश्वन्ता विषूचीना वियन्ता न्यन्यं चिक्युर्ननि चिक्युरन्यम् ॥
(Rv. I. 164.38).

In fact, these two verses were referred to by Roth, Böhtlingk and Geldner as against Oldenberg, who held that there is no mention of eschatology in the *Ṛigveda*. Roth and others are right in regarding that the verses tell us that the soul is moving, speedful, life-principle, which comes and goes, moves backwards, comes in contact with the body and then moves from it in the opposite direction. Sayana also refers this verse to eschatology (of course, Sayana tries to accommodate himself with Shankara's philosophy, where God becomes the Jīva):

अपाङेति अशुक्लं कर्मकृत्वाधो गच्छति प्राङेति ऊर्ध्वं स्वर्गादि लोकं प्राप्नोति परमात्मैव सूक्ष्मशरीरोपाधिका सन् नानाविधं कर्म कृत्वा तद्भोगाय जीवसंज्ञां लब्ध्वाशरीरत्रयेण सम्बद्धो लोकान्तरेषु संचरति स्थूलसूक्ष्ममोमयशरीरपरिग्रहेण लोके गुणमयान्वितः सन् परिभ्रमति तथा च श्रूयते—गुणान्वयोः यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभक्ता । (Sāyana on I. 164.38).

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But the culminating point of the whole doctrine is reached, when the poet tells us that he himself saw (probably with his mind's eye) the guardian of the body, moving unerringly by backward and forward paths, clothed in collected and diffusive splendour, and that it kept on returning frequently inside the mundane regions:

अपश्यं गोपामनिपद्य मानमा च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान आवरीवर्ति भुवनेष्वन्तः ।। (Rv. I. 164.31).

That this guardian is no other than the soul may be seen from the way in which the verse 31 follows immediately the verse 30, which mentions the 'breathing, speedful life-principle'; moreover, the frequentive (*varīvarta*) tells us the frequency of the soul's return to this world.

The above verse has been discussed by Yāska (Nir. XIII. 16). How the child grows from month to month in mother's womb is described by Yāska in XIII. 18-19. In this connection, the *Pariśiṣṭa* of the *Nirukta* gives three stanzas of untraced origin, which clearly indicate the doctrine of eschatology. These stanzas have been quoted by Dayananda in his *Ṛigvedādi-bhāṣhya-bhūmikā* (19.7):

मृतश्चाहं पुनर्जातो जातश्चाहं पुनर्मृतः ।
नाना योनि सहस्राणि मयोषितानि योनि वै ।।
आहारा विविधा भुक्ताः पीता नानाविधाः स्तनाः ।
मातरो विविधा दृष्टाः पितरः सुहृदस्तथा ।।
अवाङ्मुखः पीडयमानो जन्तुश्चैव समन्वितः ।।

These lines appear to be of recent origin (cf. *Garbhopaniṣhad*), but are based on another Vedic verse:

द्वे स्रुती अश्रृणवं पितृणामहं देवानामुत मर्त्यानाम् ।
ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं च ।।
(Rv. X. 88.15; Yv. XIX. 47)

Dayananda has quoted this verse, preceding to the *Nirukta-Pariśiṣṭa* quoted above.

Dayananda has been the greatest exponent of the Vedic philosophy. He goes back to the Vedas for his entire philosophy, and having drawn inspirations from the Vedic verses, he introduces in

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them his characteristic freshness and tries to convince the yearning scholar of the present age also. As a seeker of truth, he is not assertive or dogmatic; and he tries to convince most of us, who are realistic in their outlook and who look forward for a positive philosophy.

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DAYANANDA'S UNIQUE CONTRIBUTION TO YAJNIC THOUGHT

Somewhere, far above in the sky, there is a particular place called Swarga (Paradise); in this Swarga reside Indra, Agni, Varuna, Mitra, Soma, Pusha, Surya, Chandra, Usha, Savita, Vishnu, etc., who, beings of a special kind are called gods. These gods, who have bodily forms like men, never fall ill, never grow old and always remain youthful; they do not even die. They live up to the time of the final dissolution of the universe. They are very powerful and there is an abundance of physical as well as mental powers in them. They lead lives of great enjoyment in Swarga. There are also *Kalpa*-trees and *Ḳāmadhenus* (cows) in Swarga, which fulfil every wish. On being importuned by the gods, these trees and cows bless them with all materials of enjoyment and pleasure. While these gods in Swarga have their wives, they also have courtesans and dancing girls there, who also continue to make the lives of the gods sweet and delightful. The gods are of a kind disposition and when pleased, they fulfil all desires of those, who pray to them. According to Sayanacharya and other commentators on the Vedas, the gods, Indra, Agni, Varuna, Soma and Vishnu, who are mentioned and eulogized through hymns in the Vedas are the same gods that live in this imaginary Swarga. These gods are believed to be the presiding deities of the elements of fire, air, water and ether found on the earth and of the phenomena of the Dawn and the Sun and the Moon that are visible in the sky. In this manner, the gods happen to be of two forms. In one form they exist as the inanimate objects like fire, air, water, and the Sun; in the other, they live as presiding

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deities, fully animate and conscious as human beings are.

Oblations offered into the Yajñas to the chanting of their Mantras are the way to please these gods. These gods appear at the Yajñas in invisible forms and partake of the foods offered. After taking these foods and on hearing the hymns sung in their praise, they grant the desires of the persons on whose behalf are performed Yajñas. Persons continuously engaged in the performance of Yajñas, are sent, after their death, to Swarga by the gods, where those people also become gods and all the pleasures enjoyed by the gods become available to them also.

This has been the view of Sayana and other commentators on the Vedas about Yajñas and the fruits available from their performance. All the different theories about the Yajñas are based on these concepts.

Dayananda's First Contribution: These gods partaking the Yajnic Offerings do not in fact exist at all

Rishi Dayananda does not accept the existence of these gods. He has, in fact, not accepted the Yājñic tradition and has opposed it vehemently. He does not interpret the Vedic god like Agni, Varuna, Mitra, Vayu as any gods living in Swarga in bodily forms like those of human beings. He interprets these gods sometimes as the Creator and Ruler of the Universe and sometimes as the ruler of the country and at certain places as Officers of the Government. At some places, he regards them as teachers and preachers and at some places he takes them as the actual visible fire, air, water and ether and as the Moon and the Sun and other inanimate objects. He believes that the relevant Mantras describe their qualities and talks about putting them to use. Even if we go through the four Vedas we do not find anything to substantiate the theory of gods as presiding deities. It has nowhere been said in the Vedas that there are presiding deities like Agni, Varuna, etc. who have bodies like men and are conscious. The beliefs of the traditional Yājñics that the gods do good to the persons, who offer *Havi* to them is untenable. Why are these gods not seen accepting *Havi* in Yajñas? Why do they come in invisible forms? If they have bodies like men, why do they become invisible? Why do these gods not show their forms to their devotees? On seeing their forms, their devotees would have their devotion heightened

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and they would serve them even better. All these are myths. The forms of the Vedic gods are not as believed by the mediaeval Viniyogakāras and other commentators like Sayanacharya, etc. By denying the reality of presiding deities, Rishi Dayananda has made an original contribution to the Yājñic thought.

Dayananda's Second Contribution: Swarga of the Yajnics also is non-existent

While refuting the existence of presiding deities, Rishi Dayananda has also refuted the existence of Swarga. According to him, a life full of pleasures, happiness and prosperity in this very world is Swarga, while a life of a lowly existence and full of sorrows and suffering on this earth is a life in hell. The belief that there is a Swarga in the sky inhabited by gods, who, on becoming pleased by the Yājñic offerings of their devotees, send them to Swarga is entirely imaginary. This type of Swarga does not exist anywhere in the universe. The present-day scientists have minutely explored the universe up to hundreds of millions of miles into space with the help of powerful telescopes. The modern scientists regard the universe as being of the extent of one thousand million light years. This amounts to $186300 \times 60 \times 60 \times 24 \times 365 \times 1000 \times 1000000$ miles in figures. The scientists have observed hundreds of billions and trillions of heavenly bodies in the universe. The Swarga of the Puranic Yājñics could not be found anywhere. That the persons performing Yajñas go to Chandraloka (the world of Moon) after death is also a belief among the Puranics. The American and Russian astronauts have many a time explored the Moon and even took photographs of that place. They did not see any living beings there. The Moon is a dry body according to them; it has neither air nor water. Without air and water, neither any being can live nor any plant can grow. In the same way, no living being can exist on the Sun. There is a heat of millions of degrees centigrade on the Sun. There are molten matter and hot gases on the Sun. Nobody can maintain its life in such an intense heat. It will either melt down or be simply burnt off. Without body, no one can live. This conception of Swarga is entirely untrue.

Like the belief in Swarga, the belief in the existence of Hell is also totally imaginary. This view of Rishi Dayananda about the

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theory of Swarga and Hell is his second contribution to the Yājñic thought.

Dayananda's Third Contribution: Animal Sacrifice in Yajnas is against the Vedas

Many kinds of Yajñas are described in the Brāhmaṇas, Shrauta-sūtras, Gṛihyasūtras, etc. on the basis of which the Yājñics have been getting diverse kinds of Yajñas performed by Rajas, Maharajas and their other Yajamānas. The writers of these Brāhmaṇas and other Sutra works and their followers like Sayana, etc., without understanding the real sense of the Mantra, have wrongly applied different Vedic Mantras in these Yajñas. Amongst these Yajñas, there were many Yajñas in which offerings of different animals and their different limbs were made into the Yājñic fire. In the same way, animals were killed and offerings of their flesh were made in many Yajñas. In the Ashwamedha-yajña, a horse was killed and its flesh was offered in the fire in the form of *Āhutis*. In the Ajamedha Yajña, a goat was sacrificed and its flesh was offered in the fire; similar was the case of other animals. The Ṛitvikas and the Yajamānas also used to partake this flesh. Not only this, even a Naramedha Yajña had also been conceived, in which the flesh of a human being was put into the fire as offering in this Yajña. Such sort of animal sacrifices have continued to be performed in the pre-Buddhist period of India's history. Mahatma Buddha had to oppose the Yajñas because of the horror and cruelty of these practices. Like Buddha, Rishi Dayananda has also vehemently opposed animal sacrifice. Mahatma Buddha was not learned in the Vedas and he opposed the killing of animals on being moved by compassion and pity. Rishi Dayananda was an unequalled scholar of the Vedas as well. He opposed animal sacrifice not only on grounds of pity but also by pointing out the lack of any sanction in the Vedas for killing animals for Yajñas. He even went to the extent of asserting that the Vedas prohibited killing of animals for eating their flesh. From this very angle, the Veda is a book advocating complete nonviolence according to Rishi Dayananda.

The Vedas clearly prohibit the killing of animals and offering of their flesh in the fire. In this regard, the Veda says: "A person who performs a Yajña without any *Havi* at all is far better than

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one who offers human flesh as *Havi.*"[1]

"Persons not knowing their duties perform Yajñas with the flesh of dogs and cows. Please reveal the true essence of the Yajña to us; O Guru, please enlighten us on the mysteries of Yajña."[2]

The practice of animal sacrifice has been clearly condemned in these Mantras. It is far better to perform a Yajña without any offering at all than to kill men or animals for that purpose. Only those Yajamānas of the Yājñics, who are foolish and bereft of the true understanding of the Vedas perform Yajñas with the flesh of dogs, cows, etc. With the mention of dogs and cows, two categories of animals have been pointed out. The dog is considered a degraded animal and the cow is a high-class animal. A reference to them includes a reference to all the other animals. People who perform a Havan with any animal are fools. He, who performs Havan by killing an animal, does not know the secret of Yajña. Its secret is known to him only who deeply reflects over the form of Yajña in his mind.

In this connection, the 47th to the 51st Mantras of the 13th Chapter of the *Yajurveda* are also worth being referred to. In these Mantras, the 47th Mantra prohibits the killing of biped animals like men; the 48th Mantra prohibits the killing of one-hoofed animals like the horses, the 49th Mantra forbids the killing of cows; the 50th Mantra that of sheep and the 51st Mantra forbids the killing of goats for sacrificial purposes in Havanas.[3] In these Mantras, prayer has been made to Agni requesting Him not to kill these five types of animals. Uvvata and Mahidhara take the word 'Agni' used in these Mantras to be Agni itself. The word 'Agni' used in such contexts refers to 'Agni,' the presiding deity of the sacrificial fire according to Uvvata, Sayana and Mahidhara and other commentators on the Vedas. When the Veda Mantras explicitly supplicate Agni not to kill these five kinds of animals, it becomes indubitably clear that the Vedas do not support the killing of animals for purposes of Yajñas. Therefore, the Yājñics, who get Yajñas performed with the offerings of the flesh of animals in Yajñas called 'Naramedha,' 'Ashwamedha,' 'Gomedha,' 'Avimedha' and 'Ajamedha' and propound theories supporting such practices, act contrary to the spirit of the Vedas.[4] To seek to derive from the Vedas a practice that is, in fact, in defiance of the true intent of the Vedas, is a gross injustice to the Vedas themselves.

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Rishi Dayananda has interpreted very beautiful and educative meanings from the terms like 'Gomedha,' etc. in his *Satyārth Prakāsh*. For example, in the 11th Samullās, he seeks to propound the theory that the Yajñas like 'Gomedha,' etc. are not supported by the Vedas. While propounding this theory, he interprets 'Go' to mean grains, earth, sense organs and keeping these meanings in view, he interprets Gomedha as keeping agricultural land pure and fertile and to lead man to a disciplined and righteous conduct by keeping his sense organs clean and pure. By 'Ashwamedha,' he means the proper protection and feeding of his subjects by the king. By 'Naramedha,' he means the cremation of the dead body of a human being.

Here another fact is worth considering. A different word 'Adhvara' has been used for Yajñas in the Vedas. 'Adhvara' means that which is without killing. When the Veda itself calls a Yajña as 'Adhvara,' then how can any animal or a living being be killed for its practice? To do so would be a gross insult to the aforesaid intention of the Veda and would be against the Vedas. People, who justify Gomedha Yajñas on the basis of the Vedas should always remember the Vedic word 'Aghnya' in their minds. 'Aghnya' means that which does not deserve to be killed and which should never be killed. When the Veda itself declares a cow as 'Aghnya,' that means that it should never be killed, then how can the Veda be blamed with the responsibility of sanctioning a horrible practice like Gomedha?

In this way, Rishi Dayananda has saved Yajña places from becoming slaughter houses and has cleared the Veda of the false blame of recommending animal sacrifice. This is the third contribution of Rishi Dayananda to the Yājñic thought.

Dayananda's Fourth Contribution: No blind following of the Viniyogakaras

The commentators on the Vedas like Sayanacharya, who follow the lead of Brāhmaṇas, Shrautasūtras, Gṛihyasūtras have wrongly applied Vedic Mantras not only for performing Yajñas of animal sacrifices but have also applied them in different types of Yajñas and rituals. Their use of the Vedic Mantras is not authentic. This may be 'Viniyoga' according to their own conception. At many places, the meaning of the Mantra means one thing, the Viniyoga

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has an entirely different purport. For example, while explaining the 4th Sukta of the 9th Chapter of *Atharvaveda*, Sayana writes "The Brahmin kills an ox and offers 'Havi' of its flesh to different gods. He praises the different limbs of the animal and also elaborates as to which limb is dear to which particular god. The Sukta also describes the glory of performing a Havan by sacrificing an ox. The benefits occurring from such a Havan have also been sung."[5]

However, if the meaning of the Sukta is subtly reflected upon, no such meaning is found to be present there. The meaning that the Sukta yields is that in order to improve the breed of the cows, a high breed male calf be let off to grow up as a pedigree bull. The meaning that Yajña should be performed with the flesh of a bull to please the gods should be given up as being opposed to the meaning of the words of the Mantra.

In the last Mantra of this Sukta, the cows have been addressed in a very sentimental way. After reading this, the whole meaning of the Sukta becomes clear and emerges as being the same that we have already propounded. This also becomes clear that offerings of the flesh and limbs of the bull are not made. The literal meaning of this Mantra is like this: 'O Ye cows! we mate you with this youthful bull. Move about as you please while playing with him. Don't deprive us of your offspring and bless us with all the emblems of prosperity.[6]

How will the cows mate with a bull, who has been killed and put into the fire? How will they move about with him and also increase their offspring? It can be possible for the cows to do so only with a living bull. The word 'youthful' used in the Mantra in relation to the bull is also very meaningful. The cows can enjoy and give birth to young ones only by mating with a youthful bull and not with an old one.

Thus we see how opposed the interpretation by the Viniyogakāras of the Sukta is to the real meaning of the Vedas. The Viniyoga will have to follow the meaning of the Mantras; it cannot be twisted and used according to one's own self-will.

Being a great scholar of the Vedas, Maharshi Dayananda was able to detect the illogical and non-Vedic interpretation of the Viniyogakāras with the help of his penetrating intellectual vision. Because of this he raised his powerful voice against the illogical and anti-Vedic interpretation of the Viniyogakāras. He has strongly

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opposed such Viniyogas. He said such illogical and meaningless Viniyogas cannot be accepted irrespective of the person propounding them. While discussing the meaning of Mantras as applied in the Viniyogas of Yajñas, Rishi Dayananda writes in his *Ṛigvedādi-bhāshya-bhūmikā:* "The Viniyoga of the Mantras as employed in Yajñas according to *Shatapatha* and *Aitreya* Brāhmaṇas and Shrauta-sūtras can be accepted only if it is logical, is in accordance with the Vedas and the meaning of the Mantras."[7] Thus Rishi Dayananda has liberated the Vedas from the iron chains of the meanings and interpretations of the Viniyogakāras by condemning their blind following of their ways. He has thus also strongly supported and made smooth the practice of making independent and free interpretations of the Vedas. This is the fourth great contribution of Rishi Dayananda to the Yājñic thought.

Dayananda's Fifth Contribution: The real form and purpose of Yajnas

Rishi Dayananda too had faith in the 'Yajñas' but he did not accept the purpose of the Yajñas as it was understood by the Viniyogakaras and their followers. We have already mentioned above that Dayananda did not accept the existence of a Swarga, Hell or the reality of imaginary gods living in the Swarga. Writing on the purpose of Yajñas in the *Ṛigvedādi-bhāshya-bhūmikā*, in the Chapter 'Veda Vishaya par Vichār' (On the subjects mentioned in the Vedas), he says: "Properly purified, fragrant, sweet, nourishing and disease-dispelling materials are offered as offerings into the Yājñic fire. This purifies the atmosphere and rain-water and thus the Yajña becomes an yielder of happiness to the whole world.[8]

Here, the Rishi describes the purification of air and rain-water as the purpose of Yajñas. He describes two purposes of performing Yajñas in the third Samullas of his *Satyārth Prakāsh.* One is the aforesaid purification of air and water and the second is the protection of the Vedas. Veda-mantras are employed in the performance of Yajñas like Agnihotras and Ashwamedha, etc. Diverse mantras are recited in their performance. In this way, these Mantras continue to be used and recited and they also get memorised. Thus the continuity and protection of the Vedas is secured. Different sorts of exalted teachings have been expressed through Vedic Mantras. While reciting these Mantras at the Yajñas, the priest

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and his Yajamana both attend to the meaning of these Mantras. Thus, their teachings get impressed upon their minds and they influence their practical day-to-day life; their lives become ennobled. In this way, recitation of the Mantras at the Yajñas, reflection on their meanings and allowing them to govern and guide the conduct of life also protects the Vedas. These are the two objectives of the performance of Yajñas. The idea is Rishi Dayananda's fifth contribution to the Yājñic thought.

Dayananda's Sixth Contribution

The Rishi has presented another aspect of Karmakāṇḍa or Yajñas before us. While discussing the Karmakāṇḍa in the Chapter 'Veda-vishaya Vichar' in the *Ṛigvedādi-bhāshya-bhūmikā*, he writes: "The Karmakāṇḍa performed for obtaining food, clothes and other arts and artifacts and also for constituting rules of social organization and maintenance of society is mostly for one's personal benefit.[9] It has been said in this statement of the Rishi that the efforts made for attaining food and clothing and for devising principles of social organization and for creating various machines, etc. are also Karmakāṇḍa and are thus Yajñas. In this way, the Rishi has vastly expanded the form and scope of the meaning of Yajña. It has been mentioned here that Karmakāṇḍa is mostly for one's personal gain and happiness. This leads to another implication also, that is, the Karmakāṇḍa is also indulged in for the benefit of others. When any person undertakes such actions, he derives happiness and benefits not only for himself but others also get happiness from such actions. But Yajñas like Agnihotras yield benefits to others more than to the persons performing them. This happens through the ensuing atmospheric purification. In the final analysis, all types of Yajñas and Karmakāṇḍa are productive of good to everyone. Keeping this all-inclusive spirit of the Vedas in view, Pandit Buddhadeva Vidyalankar, who later became Swami Samarpanananda, and who was an authority of unequalled genius and scholarship on the Vedas, has described another quality of the Yajñas as: "An act performed with the motive of welfare for the whole society and in which the performer becomes a part of that society is called a Yajña."[10]

Rishi Dayananda does not accept the form of Yajñas, that is delineated by the Viniyogakaras and their followers like Sayana-

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charya, etc. Due to this very reason, the Rishi has not deduced any Yājñic meanings from the Mantras as Sayanacharya, etc. have done. Rishi Dayananda has deduced useful, spiritual, social, political and scientific meanings from the Vedic Mantras. The Rishi has interpreted Yajña in a very broad sense as is clear from his words in his *Ṛigvedādi-bhāshya-bhūmikā*, quoted above and also from his descriptions of Yajñas at various places in his other works. The Rishi has interpreted the Vedic Mantras keeping the broad scope and meaning of Yajñas before his mind. The form of the Vedas that propounds various arts and sciences emerges only when the Vedas are studied with this attitude and interpretation of Rishi Dayananda. This view concerning Yajña is an entirely original and revolutionary gift of Rishi Dayananda to the Vedic thought. This view is his sixth contribution to the Yājñic thought.

The root word 'Yaja' from which the word Yajña emerges has these three meanings: '*Deva-pūjā*' (meditation upon and imbibation of the virtues of God; respect for and service of the learned and acquiring knowledge from them), '*Sangatikaraṇa*' (useful compounding of material substances to start corporate organisations and '*Dāna*' (gift of wealth, learning, etc.). All these three meanings are implied and are inherent in the word Yajña. Rishi Dayananda has pointed towards the universal meanings and ideas of these words at many places in his *Vedabhāshya*. The Rishi has endowed the form of Yajña into above-referred vast dimensions only by keeping the meaning of these three words implied in the word 'Yajña' in view.

The Yajñics had reduced Yajña to some sort of magical ritual and different kinds of Yajñas were performed to fulfil different sorts of worldly desires. This was done by propitiating the gods. Even offerings of animal flesh were made in some of the Yajñas. Rishi Dayananda was extremely moved to see this cruel and horrible form of the Yajñas. He was surprised to see that all these cruelties were being perpetrated in the name of the Vedas. On the basis of his serious and deep knowledge of the Vedas, he declared that there was no provision for such Yajñas in the Vedas. He also spoke against the practice of treating Yajña as magical rituals and he finally declared that mere performance of Yajñas could not fulfill any desires. He pointed out only two objectives of Yajña: protection and perpetuation of the Vedas and

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purification of air, water, etc. and the achievement of diseaselessness through that. At the same time, he imparted a very vast scope to the concept of Yajña by describing all actions performed for the general good of the people as Yajñas. In this way, the above mentioned six new ideas are Rishi Dayananda's unique and revolutionary contributions to the Yājñic thought.

References

[1]यत् पुरुषेण हविषा यज्ञं देवा अतन्वत ।
अस्ति नु तस्मादोजीयो यद् विहव्येनेजिरे ।। (अथर्व० 7.5.4)
[2]मुग्धा देवा उत शुनायजन्तोतगेरङ्गैः पूरुधायजन्त ।
य इमं यज्ञं मनसा चिकेत प्रणो वोचस्तमिहेह ब्रवः ।। (अथर्व० 7.5.5)

[3]A detailed description of these Mantras may be seen in the Writer's book: Vedon ke Rajanitik Siddhanta, Part II, Chapter 13.

[4]If the word 'Agni' is interpreted as 'Raja' or the king, then the necessity of protecting and feeding useful animals and the necessity to exterminate the harmful ones gets very beautifully highlighted. The word 'Agni' is used for a ruler also in the Veda. We have furnished innumerable proofs to this effect in Part II of the writer's book: Vedon ke Rajanitika Siddhanta in the 4th and the 5th chapters, entitled "Raja ka Chunao" and "Agni Aur Indra."

[5]ब्राह्मणो वृषभं हत्वा तन्मांसं भिन्न-भिन्न देवताभ्यो जुहोति । तत्र वृषभस्य प्रशंसा तदङ्गानां च कतमानि कतभदेवेभ्यः प्रियाणि भवन्ति तद् विवेचनम् । वृषभबलिहवनस्य महत्तवं च वर्ण्यते । तदुत्पन्नं श्रेयश्च स्तूयते ।।
—अथर्व० 9.4 सूक्त भूमिका में सायणाचार्य ।

[6]एतं वो युवानं प्रतिद्धमो अत्र तेन क्रीडन्तीश्चरत वशां अनु । मानो हासिष्ट जनुषा सुभगा रायश्च पौषैरभि नः सचध्वम् ।। 9.4.24

[7]तस्माद् युक्तिसिद्धो वेदादि प्रमाणानुकूलो मन्त्रार्थानुसृतस्तदुक्तोऽपि विनियोगो ग्रहीतुं योग्योऽस्ति । —ऋग्वेदादिभाष्यभूमिका ।

[8]स चाग्निहोत्रमारभ्याश्वमेधपर्यन्तेषयज्ञेषु सुगन्धितमिष्टपुष्टरोगनाशकगुणैर्युक्तस्य सम्यक् संस्कारेण शोधितस्य द्रव्यस्य वायु वृष्टि शुद्धिकरणार्थमग्नौ होमः क्रियते स तद् द्वारा सर्वजगत् सुखकार्येव भवति । —ऋग्वेदादिभाष्यभूमिका ।

[9]यं च भोजनाच्छादनकलाकौशलयन्त्रसामाजिकनियमप्रयोजनसिद्धयर्थं विधत्ते सो धिकतया स्वसुखायैव भवति ।। —ऋग्वेदादिभाष्यभूमिका ।

[10]सामुदायिकुं योगक्षेममुद्दिश्य समुदायाङ्गतया क्रियमाणं कर्मयज्ञः ।

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THE SATYARTH PRAKASH: THE LIGHT OF TRUE MESSAGE

India was groping in the dark and there was utter confusion coupled with despondency in all walks of life, social, religious and political, when Swami Dayananda Saraswati appeared on the scene in the second half of the nineteenth century. Then the country had come under the yoke of alien rule and Indian society was suffering from various evils and superstitions. Our religious tenets and practices had to face a new and serious onslaught from the missionaries of the ruling class. The Vedas which were published in the West at that time were subjected to a critical, historical and secular criticism.

At such a critical juncture in Indian history Swami Dayananda Saraswati infused a new spirit of ardent patriotism and self-confidence in the nation and created a new awakening among the people through the publication of his *magnum opus*, the *Satyārth Prakāsh*. Swamiji was the first savant to popularize the teachings of the Vedas which had till then remained a sealed book to the general public and the exclusive preserve of the privileged few.

In the *Satyārth Prakāsh*, Swamiji has not only embodied the teachings of the Vedas but has also drawn upon all the important works of Sanskrit literature ancillary to the Vedas, and thus made his work a veritable compendium of Dharmashāstras and ancient Indian wisdom. In the first ten chapters of this work Swamiji has presented a systematic and comprehensive scheme of life in accordance with the Vedas and other Dharmashastras. The last four chapters of the *Satyārth Prakāsh* deal with various

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religious sects. In the introduction to the *Satyārth Prakāsh* Swamiji has clearly stated that it is not his intention to injure the feelings of any person or to cause harm to any one, but only to present facts in proper perspective in order to enlighten the people. Therefore, the last four chapters of the *Satyārth Prakāsh* dealing with various aspects of different religious sects should be viewed from that angle.

A new and independent interpretation of numerous Vedic Mantras has been attempted by Swamiji in the course of discussing various topics in his *Satyārth Prakāsh.* Swamiji's style of treatment in this work is so simple, lucid and interesting that even a layman can easily understand and appreciate very difficult topics. This is why the *Satyārth Prakāsh* soon became popular in the Hindi-speaking belt of the country. The *Satyārth Prakāsh* betokens not only the profound erudition and wisdom of Swamiji but also shows his humanitarian approach, catholic outlook, broad vision and lofty ideals of life. The teachings enshrined in this immortal work are as relevant today as they were a century ago.

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NEW VISTAS IN INDIAN WISDOM

Thanks to the untiring efforts of Max Mueller, the world at large was able to have a glimpse of the Indian heritage. He made it evident that "no nation except the Hindus can stand before the world with such a sacred heirloom in its possession, unapproachable in grandeur and indefinitely above all in glory. The Vedas stand alone in their solitary splendour serving as a beacon of divine light for the onward march of humanity." It has been truly said that the Vedic literature is the most ancient record of any people of the world and forms the source of the earliest history of the Indo-Aryan race, any mankind as a whole. This literature, ancient as well as vast, really forms the part of the heritage of the world. There is no other literature which can fill the gap which the Vedas could. In other words, it unravels before the inquisitive reader a world by itself.

Naturally, the interpretation of the Veda asssumes great significance. Sayana provided a useful commentary centuries after the original text was composed and as a result many passages remained beyond proper comprehension. The observations strewn in some early works shed some light on many Vedic passages. The later literature—Brāhmaṇas, Āraṇyakas, Upanishads etc. strove to extend the frontiers of the Vedic connotation. A whole literature has sprung up around them. Rather than clarifying the meaning, they often tended to confuse the issue. To a Western mind the interpretations offered centuries after the original text

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seemed unreliable and unsatisfactory. They maintained that the meanings given are vague and not scientifically based on linguistic principles. Since the literature happened to be preserved in its pristine purity by a particular class of people, others did not exercise their mind in its interpretation and those who preserved it were least interested in its connotation. They were not inclined to discuss the meaning. Their effort was solely the preservation of the hymns to the posterity. The result was that the Vedas remained still as a challenge to the historian of the mankind.

It is in this background that the relevance of Swami Dayananda is to be evaluated. He took up the task of assessing the Veda as a challenge. He rightly understood that those who preserved it religiously did not help any to maintain its purity—at least as far as its interpretation is concerned. People began to doubt its reliableness. The Buddhism, the Jainism, the system of the Charvakas, etc., negate the authority of the Vedas since the explanation offered to the Vedic passages by their contemporaries could not satisfy their curiosity. It was vitiated by the interests of a section of the society. Early commentators like Mahidhara must have misinterpreted many passages to suit the interest of the community of the society to which he belonged.

A fresh assessment of the Vedas remained a desideratum. Maharshi Dayananda wanted to offer his explanation with a view to resurrecting the Vedic interpretation which has lapsed into incongruity by the passage of time. He declared that the explanations of Rāvaṇa, Uvvata, Mahidhara and Sayana are often vitiated and that they do not represent the intentions of the Vedic seers. It is this feeling that prompted Dayananda to try his hand in the interpretation of the most ancient heritage of the mankind. Further he believed that even the Western scholars could not do justice since they had to rely on early exponents of the text from India. Moreover, since they were quite oblivious of the background they often misjudged the passages.

As far as Dayananda was concerned his was a mission dedicated to opening up new vistas in rediscovering the connotations of the Vedas. He believed that he owed it to the Indian society to exercise his mind on this rich heritage of the past. As an Indian first and then a Hindu, it was his proud privilege to assess this rich and sacred material. He wanted to attend to and accomplish the task

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from a fresh angle. The commentaries on the Veda composed in English, German, Bengali, etc., have their authority on Uvvata, Mahidhara and Sayana. Instead of being bound by the observations of these predecessors whose versions are not reliable simply because they attempted to compose their works centuries after the original was written, Dayananda decided to approach the problem afresh.

What magic is there in the explanation of Dayananda, one may wonder! Did he possess a sixth sense so as to discover new vistas? Dayanandaji himself has answered these questions. He based his commentary on ancillary literature of the Vedas which was more reliable in understanding the Vedic literature than the explanations offered after the lapse of several centuries. The Vedāṅgas, the *Aitareyāraṇyaka*, *Shatapatha-brāhmaṇa* and similar works gave him the clue or rather provided him with the key to the interpretation of the Vedas. He claims that he has not given any meanings of his own and that everything written by him can be corroborated with reference to the explanations of the above-mentioned authorities.

Dayanandaji had no difficulty to prove how early commentators have erred in their job. Taking Sayana for instance, he questions the view of the mediaeval commentator that all Vedas have their stress on the *Karmakāṇḍa*. Quoting instances from Mahidhara, he has shown that the explanations are not reliable on many occasions as they go against the intentions of the original author.

In interpreting the Vedas, Dayananda had a clear vision. He did not simply rely on the meanings of the early predecessors. On the other hand, he relied on the texts of the Vedic seers and that of their followers upto sage Jaimini the author of the *Mīmāṁsāsūtras*. The *Nighaṇṭu* and *Nirukta* of Yaska, the grammars of Panini and Patanjali were considered by him as reliable authorities in his task. He considered later grammarians like Sārasvatas unworthy for his mission. This shows how unconventional and at the same time how accurate was his approach in interpreting an early text. He rightly understood that usages found in the contemporary texts are more useful than later interpretations offered by commentators.

Dayanandaji further understood that there is a definite line of approach for understanding the Vedas. A passage in the *Nirukta* has shown the guiding lines in this respect. The *Nirukta* has pointed out that the hymns of the Veda have a three-fold connotation.

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Some are clear and apparent statements, while some seek to explain what is not evident. One has to guess at them. The third seeks to explain what is beyond the mundane. This aspect is suggested by the grammatical usages scrupulously made by the ancient seers. They suggest where the particular connotation is to be applied. Dayananda believed that the commentators like Sayana did not mind this aspect since they failed to understand the significance of the grammatical usages. So too the Western scholars who followed their Indian counterparts to some extent failed to recognise this aspect.

What was the aim of the great savant? Interpretation of the Veda is not just the job of an ordinary commentator who is simply proficient in the subject. A sense of dedication is the most important aspect in this connection. His was an attempt to shape a society which would wholly be governed by the rules of Dharma. He believed that the message of the Vedas was helpful in accomplishing this noble task. The Wisdom of the Vedas when explained properly will be the wisdom of the human race—superior, timeless and eternal. The effulgence that emanates from it could illumine the corridors of the history of man through centuries.

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Swami Vidyananda Saraswati (former Principal Lakshmi Dutt Dikshit)

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DAYANANDA'S CONCEPT OF THE WORLD

Dayananda believes in the eternity of God, Soul and Matter. He does not agree with those, who maintain that God is everything and everything is God. Immanance of God is the belief of all theists to whichever school they may belong. The indwelling of God, however, does not make him identical with the universe. The world of becoming cannot be the transformation of God, because that will be negation of the fundamental characteristics of Prakṛiti. If the world were a manifestation of God, there should have been no display of *Triguṇa* (*Sattva-rajas-tamas*), which prevails everywhere in the universe. How can a world, which is ever-changing, be made out of God, who never undergoes a change? If an immutable God himself changes, he ceases to be God. If He never changes and is still the material cause of the world, the change we come across in the world remains unexplained. The changing universe cannot be traced to Prakṛiti alone which is inert and unintelligent. While God stands for being, the phenomenal world stands for becoming. Dayananda says that this becoming does not take place without sufficient or proper cause. The world is a cosmos, and not a chaos. The uniformity of nature and the orderliness of the cosmos proclaim the directing mind of an all-knowing and all-powerful spirit. But the Creator and the creation can never be identical.

As a matter of fact, absolutism is unable to account for the diversity and the lapse of the perfect into imperfect. Prakṛiti develops the world through the power of God. But the world of

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imperfection cannot be said to take its rise from God alone, which is absolute perfection. Divine reason cannot constitute the material cause of the world on the universally accepted principle that the properties or essential qualities inherent in the material cause must be found in the effect. Dayananda maintains that there can be no causal relation between things with essentially different qualities. The world is, on the face of it, singularly different from God. How can the world, which is non-conscious, impure and comprises pleasure, pain and infatuation, be the transformation of God, who is conscious, pure and irreproachable. The Supreme Being is omniscient, blissful and immutable, while the world is not so. God is neither born, nor ever meets death, but the world is created and dissolved. God is invisible and indivisible, while the world is visible and divisible. If the world be produced from God as its material cause, then the inertness and other qualities of matter must be traced to God.

The theory of the Absolute changing into the world is open to some serious objections. If God be the constitutive cause of the world, then the question arises: "Does the whole of God's being enter into the world process or only a part?" If the entire God is transformed and the multifold world is His exhaustive modification, then there is no God left beyond the universe. If we adopt the other alternative and maintain that only a part of His being enters into the cosmical transformation, then we assign form to Him, for nothing formless can be said to have parts. Besides, we cannot have one part of God above and another below. That would be like having half for cooking and leaving the other half for laying eggs. In either case, it leads to a dilemma.

Dayananda believes in the reality of the phenomenal world. Granting, but not admitting, that the world is a manifestation or modification of God, he asks: "How can the Vedantin maintain that while God, who constitutes the essence of the world is real, while the world, which not only emanates from Him, but has no existence apart from Him, is unreal? That will be tantamount to self-contradiction." Dayananda argues that what is produced from a real thing, cannot be non-existent. If gold is real, the ornaments made out of it cannot be unreal and, conversely, if the ornaments are unreal, their material cause gold cannot be real. According to Shankara, the world has a relative existence. It is real for the time

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being, but disappears when true knowledge dawns. It is not real for all times. When God is realised, this phenomenal world disappears automatically. Things, which do not persist, cannot be said to exist. This is called the theory of *Vivarta* or illusion—the doctrine of apparent (as opposed to real) modification of God into the phenomenal world. When a thing only appears different from what it actually is, it is *Vivarta* or illusion. To elucidate the conception of *Vivarta*, the example usually given is that of the rope which appears as a snake to the belated traveller. When we examine the place with the help of a lamp, the snake disappears and only the rope remains. In like manner, we see God as the world, which is really non-existent. When knowledge comes and we see the reality, the appearance of the world flees away and only God remains. That, which proves to be unreal by later experience, is false. The world, superimposed on God, is unreal. Its substractum God is the only reality.

But non-existence is not a category by itself; it can be conceived in relation to a real object. Dayananda holds that an unreal thing cannot be an object of experience. Delusion can only be discriminated against the background of reality. Whenever and wherever we declare something as unreal, we do so with reference to something real. Superimposition is the apparent presentation to consciousness, by way of remembrance of something previously observed in something which at the moment is not there. As a matter of fact, in all the cases of superimposition, there is an antecedent real knowledge of the object superimposed, as of the snake in the rope-snake analogy. Or else, how is it that the rope is invariably mistaken for a snake, and never for a cow or a horse? In fact, had there been no real rope, no real snake and no resemblance between the two, nobody would ever have had an illusion of snake in a rope. This alone is sufficient to substantiate the reality of the snake in the world and its impression in the mind. As such, to superimpose the world on God, a real knowledge of the world is essential and that makes the world a reality.

Those who maintain that God is the only reality, have failed to solve the Gordian knot as to why the perfect God should create the world at all. The best devotee is one, who understands the mind of his master by discovering the purpose of his actions. The vast universe could not have been created by a whimsical creator with

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no purpose. The very existence of design and order in the world shows that it is not a waste or an aimless pursuit, but the positive result of a definite purpose. Why did God create the world? Did He want something to please his eyes? If it be supposed that the inclination to action of the Supreme Being was to serve some purpose of His own, that would contradict the principle of self-satisfaction of God. A perfect God does not require the world for His own satisfaction. Attribution of any personal motive would betray a sense of need and deficiency in the Supreme.

If it is not for the Creator Himself, the aggregate of things must exist for others. Verily, inert Prakṛiti cannot be its own benefactor. The world should have been created for some conscious being. The purposiveness of life, which is a universally admitted thesis, implies that there is some entity which is strictly spiritual but imperfect. The purpose of creation is that it should serve as a stage for the rewards of the deeds of the souls in earlier existences, which stretch back for each individual *ad infinitum*. The beginningless universe is due to matter and souls, which are co-eternal with God. We have twofold purpose in the universe—enjoyment and attainment of salvation. The empirical world is of no use to the emancipated souls. Even emancipated souls have to be reborn as human mortals after a specified period. So long as there are spectators, the play of Prakṛiti goes on. When all souls get free, the play is over and the actors retire. But that will never happen. When I get down from the train, my purpose is fulfilled and the train ceases to exist for me. But there are other passengers for whom the train moves on unceasingly. It is the eternality and plurality of the infinite number of imperfect souls, which keeps the world going. As there will always be souls struggling to escape out of the entanglement of Prakṛiti, the continuous rhythm of Prakṛiti's activity will be maintained for ever. The world will never reach its end. It will continue to be created again and again for the souls. If there were no souls, creation would become superfluous and if there were no creation, no meaning would be left in God being responsible for the creation, preservation and dissolution of the world.

Dayananda does not agree with those, who regard the world as full of misery and suffering. But how could the Lord, who is all bliss, create a world which is all pain? Dayananda argues: "If the world be full of pain, no sentient being would desire to live in it.

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But every mortal tries to live here for as long as possible." The atheist asks: "Why did God not create a world free from misery and suffering?" Buddha saw misery everywhere in the world and, in agony exclaimed—

How can it be that God would make a world,
And keep it miserable?
Since, if all-powerful, He leaves it so, He is not good,
And, if not all-powerful, He is not God.

Truly speaking, if God had created a world of automata, there would have been no suffering. God could have eliminated evil and consequent pain, if He had so wished, by denying man freedom of choice. But the soul has its own independent entity, with freedom of choice as one of its essential characteristics. If the world is a machine, then the individual has no meaning. He is not free, unless he is capable of creative activity. Without creative freedom, man cannot produce either a paradise or a hell on earth. Evil is there, because we sometimes abuse free will and God permits evil, because He does not and cannot interfere with human choice. Then, as a matter of fact, there never was a time when there was neither merit nor demerit in the individual, because the soul with its attributes is without a beginning in point of time. When we accept the principle of the eternity of soul and continuity of life, the existence of misery and pain is automatically explained.

As a matter of fact, there is pleasure as well as pain in the world. And Dayananda holds that pleasure far exceeds pain. That is why every sane person wants to prolong his story in the world. Subjection to some amount of misery is the inevitable result of worldly life. The diversity of mankind is, indeed, determined by the actions of the individuals. It is true that no two persons are equally happy or miserable. Dayananda says that the inequalities in creation are due to the merit and demerits of the creatures themselves. God is not to blame for that. We cannot attribute to the gardener what is due to the vital forces of the plants. God may be compared to rain, which helps the plants to grow, while what they grow depends, not on rain, but on the nature of the seeds. God is common as the efficient cause of creation, while the differences are due to the merits and demerits of the individual souls.

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SWAMI DAYANANDA—ARCHITECT OF INDIAN RENAISSANCE AND REFORMATION

Swami Dayananda was one of the top religious leaders and social reformers of India. He waged a relent'ess war for the extermination of the soc'al evils which had crept into our life and the maladies which were eating into our vitals. Untouchability, child marriage, restraint on widow remarriage and amelioration of the lot of women were some of the matters which attracted his particular attention. Many of us now-a-days would take the need for reform in these matters to be for granted. Few of us are, however, aware of the heavy odds under which the great Maharshi had to fight single-handed the forces of reaction, orthodoxy and obscurantism. At the same time he stood like a rock to protect Hindu society from being swept away by cultural onslaughts. He also gave it new strength to meet the challenge. There are times in the history of nations and religions when a community reeling under the impact of cultural aggression is in danger of being swept away and of losing pride in and deference for its rich heritage and cultural legacy. It is then that the lights of our national faith become dim and there appear dark shadows on our mental and spiritual landscape. At a time like this, it is necessary for a determined and resolute soul, dedicated, devoted and inspired by the cause, to emerge and to reactivate the dormant strength of the community, re-awaken its slumbering faculties and create within it a new awareness of its ancient lore and religious teachings as also the heritage of spiritual and cultural values. Such a one was Swami Dayananda. He arrested the process of social

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and spiritual decay, made us rediscover our identity and gave us a new feeling of resurgence. He rekindled the flickering flame, strengthened our roots, revived faith in ourselves and our destiny and made the community pulsate with new blood. He has aptly been described as the most formidable exponent of Vedas ever since the time of Shankaracharya. His message and mission also brought about, as was inevitable, a general consciousness of the need for political liberation of the country.

Born in 1824, Swami Dayananda's original name was "Dayarama" and his horoscopic name was "Mul Shankar". He was born in a strict orthodox Brahmin family. His father Karsanji (Krishnaji) also known as Amba Shankar, was a wealthy man of position and authority in the town of Tankara, Morvi State (Kathiawar). A man of high character, he was well read in Puranas. Dayarama was brought up as a pious Hindu boy and was imparted sound basic education in Sanskrit. He had an inquisitive and questioning mind. Unsatisfactory answers to some of his queries on questions of life and death, God and religion, perplexed him a lot. The sight of mouse on the Shivlinga on Shivratri night gave rise to new thoughts and doubts within him. Two deaths in the family, of his younger sister and dear uncle, created a void in his life and he turned his thoughts to deeper studies of the scriptures. Dayarama's father wanted to entangle him in matrimony but Dayarama made an escape and took to Sannyās under the name of Swami Dayananda. He received initial guidance from Swami Purnananda Saraswati and thereafter for 15 years he wandered all over the country as if in the quest of soul's homeland. His wanderings took him deep into the Himalayas, Vindhyas and Aravalis, the valleys of Ganga, Jamuna and Narmada, the snow capped mountains and thick forests, as also the different centres of pilgrimage and seats of learning, where he met Sadhus, yogis and other holy men and had long discourses and discussions with them. Impressed by his learning, analytical mind and sincerity of purpose a Mahant of a rich Math offered to make him his chief disciple so that he became the Mahant of the Math after him, but Swami Dayananda was not the type to be seduced by such allurements; for his heart was set on the acquisition of true knowledge and genuine yoga. Ultimately he came to Mathura and met Swami Virjananda, a blind monk

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and great scholar of the Vedas. Swami Virjananda agreed to take Dayananda as his disciple and it was at his feet that Dayananda had a deep insight into the meaning and significance of Vedic Mantras.

Swami Virjananda disabused Dayananda's mind of many of the fallacious ideas and spurious learning. Swami Virjananda believed that there was a vast difference between *Ṛishikṛita* Granthas (works authored by Rishis) of pre-Mahabharata days and the post-Mahabharata Sanskrit literature which is the work of ordinary human being. The former was characterised by sublimity of thought, natural and spontaneous mode of expression and a lofty spirituality, while the latter had the impress of narrow-mindedness and prejudice and lacked universality of appeal. It was of the effect of post-Mahabharata literature that Swami Virjananda wanted Swami Dayananda's mind to be purged and disabused. In 1863 Swami Dayananda had blossomed into a great scholar and able dialectician. He took to propagating the divine teachings of the Vedas and spreading their message. On the occasion of Kumbha at Hardwar, he unfurled flag called *Pākhaṇḍ Khaṇḍini Patākā*—flag of war against fraud and hypocrisy—and started campaign against obscurantism. He travelled after that over the major parts of India and took part in a number of discussions with persons belonging to different creeds and faiths.

Swami Dayananda was a man of gigantic build. He was over six and a half feet in height and had a compact well-knit body. He possessed an analytical mind and keen intellect of the highest order. The expression on his face, when in repose, has been described to be pre-eminently contemplative and dreamy. But when, on a few occasions, he was roused, the glory of his face was the glory of thunder and lightning. He then looked to be a lion surveying the inferior herd and this was never more so than when face to face with the daring and blasmephous sceptics of little knowledge and puny intellect. He possessed a marvellous memory which was a store-house of mass of facts and he used the same with devastating effect. He was a very eloquent speaker with a clear and loud voice. Normally self-possessed, he would give patient hearings to his adversaries and in his turn was never diffuse or irrelevant. In the words of one writer, in

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purity of character, in utter fearlessness, in the acuteness and comprehensiveness of intellect, in devotion to the Divine Word and its truthful teachings he was the exact prototype of his equally great predecessor, Shankaracharya.

The last 10 years of Swami Dayananda's life were spent as a reformer, scholar, writer, leader, critic and a statesman. He wrote more than fifty works—big and small—*Vedānga Prakāsh* being in 17 parts. His important works are, *Ṛigvedabhāshya*, *Yajurvedabhāshya*, *Ṛigvedādi-bhāshya-bhūmikā*, *Satyārth Prakāsh*, *Sanskāravidhi*, *Āryābhivinaya* and *Pañchamahāyajñavidhi*.

During the course of his visit to Rajasthan, he visited different cities. Everywhere he was accorded cordial reception. The ruling Maharajas would call on him and show due deference. While Swamiji was still in Rajasthan, Colonel Sir Pratap Singh, brother of the ruler of Jodhpur, invited him to Jodhpur on behalf of the ruler. All was not well with the state of Jodhpur at that time. The Maharaja, though well meaning was under the sway of his mistress, Nanni. An admonition by Swami Dayananda to the Maharaja in the presence of others against his intimacy with and the sway over him of his mistress gave rise, it is said, to a conspiracy to end his life. He was administered poison which upset his inner system and caused extensive internal damage. He died as a result thereof at Ajmer in October 1883 on the day of Deepavali at the age of 59.

On the death of Swami Dayananda most journals and newspapers of the country wrote obituary notes and editorials. In the words of the *Tribune*, which was then a weekly published from Lahore, Swamiji's teachings created a revolution in other men's opinions, while according to the *Bengalee* of Calcutta, he was a religious teacher of surpassing power and earnestness. The *Indian Empire* of Calcutta described him as the foremost reformer of his generation while according to the *Indian Spectator* of Bombay, the contemporaries were not far out in placing him by the side of illustrious Shankaracharya.

Swami Dayananda established Arya Samaj to carry on his message. He gave us a new light and created fresh awareness of the great truth and knowledge, eternal and everlasting, which lies in the pages of Vedas. Talking about Vedas, Prof. Max Mueller wrote in his book "India: What Can It Teach Us" :

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> "If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature bestows—in some parts a very paradise on earth—I would point to India. If I were asked under what sky the human mind has most fully developed some of the choicest gifts, has most deeply pondered on the greatest problems of life and has found solutions of some of them which will deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we, in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jews, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more human, a life, not for this life only, but a transfigured and eternal life—again I should point to India."

Schopenhauer, the great German philosopher, having read the translation of the Upanishads which are the expositions of the Vedas once observed :

> "In the whole world, there is no study so beneficial, so elevating, as that of the Upanishads. It has been the solace of my life, it will be the solace of my death."

The great French philosopher and scholar Romain Rolland, after studying the philosophical thoughts contained in the Vedas and Upanishads said :

> "If there is one place on the face of the earth where all dreams of living men have found a home from the very earliest days when men began to dream of existence, it is India."

According to Gingault "the Rigveda is the most sublime conception of the great highways of humanity" while in the words of German philosopher Schlegel "the loftiest European philosophy compared with Oriental realism is like a feeble Promethean spark in the full flood of a heavenly galaxy. Not only this, but their marvellous intellectual genius formed an avenue in drama, poetry,

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science and medicine."

Another great scholar and noble prize winner Maeterlink writes in one of his books while dealing with *Rigveda*:

> "Is it possible to find in our human annals, words more majestic, more full of solemn anguish, more august in tone, more terrible? Where could we find at the very fountain of life a completer and more irreducible confession of ignorance? Where, from the depths of our agnosticism, which thousands of years have augmented, can we point to a wider horizon? At the very outset it passes all what has been said, and goes further than we shall ever dare to go, lest we fall into despair; for it does not fear to ask itself whether Supreme Being knows what He has done; knows whether He is or is not the Creator, and questions whether He has become conscious of Himself."

A great Englishman, Dr. Alfred Wallace, who is considered to be a co-discoverer of the theory of evolution along with Darwin, observes in one of his books:

> "The wonderful collection of hymns known as the Vedas is a vast system of religious teachings as pure and lofty as those of the finest portions of the Hebrew scriptures. Its authors were fully our equals in their conception of the universe and the Deity expressed in the finest poetic language. In it we find many of the essential teachings of the most advanced thinkers."

Today when there has been steep fall of values in our public life, today when we find our political leaders in the grip of frenzy to somehow acquire power or cling to it, today when we see public personages, riding roughshed through truth, ethics and moral norms, today when in the pursuit of sordid ends sanctity of means has lost its meaning, today when there is the widest gap between what we talk and preach and what we do and act upon, today when there is mad scramble for money with no holds barred in the process, today when our leaders though paying lip sympathy to the memory of Mahatma Gandhi are in actual life and practice the biggest crucifiers of his teachings and message, is it any wonder that our minds are seized by scepticism and we find it difficult to

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believe that this was the land which produced moral titans and spiritual giants, that this was the home of illustrious personages who stand silhouetted against the background of time, counted not in terms of centuries but millenniums, and that it was here that the hymns of the Vedas were composed and presented to the humanity as a perennial source of enlightenment and fount of truth.

Swami Dayananda did not wait for certificates of approbation of foreign scholars before he revealed and talked to us of the great message of the Vedas. In fact it were his writings that gave to many both in India and abroad a glimpse and revelation into the great truth embodied in the pages of Vedas. As put by Shri Aurobindo: "In the matter of Vedic interpretation, Dayananda will be honoured as the first discoverer of the right clues. Amidst the chaos and obscurity of old ignorance and age-long mis-understanding, his was the eye of direct vision that pierced to the truth and fastened on that which was essential. He found the key of doors that time had closed, and rent asunder the seals of the imprisoned fountain."

If on the one side Swami Dayananda strove for the spiritual renaissance of India, on the other he carried on a ceaseless campaign to root out obscurantism and social evils and bring about religious reformation. There are few individuals in the history of India who represent within their life and teachings a happy blend and synthesis of Indian renaissance and reformation as does Swami Dayananda. He can well be described as the architect of Indian renaissance and reformation. Swami Dayananda's teachings worked like an elixir for the drooping spirits of Hinduism. He infused a new life blood into the Hindu society and made it vibrant with fresh energy. He gave us a new sense of self-confidence and made us shed off any complex that long periods of alien subjugation and domination might have created within us. He wanted us to hold our head high and in the process he banished fear out of our hearts and taught us to be bold and courageous. The Mantra in *Āryābhivinaya* contains within itself vital facet of the teachings of Swamiji, where it is said :

तेजोऽसि तेजो मयि धेहि
वीर्यमसि वीर्यं मयि धेहि
बलमसि बलं मयि धेहि

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ओजोऽस्योजो मयि धेहि
मन्युरसि मन्यु मयि धेहि
सहोऽसि सहो मयि धेहि
(Oh Lord, Thou art self Effulgent
Infinite Lustre, put in me that lustre
Thou art Infinite Vigour by Thy nature
vouchsafe to me that vigour
Thou art Infinite Strength by Thy nature
bestow upon me that Strength and
keep me firm in it
Thou art Infinite Prowess by Thy nature
Infuse me with that prowess
Thou art full of wrath against the wicked
Bless me with that righteous indignation
against the wicked
Thou art Infinite Endurance by Thy nature
Bestow on me the capacity to endure
every thing)

Arya Samaj was the greatest gift of Swami Dayananda to the Hindu society. Through the instrumentality of the Arya Samaj, Swamiji carried on his teachings and message not only during his own lifetime but also for the posterity. The Arya Samaj as mentioned by Jawaharlal Nehru in *Discovery of India*, was a reaction to the influence of Islam and Christianity, more especially the former. It was a crusading and reforming movement from within as well as a defensive organisation for protection against external attacks. Although Arya Samaj has attracted votaries in other parts of the country, it was mostly in the united Punjab of British days, western U.P. and Rajasthan that Arya Samaj established the deepest roots and attracted largest number of votaries. One section of Arya Samaj led by Lala Lajpat Rai and Mahatma Hans Raj established D.A.V. schools and colleges, while the other section led by Swami Shraddhananda established Gurukula Kangri. The number of D.A.V. institutions in united Punjab of British days was so large that it exceeded those established by all other denominations put together. The number of graduates in Punjab who had received education in D.A.V. institutions was also so large that

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in the election to the senate of Panjab University at Lahore, the majority used to consist of those who were associated with D.A.V. institutions.

One important result of widespread education among the Hindus in Punjab was that the attempts at conversion of the Hindus into other religions could not make much headway in that province during the British period. Likewise because of the teachings of Arya Samaj, which was against any difference based upon caste or birth, the Hindus in Punjab remained singularly free from caste feelings unlike those in some other regions of the country wherein the caste considerations have caused so much havoc and created dissensions within the Hindu community. Also because of spread of education by D.A.V. institutions amongst the Hindus in the then Punjab, the learned professions were all dominated by them in the province even though the Hindus constituted a minority in the total population of the province.

If large number of persons during his lifetime looked upon Swami Dayananda as an iconoclast and a rebel, the posterity remembers him as the great saviour and reformer. Many have compared his role in India with that of Luther in Europe. He was in many respects ahead of time and had the penetrating vision to pierce through the visage of future. Though he did not directly concern himself with politics, he firmly believed that if Indians became strong in body and mind and got rid of social disabilities, political freedom would follow as a necessary course. Man of character, he felt, could not remain long in political subjugation and he observes in *Satyārth Prakāsh* that indigenous rule was by far the best and an alien rule, even if it be just, can never make the people happy. Analysing the causes of foreign rule in India, he attributed the same to mutual feuds, religious differences, want of purity in life, absence of values, illiteracy and social malpractices. He wanted persons belonging to different religions brought on the same platform and it was with that end in view that he convened the first 'Unity Conference' in India in 1877 which was attended among others by Sir Syed Ahmed Khan and Keshub Chandra Sen. He looked upon caste as a great curse for India. The distinction of high caste and low caste had relegated, in his view, millions of Indians to the position of helots whose touch caused pollution. As such he was absolutely

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opposed to untouchability. Swamiji was an ardent advocate of the emancipation of women and bettering their status in social hierarchy. He was against the system of *purda* and wanted women to receive education in the same way as men folk. He was against inhibitions on foreign travel and wanted Indians to go abroad and meet people of other nationalities. He also laid stress on Swadeshi. Though born in Gujarat, he wanted Hindi to be the *Rājabhāshā* of the country. Simultaneously with that he did not want us to neglect the study of English. At the same time he warned against getting so much anglicised as to forget our own culture and legacy. He decried the custom of child marriages and prescribed a minimum age before which marriage should not take place.

It was, however, in the domain of religion that Swamiji fought the most relentless battles against the forces of obscurantism and orthodoxy. He was opposed to idol-worship, believed in oneness of God and re-asserted the claims of pure monotheism. He strove to liberate Hindu society from the stranglehold of priest-craft and shackles of Brahmin Gurus. He looked upon Vedas alone as the pure fount of knowledge and the infallible repository of religious teachings.

Deep is the impress that Swami Dayananda has left on the history of India in bringing about moral regeneration of the society, in giving it spiritual enlightenment, in awakening and bringing to the surface faculties which had become dormant and caught up in a stupor. We in India have yet to acknowledge what we owe to the state of Gujarat for it was that tract of land which in nineteenth century gave birth to three of the greatest Indians, Swami Dayananda, Mahatma Gandhi and Sardar Patel. In assessing the contribution of Swami Dayananda, I can do no better than reproduce what has been said by other great men. In the words of Rabindranath Tagore, Swami Dayananda was the great path maker in modern India who through bewildering jungles of creeds and practices—the dense undergrowth of the degenerate days of our country—cleared a straight path that was meant to lead the Hindus to a simple and rational life of devotion to God and service for man. With a clear-sighted vision of truth and courage of determination, he preached and worked for our self-respect and vigorous awakenment of mind that could strive

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for a harmonious adjustment with the progressive spirit of the modern age and at the same time keep in perfect touch with that glorious past of India when it revealed its personality in freedom of thought and action, in an unclouded radiance of spiritual realisation.

Describing Swami Dayananda as a man with the nature of a lion, a rare combination of thinker and man of action, with a genius for leadership, Romain Rolland, French Savant, observes :

> "Dayanand transfused into the languid body of India his own formidable energy, his certainty, his lion's blood. His words rang with heroic power. He reminded the secular passivity of a people, too prone to bow to fate, that the soul is free and that action is the generator of destiny. He set the example of a complete clearance of all the encumbering growth of privilege and prejudice by a series of hatchet blows. With regard to questions of fact he went further than the Brahmo Samaj and even further than the Ramakrishna Mission ventures today."

After writing further at length about Swamiji, Romain Rolland adds:

> "I have said enough about this rough Sannyasi with the soul of a leader, to show how great an uplifter of the peoples he was—in fact the most vigorous force of the immediate and present action in India at the moment of the rebirth and re-awakening of the national consciousness. He was one of the most ardent prophets of reconstruction and of national organisation. I feel that it was he who kept the vigil."

Writing about Swami Dayananda, Shri Aurobindo observes:

> "Among the great company of remarkable figures that will appear to the eye of posterity at the head of the Indian Renaissance, one stands out by himself with peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of hills rising to a greater or lesser altitude, but all

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with sweeping contours, greenclad, flattering the eye even in their most bold and striking elevation. But amidst them all one hill stands apart, piled up in sheer strength, a mass of bare and puissant granite, with verdure on its summit, a solitary pine jutting out into the blue, a great cascade of pure, vigorous and fertilising water gushing out from its strength as a very fountain of life and health to the valley. Such is the impression created on my mind by Dayananda."

And Shri Aurobindo adds:

"In Dayanand's life we see always the puissant jet of this spiritual practicality. A spontaneous power and decisiveness is stamped everywhere on his work. And to begin with, what a master-glance of practical intuition was this to go back trenchantly to the very root of Indian life and culture, to derive from the flower of its first birth the seed for a radical new birth! And what an act of grandiose intellectual courage to lay hold upon this scripture, defaced by ignorant comment and oblivion of its spirit, degraded by misunderstanding to the level of an ancient document of barbarism, and to perceive in it its real worth as a Scripture which conceals in itself the deep and energetic spirit of the forefathers who made this country and nation—a Scripture of divine knowledge, divine worship, divine action. I know not whether Dayanand's powerful and original commentary will be widely accepted as the definite word on the Veda. I think myself some delicate work is still called for to bring out other aspects of this profound and astonishing Revelation. But this matters little.

The essential is that he seized justly on the Veda as India's Rock of Ages and had the daring conception built on what his penetrating glance perceived in it a whole nationhood. Rammohan Roy, that other great soul and puissant worker who laid his hand in Bengal and shook her—to what mighty issues?—out of her long indolent sleep by her rivers and rice fields—Rammohan Roy stopped short at the Upanishads. Dayanand looked beyond and perceived that our true original seed was the Veda. He had the national instinct and he was able to make it luminous—an intuition in place of an

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instinct. Therefore the works that derive from him, however they depart from received traditions, must needs be profoundly national.

To be national is not to standstill. Rather, to seize on a vital thing out of the past and throw it into the stream of modern life, is really the most powerful means of renovation and new creation. Dayanand's work brings back such a principle and spirit of the past to vivify a modern mould. And observe that in the work as in the life it is the Past caught in the first jet of its virgin vigour, pure from its sources, near to its root principle and therefore to something eternal and always renewable."

Paying tribute to Swami Dayanand, C.F. Andrews observes:

"The personality of the great Swami, as he lived the actual life of the Vedic past, in all the glowing majesty of his heroic spirit, was so magnetic, virile, so passionately sincere and brave, that others caught his inspiration before he died and carried on his message in his spirit.

"For Dayanand's personality and character there may well be almost unqualified admiration. He was a puritan to the backbone, and lived up to his creed. He was a fighter, strong, virile, independent, if somewhat imperious in behaviour . . . His courage in facing his own countrymen through years of contumely and persecution was nothing less than heroic. He was a passionate lover of truth."

Finally to quote Mr. C. Rajagopalachari:

"Swami Dayanand's soul rebelled against the idea of Hinduism being relegated to a status of unsuitability to modern times. He strove, by a process of merciless chopping off, to make the ancient forest habitable for modern life. Let us not convert his great labour into another obstinate sect, but understanding the purpose and meaning of his noble effort, strive to fulfil it as he wanted it, viz., to make Hinduism a habitable tenement for progressive modern life, a religion whose culture, tradition and tenets make no compromise with evil, but offer no impediment to human progress."

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Many others have paid glowing tribute to the memory of Swamiji. They include Madame Blavatsky, Sir Syed Ahmad Khan, Justice Ranade, Mr. Sydney Webb, British Minister Ramsay Macdonald, Dr. S. Radhakrishnan, Sadhu T.L. Vaswani and a host of others. I have culled out only a few samples so that you may have an idea of the great esteem and veneration in which Swamiji was held by other master minds both within India and abroad.

Today when one finds dissensions and sway of personal rivalries creeping into the fold of Arya Samaj, one's thoughts inevitably go back to those kindred spirits who in the early days of Arya Samaj dedicated their life for strengthening the roots of Arya Samaj and carrying on the mission bequeathed to them by Swami Dayananda. (Based upon a lecture delivered at Maharshi Dayananda University, Rohtak).

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Charan Singh

Ex-Prime Minister of India

SWAMI DAYANANDA SARASWATI

To countless millions of our countrymen, the name of Swami Dayananda Saraswati, née Dayaram Mulshankar or "Mulji", occupies the same place as Mahatma Gandhi does in the history of modern India. His life and his life's work formed the inspiration behind a very large part of the concept and framework of free India—one that came into being almost seven decades after his death.

Much has been said and written about Swamiji during the last 100 years and much more will be forthcoming during his Nirvana Centenary year. I am adding to this not merely as a life-long devout believer in his teachings, but also because of an ever-growing urgency. Swamiji's vision of a resurgent, free, united and dynamic India, which was a model for the founding fathers of our Republic, has faded away within three decades of its birth. It is my firm belief that now, more then ever, we must look back at Swamiji's legacy to understand why and where we went wrong.

Prominent among Swamiji's many-faceted achievements was his gift of a cultural and organisational basis to our nationalist aspirations. This was because Swamiji's boundless energy and sharp intellect were directed not in the search of individual *moksha* (salvation) but totally towards the physcial, moral, material and religious upliftment of his fellow men.

Of the long line of saints and reformers, he was the first to throw the doors of Hinduism or *Vedic Dharma* wide open for all non-Hindus to whom they were closed hitherto. His presence and his preachings ended the days when a Hindu felt ashamed of his

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religion and many sought solace in Christianity or Islam. Cutting through the later-day perversions and distortions in Hinduism as it was practised, he gave the resounding slogan—"Back to the Vedas". This was the bedrock of all his religious and social reforms. The Veda being the wisdom of God, is *Svataḥ-pramāṇa* (having its full logical justification within itself) and is therefore the touchstone of all birth or life. With this truth, he went on to pronounce a severe indictment of contemporary Hinduism. A large part of his *Satyārth Prakāsh* is a critique of Hinduism dealing with caste based on birth, idol-worship, miracles, pilgrimages, exploiting priests, holymen, rituals, sects, etc. In it all, he had only two basic criteria for judgement: "the sword of logic and the touchstone of morality". Summarized in a couple of pages entitled *Aryavrata is Full Of Darkness*, his harsh criticism hits out at the innumerable rituals and social practices of Hinduism declaring as worthless the vast complex of idol and temple worship, pilgrimages, sectarian and superstitious rites attached to these.

He bitterly denounced the caste system with its countless taboos and privileges and exposed its mal-practices in private and public life. By acknowledging merit alone as the criteria of superiority (*Brahminhood*) and not birth, he sought to solve the problem of social inequality which had been the cause of our repeated political subjugations and is even today, when we have enshrined his beliefs into our constitution, eating into the very vitals of our nation's life.

In his view of the ideal society, the *Varṇa* classification by qualities and merit must replace demarcation into castes determined by birth. The allocation of *Varṇa* should be made by the State, after due examination of the graduates from schools.

Along with demolition of the caste system based on the concept of high and low by birth, he laid maximum emphasis on education. In fact he devoted the entire second and third chapters of the *Satyārth Prakāsh* to the subject. His herculean efforts in the direction of educational reforms by far out-distanced his time. He revised the long forgotten ideal of *Gurukula*, where the children of high and low may pursue their studies on equal footing, away from the corrupting influence of town life and blessed by the loving personal touch of the teacher.

In a plea for the compulsory education of all four classes (including the *Shūdras* who must also be taught the Vedas like

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everyone else) of men and women, he warned that until all were educated, there was no hope for prosperity and happiness in the country. A pioneer in the field of equal education for women, he specifically believed that even the happiness of a married life depended on both husband and wife being educated.

He championed the cause of women and espoused for her equal rights with men. Here again, he was far ahead of his times. He propagated monogamy for men and was against a girl marrying before she was at least 16 years old. In fact he felt it was better if a girl remained in her father's home than married to a worthless man. He was against marriage without full and prior consent of both partners. He repeatedly stressed that the firm foundation of a happy home was mutual affection and shared responsibilities. He reminded his followers to remember the Golden Vedic Age when women fully participated in all areas of public life.

Swamiji was amongst the very first to recognise, with the eye of a seer, in Hindi the future *lingua franca* of India. Hindi had never been an elitist or court language. Yet it was the spoken language of an overwhelming majority of ordinary Indians and he correctly foresaw that it could be the only language which could replace English in a free and united India. Hailing as he did from the princely state of Morvi in Gujarat, his mother tongue was Gujarati but he taught himself Hindi and later on insisted on writing his *magnum opus* in that language. And this was inspite of the fact that Sanskrit was the medium through which he received most of his formal education. In fact, another sign of his genius was the vast improvement in his written Hindi as can be seen from his early pamphlets as compared to the highly *sanskritised* Hindi in a clear and fluent style in which he completed his last work, *Vedabhāshya*.

He gave the learning of Hindi a primary place in all education. A small example of this coupled with his deep-rooted *Swadeshi* character is illustrated by his advice to the Maharajah of Jodhpur on the crown Prince's education. Besides other issues, he specifically wrote to say that the prince should be taught Sanskrit and Hindi first and English only afterwards.

In many ways, the most vital aspect of Swamiji's life was the strong protest he lodged against the prevailing belief that this world is an evil thing to be shunned, and against the indifference

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towards society while seeking *moksha* (salvation) for one's own self. He pointed out this passive acceptance of life, this individualistic tendency, coupled with caste was the real cause of the degeneration of our society. In fact, Swamiji was a man of action of morality concerned with the present and the future out of a deep understanding of the richness of the ancient past. It has been said of him that he waded through knowledge to achieve saint-hood.

His life and its quality, both on a small personal level as well as the vast historical perspective, show his true mettle. Although we call him *Maharshi*, he disclaimed even the *Rishi's* title in his lifetime. Although ten decades later no one can doubt his prophecies, he vehemently disclaimed the description of a prophet. Although some over-enthusiastic followers ascribed to him a new truth or religion, he in his lifetime never failed to remind them on every occasion that he was merely preaching the truth enshrined in the most ancient of literatures—the Vedas. While dogmatists today argue over the infallibility of his spoken or written word, he himself specifically gave liberty of thought and of development to his followers as any reader of the rules of the Arya Samaj will find for himself. Yet, in a society opposed to these virtues, he was a fighter of epic proportions. There was no yielding in his character—no expediency or sycophancy or compromises—in life and with his beliefs. Above all, for the great Hindu reformer that he was, his life and his teachings portray the true secularism of our ancient civilisation.

When he criticised, the sharp blade of his logic cutting across all human prejudices touched the entire human race—Hindus, Christians, Muslims, *et al.* He criticised and battled against principles and never personalities. It is not surprising, therefore, that prominent men of other religions often invited Swamiji to deliver sermons in their places of worship. His deep personal friendships with leaders of other religions were legion.

In fact Swamiji himself was fond of repeating the parable about an assembly of a thousand faiths. A king searching for the true religion asks each preacher representing his faith at the assembly what their religion consists of. He gets a thousand contradictory replies and decides none is worthy because there are 999 witnesses to the falsehood of each. A real sage then asked

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the king to find out the basic points on which they all agreed. These were truth, knowledge and a moral life. That, said the sage, is the only true religion.

I elaborate on this common knowledge about Swamiji for a simple reason. I want to prod the reader to look at Swamiji's life and see how far adrift we have become. Of all the points I have enumerated earlier, have we been able to achieve any one of them?

Have we been able to banish the debilitating caste factor from our life? Do we accord women an equal status in our lives? Do we act against social injustices and not accept them as an evil necessity of an unreal world? Have we made equal education a birth right of all children rather than on the basis of caste and class?

In this connection, I am reminded of the mess we have made of Hindi as our *lingua franca* or official language at the national level. Nothing will illustrate the sorry state of affairs today than the following.

In 1837, the Indian Government had declared that the official language in the United Provinces would be Urdu written in the Persian script. During the 1860s a movement had gradually built up in favour of replacing it by Hindi in Devanagari script. The reasons were simple than as they are today. However, when Urdu was replaced by Hindi as the official language of Bihar in 1881, it gave an impetus to the movement in Uttar Pradesh. Soon Swamiji had thrown the weight of his influence behind the movement in support of Hindi. As a result of his tireless efforts, about 29 memorials were submitted by the Arya Samaj to the Government in this regard. Swamiji's support for Hindi was based on his recognition of the vital necessity of a unifying language. The decisiveness with which he adhered to his principles and beliefs, can be seen from the way he persistently refused to have his major writings translated into English, Urdu and other Indian languages because that would discourage the learning of Hindi. In fact, often, when questioned as to when India would become great, he would reply, "When there is unity of *dharma*, language and objectives."

Yet today not only are we still dithering over the question of having Hindi as our *lingua franca*, but we are stepping backwards

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into powerful lingual chauvinism.

It is in such gloomy surroundings that the example of Swamiji stands out as a firm beacon showing the way for those who care to see it and have courage of conviction required to follow it.

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Jagjivan Ram

Ex-Defence Minister, Government of India

SWAMI DAYANANDA
A Great Visionary

Swami Dayananda Saraswati was born in an orthodox priestly family. His faith in the traditional religious practices was shaken when he saw a small rat dancing on the top of the Shivalinga (idol of Lord Shiva). This led him to the pursuit of the true import of Vedic text. He sat at the feet of Swami Virjananda to learn the intricate interpretation of the Vedas. Swami Dayananda mastered the scriptures. At the same time, he learnt to control and manipulate the various senses and spots in the body and mind which have the interplay of the forces of various sciences known or unknown and are responsible for all human activities. His mastery over his body and the mind was superb.

Swami Dayananda, besides giving a new interpretation to the Vedic texts, undertook the important work of reforming the Hindu Society of its evils and restructuring it according to his own interpretation and understanding of religious text, predominantly the Vedic text which alone he regarded as divine revelation. He also embarked upon social and educational reform aimed at emancipation of shūdras and women and revival of Gurukula model of education.

His attack on religious prejudices and superstitions was ruthless and his attacks on some of the accepted norms in society were uncompromising. These activities displeased many vested interests, who turned his adversaries and soon became his enemies. Some thought of ending his life as was the case with Christ and Krishna.

He was administered poison on the night of September 29, 1883. But his death occurred thirty-one days later on October 30, 1883. The fact that he was able to withstand the effects of the deadly

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poison for thirty-one days, speaks of his will power and his mastery over his senses.

Dr. Newman, who was attending on him had remarked: "I am yet to come across a person of such strong will who did not even once complain of pain even though he was experiencing acute pain from the toe to the top." Death came to Swamiji only on Swamiji's choosing.

On the day of his eternal rest, Swamiji inquired as to what day it was. On being told that it was Diwali, falling on Amāvasya, he lifted his eyes towards the roof of the house and started reciting the Vedic hymns. He then offered prayers in Sanskrit and Hindi and then went on reciting the Gayatri Mantra. This having been done, he remained in trance for some moments and then with an expression of delight and satisfaction he uttered: "O! Merciful Lord, Almighty God, if this be thy desire, it shall be fulfilled." And then he drew a long breath and suddenly let it go as if by design. And that was the end!

Evidently, Swamiji had chosen the time and mode of his death. This, perhaps, is the only instance after that of the Bhīshma Pitāmaha of the Mahabharata era when a person had the distinction of choosing the time of his death. This clearly shows the extent of control, Swamiji wielded not only on his own body and mind but on the environment around him as well.

Swami Dayananda has been known as a religious reformer. There is therefore a tendency to evaluate him only as a great religious leader and a social reformer. But this would be an underestimation of his versatile genius and all-pervading personality. I will like to take this opportunity to say something about Swamiji's contribution to the Freedom Movement of our country. It would be worthwhile to recall what the revolutionary leader Shyamji Krishna Varma wrote as far back as 1907 about Swami Dayananda and his Arya Samaj movement. He then wrote: "Of all the movements in India for the political regeneration of the country, none is potent as the Arya Samaj. The ideal of that society, as proclaimed by its founder, is absolutely free and independent form of national government."

Swami Dayananda's movement not only aimed at eradicating the evils that bedevilled the society, but it was also an effort at laying the foundations of a casteless and classless society where all men enjoyed equal opportunities and privileges. Swami Dayananda was

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appalled by the religious bigotry of the high priests of society and how they exploited the people to promote their personal and parochial interests. The high priests were trying to perpetuate the caste hierarchy to exploit the masses in the name of religion. Swami Dayananda initiated his movement to put an end to such exploitation and to create a social order where every individual was free to pursue his faith without let or hindrance. Dayananda's movement was aimed at elevating man from the depths of superstition and blind adherence to tradition to a level of a reasoning where he would search for the solution to his problems by questioning the self.

Though it cannot be said that Swami Dayananda had political freedom as his goal, there is every evidence to show that his movement sparked the spirit of nationalism in the hearts of the people and became the precursor to the Gandhian movement. The great French scholar, Romain Rolland attributed the revolt of Bengal to the Arya Samaj movement. In his biography of Ramakrishna Paramahamsa he worte: "Swami Dayananda's Arya Samaj, whether he wished or not, prepared the way in 1905 for the revolt of Bengal." There is also evidence to show that Swami Dayananda and Swami Virjananda had taken active part in the War of Independence of 1857.

The prominent role played by Swami Dayananda in influencing the freedom movement can be assessed from the statements and comments of leading personalities. Dr. Annie Besant, the noted Congress leader and the founder of the Home Rule Movement has remarked that whenever the temple of free India is built the loin-clad saint Swami Dayananda will find a place in the highest pedestal of that temple.

The fact that most of the leaders of the freedom movement in various parts of the country were drawn from amongst the followers of Swami Dayananda, reveals too political impact the Swamiji's teachings had made. It is true that Dayananda did not belong to any political party as such, but his basic objective was the creation of a society based on social justice and equality and that such a society should be capable of liberating the country from foreign dominion. It was his firm belief that the social reforms were the corner-stone of a free India. A society divided on the basis of social injustices and lacking in unity could not effectively carry on

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the freedom movement. Even the revolutionary leader M.N. Roy had endorsed this view of Dayananda as also his (Swamiji's) disciple, Mahadev Govind Ranade that social justice should precede freedom.

Swami Dayananda can rightly be described as the initiator of the freedom movement in the country. In fact, Gandhiji picked up the thread from where Swami Dayananda had left. In the words of Sardar Vallabhbhai Patel, "It was he who actually laid the foundation of India's freedom." Free India's first President Rajendra Prasad observed about the contribution of Swami Dayananda as follows : "The issues on which Mahatma Gandhi laid emphasis later had been highlighted by Swami Dayananda almost fifty years earlier." The basic issues that constitute the essential ingredients of the freedom movement were actually formulated by Swami Dayananda. He had articulated them into a form of national movement by stressing on the necessity of Swadeshi. Emphasis on the use of Swadeshi goods, Rāshtrabhāshā Hindi, indigenous industry, self rule, compulsory education for all men and women, indigenous legal system and the fight against the caste system and untouchability were the issues Swami Dayananda had brought to focus.

It was the teachings of Swami Dayananda that gave a concrete shape to the freedom movement in the country. The concept of Swadeshi, Swarajya and women's education which formed the basis of the Gandhian movement were all initiated by Swami Dayananda almost half a century earlier. From the concept of Swadeshi, the movement for Khadi took shape. The concept of Swarajya gave birth to the Congress as the political vehicle for the attainment of freedom. The concept of women's education was the basis for social and political equality of men and women which drew a large number of women into the vortex of the freedom movement.

In a sense the Salt Satyagrah of 1930s had its origin in the *Satyārth Prakāsh* of Swami Dayananda, which was published in 1875. In that work, Swamiji had strongly criticised the imposing of tax on essential items like salt and firewood and grass the poor fetch from the jungles to make a living. Dayananda's major contribution was in the field of education. It was his firm belief that a people steeped in ignorance could not fight for its

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rights. As if to prepare the people for the fight for freedom, he started the educational activity. The chain of D.A.V. schools and colleges throughout the whole of the northern India is a testimony to farsightedness of Swami Dayananda.

Swami Dayananda was a visionary, who looked far ahead of his times and visualised a society based on social justice, equality of opportunity and political freedom. These are the essential values which shall govern the conduct of human beings for all times.

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Som Nath Marwaha

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EDUCATIONIST—DAYANANDA'S CONCEPT OF TEACHER AND TAUGHT

One of the ten principles of the Arya Samaj laid down by Swami Dayananda is : "To diffuse knowledge and dispel ignorance." It would be a privilege to anybody whosoever reads Swami Dayananda to rediscover the same thoughts appearing in his writings and teachings, though in a different frame of circumstances : the glorious past and the progressive spirit of the modern age, both living in him. It transfuses a sense of responsibility in us to think how Swami Dayananda in the course of a few years, revolutionised the outlook and social thinking of the Indian masses. The establishment of the first Gurukula at Kangri near Hardwar after the death of Swami Dayananda is a standing monument of revival of ancient system of Gurukula education as of the conception of Swami Dayananda. Along with this, keeping in view the times, the chain of the D.A.V. educational institutions throughout India has been another landmark. Side by side with the education of the women, physical education also was not neglected. By increase of bodily strength and activity, the intellect becomes so subtle that it can easily grasp the most abstruse and profound subjects. The draft scheme in 1885 prepared for establishing Dayananda Anglo-Vedic College at Lahore and calling for the comments of the public two years after the death of Swami Dayananda itself, is influenced with the noble aims and nationalistic zeal. The background was that the system of education be devised as to strengthen the ties which bind the individuals into

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a common nationality. It was to bring together the educated and uneducated classes by encouraging the study of the national language in all vernaculars; to spread the knowledge of moral and spiritual truths by insisting on the study of Sanskrit; to assist the formation of sound and energetic habits by a regulated mode of living and even to encourage knowledge of ancient literature to afford a stimulus to the material progress of the country by a knowledge of the physical and applied sciences and along with the said education to impart religious teachings; and to make the students good citizens. The command of Swami Dayananda was "*Back to the Vedas.*"

In 1835, Lord Macaulay had written about the results which are achieved by English education : "We must do our best to form a class who may be interpreters between us and the millions whom we govern, i.e., a class of persons, Indian in blood and colour but English in taste and opinions." He further repeated in one of his letters, which he addressed to his father in 1836, "No Hindu who has received an English education remains sincerely attached to his religion. Some continue to profess it as a matter of policy but many profess themselves pure deists and some embrace Christianity. It is my firm belief that if our plans of education are followed up, there will not be a single idolater (Hindu) among the respectable class in Bengal thirty years hence."

The English type of education introduced everywhere in the world including India under the control of the British Government was always with a view to making their subjects sheep-like followers of what they would order or wish them to do. Panjab came under the domain of British Government in 1849 and for achievement of the above said object, Sir Charles Trevelyan had written in an article : "What we are doing is not to enter into an unseemly and irritating conflict with the upholders of the ancient system (Hinduism) but to give an entirely new key to the natives, opening them a very superior knowledge . . . . It is a great truth that the rising generation becomes a whole nation in a few years and that if you desire to make an effectual change in the character of the people we must take them when they are young and train them in the way that we should have them go . . . We shall raise a class of influential intelligent youth who

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will, in the course of a few years become the native propagators of our system with little or no assistance from us." It was with the above type of education and with the above motive that Swami Dayananda had to divert the course of that type of education to make the Hindus as true Aryas, to be proud of their being called as such, true to their Vedic religion and loyal to Mother India.

Lord Macaulay and the Christian Missionaries, who favoured English education, were actuated with the scheme and the firm belief to alienate the English-knowing people from their ancient Hindu culture. According to Sir Valentine Chirol, even without any active cooperation from the Government, the spread of English education would itself result in the spread of Christianity, once Christian ethics and doctrines get spread.

Education was not at all the object of the Christian missionaries; their object was conversion and they not only wanted the conversion of the lower classes and castes, or of the Hindu orphans but wanted to convert Brahmins and other upper castes and in this way their aim was to liquidate Hinduism altogether.

It was in that stage of attempt to finish Hinduism that Swami Dayananda, born in a Brahmin family of Tankara in Gujarat State in 1824, had from the very beginning, when he attained the age of discretion, seized of the desire to fathom the mysteries of life and death. When he was about 21 years of age, he left home and from 1845 to 1860, he wandered almost all over India in quest of truth. Whomsoever he met during this period and from whomsoever he could get any knowledge, he sat at his feet. Ultimately he found in Swami Virjananda, a Saraswat Brahmin as Guru who changed his entire vision of life.

Swami Virjananda, keen in stopping the degeneration of Hinduism, was pained to find neglect of the real source of Hinduism. He also was not in favour of the foreign Rule. The War of Independence which was termed by the British as Mutiny also had kindled the desire to liberate the country from the foreign yoke.

At Mathura there was a small school (Pathshala) which was being run by Swami Virjananda. It was financed by the Maharaja Vinay Singh of Alwar and it was also being supported occasionally by some amount used to be sent by Maharaja Ram Singh of Jaipur. Besides, visitors to Mathura attracted by Virjanandas' vast knowledge

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of the Vedas, also used to contribute voluntarily. Virjananda took very little of cereals and mostly lived on milk. He used to sleep at night for a short time and was an early riser. He would, after taking morning bath, sit for his daily prayers for long till the sun-rise. Thereafter, he would start, after eating something in the morning, teaching his students till mid-day. After rest for some time, he again would start teaching his pupils. In the evening he would again sit for daily evening prayer. He had a very retentive and sharp memory. If any body would recite any couplet/hymn (mantra/shloka) he would remember the same and it never was forgotten thereafter and this God gifted retaining memory enabled him to remember by heart numerous religious books. He was a very outspoken person with simple habits and was impartial, uninfluenced by any extraneous considerations. He had hatred for all *Unārash* (spurious works of a sectarian nature) man-made books and no such book at all used to be in his Pathshala. His students became well versed in Vedic traditions and Swami Virjananda the great master of grammar also made his students well versed in grammar. He thus was a perfect model of a real Guru with all those qualities.

Having been informed that there was a Guru at Mathura in Uttar Pradesh of his longing and he would be able to quench the thirst in him about the Vedic culture and religion, Swami Dayananda came to the said Guru. He was none else but Swami Virjananda. Swamiji knocked at the door of his small hut on November 14, 1860. Dandi Swami Virjananda responded to the knock, and enquired as to who outside was and the reply came that he had come to know exactly as to *what he was* ! He also gave his name as Dayananda Saraswati. Dandiji enquired of him, if he had read something of grammar and the reply was that he had read *Sāraswata*, etc., the grammatical books. On this preliminary questions and answers the door was opened, and Swami Dayananda after touching his feet sat near him. After some further questioning by way of preliminary test and on hearing the answers given, the Dandi Swami told him that most of what he had learnt was from spurious men-made books and told him that if he wanted to learn real knowledge, he had to forget what he had learnt earlier, to which Swami Dayananda agreed. Another condition mentioned by Dandi Swami was that he would not teach the sannyasis because there was no arrangement for serving meals to the said sannyasis

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and as such an independent arrangement must be made by him before commencing his schooling from Dandiji. Answer to this was also given in the affirmative. It was thereafter that Swami Virjananda started teaching him *Ashṭādhyāyī*. A copy of *Mahābhāshya* priced at Rs. 31 was made available to Dayananda.

The half past two years spent by Swami Dayananda with his Guru in the true Vedic tradition, resulted in the development of his thought and approach and he had acquired a superior grammatical technique and he developed so much regard for his Guru which so to say was next to Bhakti of God. He set up an example of what a pupil should be towards his Guru. He would bring, in the early morning, the water for bath of his Guru near about at 3 a.m., from the Yamuna river. Similarly he would also bring water for the evening bath. This morning and evening bringing water from the Yamuna could not be stopped on any day due to unfavourable weather conditions, pitched darkness, heavy rains and muddy passage. He had always the desire to serve as much as he could his Guru and was always prepared to carry out orders of his Guru given even at odd hours. Swami Dayananda also got God-gifted good memory and this also created a very good impression on the Guru. Whatever he was told during teaching, he would remember the same and hardly any necessity would arise of repetition. In spite of all this rendering of service to Guruji and his Guru being very much pleased with him on repeating what he used to be taught, this did not in any way created any sense of partiality towards Dayananda. Three instances narrated hereunder would show the strictness of Guru Virjananda which ultimately worked as a miracle with Dayananda, in acquiring the vast knowledge and being able to be victorious in all debates with adversaries: the Puranic Pandits, the Muslim Maulvies or Christian Missionaries :

(a) Once Dayananda forgot some portion of his lesson of the *Ashṭādhyāyī* and in spite of his best and putting all strain on his memory at his premises, he was not able to recollect the same. Having failed to recollect (and this was the first time of lapse of memory) that he came to his Guruji and requested many a time the same to be repeated. Ultimately, the Guru told him, "If you are not able to recollect the past

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lesson, it would be immaterial even if you drown yourself in the Yamuna for not being able to recollect it, but you shall not come to me." At this Swamiji touched the feet of his Guru, left and went to a Yamuna ghat with a view to putting pressure to revive his memory in respect of the forgotten lesson and also made up his mind that in case he was not able to recollect the lesson by that evening, he would certainly drown himself in the Yamuna. With that decision, Swamiji focussed his entire pressure and attention on his mind and it looked as if he had forgotten the time and location where he was sitting. He had reached the stage of a trance and ultimately he was able to revive his memory and recollect his forgotten lesson. He then went back to Guruji and narrated the one-time forgotten lesson. This naturally created much more affection of Dandiji for Dayananda. When he narrated how he was able to revive his memory, tears of affection also dropped from the eyes of Dandiji. He embraced him and gave him his blessings.

(b) Swami Dayananda failed to attend the class for three days without permission. The reason was that one day when Dayananda was in *samādhi* on the bank of Yamuna, a lady attracted by his facial glow and health put her head over his feet. The wet clothes of the said lady and her wet head so put on the feet made Swamiji open his eyes and found to his great surprise a lady with the head on his feet. He got up saying, "Mother, Mother" and left that place. It was the first experience in his life of a lady touching him. As a self-imposed penalty and penance, he sat in an isolated and neglected *mandir* continuously for three days and nights in *samadhi* and then when he attended the class after the absence of three days, he narrated the reason for his absence. This further enhanced the affectionate touch of a Guru towards his pupil (Dayananda). He appreciated it very much and gave his blessings.

(c) On another occasion, one day Swami Virjananda was annoyed and hit Swami Dayananda with a lathi on his arm. Swamiji, however, did not view the serious pain

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caused by that stick stroke but on the other hand he requested Guruji, "Maharaj ! my body is very strong but your hands are very tender. You must be feeling pain in them striking my body with a stick and kindly, therefore, do not beat me. This stick-stroke had created a mark on the shoulder of Swamiji which remained throughout his life. As and when he would look at the injury mark created by the stick, he would start remembering the good done by his Guruji in teaching him and he always expressed his gratitude for the same. Getting a beating from the Guru was nothing but a sign of blessing which a student of present day cannot understand or tolerate. The reason is obvious that at present, a teacher is not like that teacher as Swami Virjananda was, nor a student of the type of Swami Dayananda.

Swami Dayananda in this way sat at the feet of his Guru for about two and a half years and he took leave of him in April 1863; of course he visited his Guru thereafter in December 1866 when he was about forty-two years old. In those days, when a student completed his studies he would take leave of his teacher and offer some gift at that time. So Dayananda at that time took some quantity of cloves as *Guru Dakshiṇā* as a parting present. Dayananda as a matter of fact had nothing with him to offer. He had no money to purchase any other present. Moreover, Guruji liked the cloves very much. When Swamiji begged leave of his Guru and offered the said small parting present of the cloves, Swami Virjananda had spoken to him : "I expect from you an entirely different kind of *Guru Dakshiṇā*. Can you promise to give that *Dakshiṇā* to me ?" At this Swami Dayananda answered that he would obey the command of his Guru. Virjananda got promise from him that he would devote his entire life for the propagation of the books of the Rishis and Vedic Religion.

According to Swami Dayananda, therefore, a student should always cultivate self-control, with a balanced and well-disciplined mind and should have love for his tutor. He should concentrate on his studies to acquire complete knowledge of the subject of his studies and religious education. The teacher should endeavour to inculcate in the student to be truthful in word, deed

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and thought so that he may become well versed in Vedas and Shāstras. The teaoher should always be diligent in eradicating the evil habits in the students and in imparting knowledge. According to the conception of Swami Dayananda, among students of rich or poor parents, no distinction be made in the matter of food, drink, dress, seats, etc. They should be freed from all worldly worries and care and should entirely devote themselves to their studies. Even their teachers should accompany them in all their recreations so that they may not fall into any mischief, get insolvent or naughty.

Nowhere Swamiji ever allowed the students to join politics. All students should be treated on equal footings so that differences of birth, economic and social status of their parents are totally effaced out. He believed that the making of man depends on the individual attention and treatment given by the teacher. The pupil belongs to the teacher and not to the institution and, therefore, Swamiji saw a sacred and noble relationship between the two. In this context as per Swamiji, "he alone is entitled to be called a man who possesses thoughtful nature and feels for others in the same way as he does for himself." Swami Dayananda, though had encouraged the education of women, did not favour co-education. He attached great importance to Brahmcharya Ashram. According to him, the privileges of birth or inheritance will not be the criterion for judging the social status of an individual. It should be the merit that must determine the man's occupation and with it his social position. He entrusts the determination of the career of a pupil in the hands of the teachers. In fact the future of a society depends upon the right choice made by the teachers regarding the careers selected for the students.

Compare the students of today where a teacher is always afraid of the students. He does not even feel the safety of his honour. The students least respect the teachers. The result is that indiscipline in the students also results in indiscipline in the family. The disputes between brother and brother, between brothers and sisters, between the children on the one side and the parents on the other, has become a matter of routine. This is entirely due to not following the path laid by Swami Dayananda to the relationship of the teacher and the taught.

I wish the advice of Swami Dayananda be followed in

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educational institutions which is most essential, if we want this future generation to be good citizens. Once they devote themselves exclusively to their studies and obey and respect their teachers, they will also get the father-like love and affection from their teachers and there will be no problem left of maintenance of law and order in educational institutions or no occasion to close any institution on account of the disturbances caused by the students. The country will also, *ipso facto*, produce good teachers, whose sole purpose in life would be to look after the welfare of the students even at the cost of any economic sufferings. No occasion should arise for the strike of the teachers or of the students or any fight amongst the students themselves or amongst the teachers themselves. The cause of bitterness or distrust between the teacher and the taught, will shape into the present parental love and regard on the part of the teachers for the taught and vice versa. It is with this belief that this subject has been dealt with.

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EDUCATIONAL PHILOSOPHY OF DAYANANDA

Swami Dayananda (1824-1883) may well claim to share the honour of being the greatest Indian educationist of the 19th century with Raja Ram Mohun Roy (1772-1833).

While Ram Mohun Roy plumped for the Western system of education as sponsored later on by Lord Macaulay, Dayananda preferred to advocate the Vedic system of education, not excluding at the same time the benefits of occidental education as supplemented by the growth of modern scientific knowledge, for Dayananda's overview was essentially universal and eternal. It is true that he did not have much of English education and relied mainly on the ancient scriptures of India, the Vedas, the Brāhmaṇas and the Upanishads in formulating his views on education and other matters pertaining to real life situations and the hereafter, but it cannot be gainsaid that he had a very alert and receptive mind; add to it a unique tenacity of purpose and *yogic* concentration and you have a profound scholar with a very broad vision and global perspective. It was for this reason that we find in his scheme of education the necessity of imparting training not only in the Vedas and Upanishads but also in the science of warfare, aesthetic arts, vocational crafts and subjects like Astronomy, Algebra, Geography, besides the emphasis on character building.

Dayananda has devoted two chapters (2nd and 3rd) of his *magnum opus* (the *Satyārth Prakāsh*) to the subject of education

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for the infants as well as the adolescents. He begins the 2nd chapter on education with the statement from *Shatapatha Brāhmaṇa—Matrimān Pitrimānāchāryavan Puruṣho* and goes on to say that a man is learned if he has three good teachers namely, the mother, the father and the preceptor. Evidently, he emphasised the role of parental instruction besides the role of scholastic education. The importance which Dayananda attached to parental education was something uncommon for the thinkers of the 19th century.

Dayananda has prescribed 16 Sanskāras (consecration ceremonies) as the various steps in life to be taken by an individual for his better education and continuous growth both as an individual and a committed member of the society. It would be pertinent to note that three of these Sanskāras have to be performed before the birth of a child by the parents, who are naturally supposed to be educated and should, therefore, be conscious of their duties towards their progeny and the society.

The first ceremony is the *Garbhādhāna* (insemination) ceremony. The second is the *Puṁsavan Sanskāra* to be performed in the 2nd or 3rd month of the pregnancy. The third is the *Sīmāntonayan Sanskāra* to be performed in the 4th month. During pregnancy, Dayananda prescribes wholesome, substantial food, affectionate and cheerful conduct and avoidance of narcotic drugs, malodorous objects, etc. It is now a well-established doctrine of the genetic Science that pre-natal influences deeply affect the career of an individual even as the infantile impressions do and thus to expose the growing child to healthy, infantile impressions, Dayananda prescribed the performance of as many as six ceremonies, at varying intervals, namely the *Jātakarma* (birthday) ceremony, *Nāmkarana* (naming) ceremony, *Nishkramaṇa* (going out of the house) ceremony, the *Upanayana* (taking to school) ceremony and *Vedārambha* (initiation) ceremony, which may be performed at about the age of eight years.

The performance of these ceremonies assumes the existence of educated parents. It is obvious, therefore, that in his scheme of education Dayananda underlined the role of female education being equally important as the education of a male child, otherwise you cannot expect illiterate parents to undertake the performance of these Yajñas (celebrations) before sending their offspring to the school (Gurukula) of a preceptor.

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As regards the preceptor also, the Swami laid down strict qualifications. The preceptor should be not only learned and well-versed in the Vedas and Sciences but should invariably be a man of noble character. At the school of such a teacher, the daily discipline of students comprises of, besides the performance of daily prayers, *Agnihotra* (fire-ceremony), the tending of cows and other household chores required for the smooth running of the school. The student is supposed to have entered the womb of the teacher and the teacher is required to look after him as the mother looks after the foetus. He is required to train him not only in various Sciences and Humanities but also watch his growth as an adolescent and provide him with the necessary guidance and friendship, during his stay at school, lasting ideally for a period of sixteen years or so.

It is noteworthy that the syllabus for graduation as prescribed by Dayananda is not composed of a superficial knowledge of three or four subjects as unfortunately it happens to be the case at present, but it covers a wide range of subjects beginning with grammar, literature, the Vedas, Upanishads, Ramayana, Mahabhārata and Ayurveda, the Science of health; Dhanurveda, the Science of war; Gandharvaveda, Aesthetic arts; Arthaveda, Vocational training, Astronomy, Algebra, Arithmetic, Geology, Space science, etc. His was certainly a scheme of broad-based foundational education.

During the course of schooling, however, the latent proclivities of the students have to be studied and each student has to be guided and counselled with regard to his future career, whether as a teacher, scholar (Brāhman), administrator, soldier, (Kshatriya), business man, farmer (Vaishya) or artisan (Shudra). Depending upon his inclination and capacity he has to be given specialised training and education in the area of his potential promise.

It is noteworthy that Swami Dayananda made no distinction between the foundational education of various classes of society or sexes and believed in universal education. He goes to the extent of laying down that the parents who did not send their children to school committed culpable offence and should attract the attention of the law.

Following the Vedas, Dayananda attaches great importance to the

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observance of Brahmacharya; Brahmacharya is not only celibacy but embraces at the same time a burning desire and ceaseless effort to investigate and understand the mysteries of the universe (Brahmāṇḍa). He lays emphasis not only on material and physical education but also on spiritual training. A well-educated person according to him should follow not only the path of Preyas (material prosperity) but also the path of Shreyas (spirituality). He did not believe merely in the recitation of the Vedas but, in fact, underscored the necessity of following the Vedic way. According to him the purpose of education was definitely the production of talented Brahmins (learned persons and scholars), valiant, skilled kshatriyas (warriors) competent and honest Vaishyas (industrialists, businessmen and agriculturists) and dedicated Shudras (artisans and craftsmen) and above all good mothers, fathers and citizens.

The conduct of an educated person should be governed by Dharma, which according to Swami Dayananda did not consist of narrow sectarianism or litany. Dharma according to him was manifested in the following ten virtues : *Dhṛiti* (fortitude), *Kshmā* (forgiveness), *Dama* (self-restraint), *Asteya* (non-theft), *shaucha* (cleanliness), *Indriya-nigraha* (control of organs), *Dhi* (wisdom), *Vidyā* (knowledge), *Satyam* (truth), *Akrodha* (non-anger). Thus the spectrum of Dharma covered a gamut of ten virtues beginning with fortitude and ending with non-anger. Such a person would certainly be at peace with himself and function as an honourable limb of the social organism.

An educated person was supposed to be modest and bear good character. He was required to have control over speech and mind, be energetic, respectful to parents, teachers, elders and guests, to follow the noble path and to shun evil ways, to enjoy the company of the learned people and to be liberal in making gifts. In fact, this is the essence of the parting speech which the Guru was scheduled to make to the students at the convocation ceremony.

In order to lay down the guidelines for social and Dharmyukta (religious) conduct Swami Dayananda wrote a booklet called the *Vyavhārbhānu*. In this he delineated the qualities of a Pandit (learned person) who was entitled to teach and contrasted them with the characteristics of a fool who should not be entrusted with

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the education of the children. In this, he also expounded his concept and methodology of education. He raised the question: how to distinguish between Truth and Untruth, Dharma and Adharma and laid down the guidelines of social conduct. Distinguishing between men and animals, he said that men shunned wrong conduct and followed the path of Truth, whereas animals could not discriminate between right and wrong. A man was expected to have mercy on the weak, do them good and to resist the oppressor, however strong the latter was. A man should be afraid of doing the wrong and should be unafraid to do the right, for there is no religion besides Truth. Untruth, he said, is synonymous with irreligion. In this booklet, he briefly mentions the virtues of a king also. A king is expected to be just, knowledgeable, self-disciplined, brave and balanced. He is required to protect his noble subjects and to punish the evil ones and thus spread happiness all around.

Swami Dayananda was, in fact, a universal Guru in the sense that besides laying down principles of education for the adolescent youth, he laid down the rules of conduct for the married persons (Grahsth) and those who having fulfilled the obligations of Grahsth were supposed to retire from active worldly life and enter the Vānaprasth (forest hermitage) where they were supposed to run schools (Gurukulas) and subsequently assume sannyas (to be established in truth) and serve the society as peripatetic teachers. At his entry into each of these successive stages, the citizen was required to perform a yajña (fire ceremony) before the assembly of his peers and to take appropriate vows as prescribed by the Vedas. It is noteworthy that human life was nothing but *Vrata-pradhān* (dominated by vows) and the performance of Sanskāras was in essence a well-conceived system of continuous and life-long education.

As for the medium of education, it may be noted that though Dayananda was of Gujarati origin and was a Sanskrit scholar, on the advice of Keshub Chandra Sen of Bengal, he chose to write his works in the *lingua franca* of India, which he termed as the Āryabhāshā, so that his message could reach the masses. Language, apparently, to him was the medium, the vehicle of communication of knowledge and principles of healthy and Dharmic (religious) living and not a deity. He never made a fetish of language.

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On co-education, Swamiji had definite views. He was opposed to it and wanted the schools of boys and girls to be situated at a distance. He wanted the schools to be situated in sylvan environment far from the maddening crowds, and other distracting elements. In these schools, the sons and daughters of the rich and poor were supposed to be treated without distinction, to be fed and clothed alike and were expected to acquire the virtues of self-reliance and cooperation.

Three segments of society were the special focus of his attention: (a) women, (b) youth, and (c) princes. His primary aim was the regeneration of India, Āryāvarta (the land of the Aryas) as he called it and he rightly perceived that the regeneration of a depraved and depressed society could only be attained through the development of its woman power and youth power. His strategy included the strengthening and revival of the princely order which at that point of history held sway over a vast territory of the Indian sub-continent, and he, therefore, took upon himself the task of educating the Indian princes in the Science and Art of governance as propounded in the Vedic scriptures, *Manusmṛiti*, *Rāmāyaṇa* and the *Mahābhārata*.

Realising that lack of industrial and vocational education was the cause of India's poverty, he laid due emphasis on vocational and industrial education and in fact advocated the deputation of selected youngmen to Germany and other developed countries for learning the crafts for which facilities did not exist in India.

June 1, 1886 was a red letter day in the history of education in modern India, when the followers of Dayananda assembled at Lahore not to mourn his death but to undertake a vigorous programme of education and thus to continue his legacy to destroy ignorance. On this day was founded the D.A.V. school, Lahore under the leadership of Mahatma Hansraj in memory of Swami Dayananda. This school later flowered into a college. This movement has since assumed gigantic proportions and at present there is a long chain of D.A.V. institutions spanning the country avowedly with the following aims :

(a) to encourage, improve and enforce the study of ancient Indian literature ;
(b) to encourage and enforce the study of classical Sanskrit

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and of the Vedas;

(c) To encourage and enforce the study of English literature, and sciences, both theoretical and applied;

(d) To provide means for giving technical education not inconsistent with the above three aims.

Similarly, Swami Shraddhananda, another devoted follower of Swami Dayananda, chose to establish a few years later a Gurukula, patterned on the ancient system of Ashramas in the sylvan surroundings of the Kangri village on the eastern bank of the Ganga, off Hardwar. In this school, a greater emphasis was laid on the learning of Vedic scriptures while at the same time modern sciences were not ignored and were duly included in the curriculum. This movement also gathered momentum in course of time and now well-nigh a hundred Gurukulas are dotted all over the country separately for boys and girls.

It is note-worthy that Swami Dayananda's philosophy and scheme of education was not limited to the education of adolescents. Besides advocating the establishment of the Gurkulas on the ancient pattern, Swami Dayananda established a society, namely the Arya Samaj to serve as a meeting ground and for the continuous and life-long education of his followers, the Aryas. Initially, a set of 28 rules were framed for the Arya Samaj which were subsequently reduced to ten. The first of the 28 rules stated that Arya Samaj is necessary for the good of all people, which negates the interpretation and misconception prevailing among certain sections of people including scholars that the Arya Samaj is a Hindu reformist movement. It goes without saying that Swami Dayananda was deeply interested in the uplift of the entire mankind, of all the peoples of the world. In fact, the word Hindu was an anathema to him. He preferred to address his followers as Āryas, viz., noble persons. He was thus very particular regarding the character and duties of the members of the Samaj. According to the 8th rule, those people shall be enrolled as the members of the Samaj who are truthful, upright, of good conduct and are concerned with the welfare of mankind. According to the 9th rule, the householder shall devote his leisure time to the uplift of Samaj with even more determination than that he applied to his household duties. According to rule 12, each member shall contribute to the Samaj fund a 100th part

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of what he earns from an honest living for the running and progress of the Samaj, schools, and periodicals. Rule 17 states that in this Samaj effort shall be made for the renaissance of this country, both spiritual and material. Reform along those two lines shall lead to the purification and uplift of the entire world. There was also a rule 24 which stated that he who is wicked in an excessive and public manner shall be expelled from the Samaj.

When these rules were subsequently reduced to ten, it was stated in rule 6 that the principal aim of this Samaj is to promote the world's well-being, material, spiritual and social. Rule 8 stated that ignorance should be destroyed and knowledge increased. And rule 9 states that nobody should be satisfied with his status but everyone should consider his own uplift to depend upon the uplift of all.

It is significant that amongst the five office-bearers of the Samaj it was ordained that one shall be the Librarian, which shows the importance attached by Swami Dayananda to the spread of education by formal and non-formal means.

It is also note-worthy that for the dissemination of his thought and researches, Swami Dayananda established a printing press at a point of time when a printing press was considered to be very advanced technological development. There should be no doubt that had Swamiji been working in modern times, he would have similarly grasped the value of modern media of communication viz., the screen, the T.V., the radio, etc.

To sum up: Swami Dayananda based his scheme of education on India's ancient Guru-Shiṣhya (teacher-pupil) tradition of the Gurukula system. The basic principle on which it was based is that of Brahmacharya, which calls for single-minded devotion to learning and knowledge and is established on the twin rules of celibacy and austerity. He underlined the role of the mother and father besides those of the teacher. He emphasised the learning of Sanskrit as key to the storehouse of Vedic and *Arsha* literature, that is the literature developed by ancient sages, and Hindi as a vehicle of communication with the masses not excluding foreign languages. His scheme of education combined technical, scientific education with the study of Humanities.

Above all, he laid great emphasis on character, *sadāchār*, and prescribed a code of honour and conduct to regulate the

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mutual relationship between the parents, teachers, students, brothers and sisters and servants. He demanded of the parents and teachers to teach by example than by mere precept and laid down that teachers should categorically exhort their students to emulate their good habits and not to follow their unworthy traits.

He believed in equal opportunities for education to be provided to men and women of all classes of society regardless of caste, creed or lineage.

He never hesitated to summarily close down institutions which failed to come up to his standard. He wanted to inculcate the spirit of self-help, self-reliance and *Tapasyā* (austerity) amongst the youth of the nation. He believed in life-long and continuous education, his basic aim being the regeneration of India, leading to the uplift of the entire world.

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DAYANANDA SARASWATI AND YASKA

Dayananda regarded the four Veda-Saṁhitās of the *Rigveda*, the *Yajurveda*, the *Sāmaveda* and the *Atharvaveda* as revealed to the four primeval sages : Agni, Vāyu, Āditya and Aṅgiras as spontaneously as the breathing by a human being in the beginning of creation, these four sages being the first human creation by the Supreme Soul.[1] Coincidentally the terms Agni, Āditya and Aṅgiras (—Prāṇa incorporating Vāyu also since breath is a form of air—Vāyu) regarded as Rishis here also denote the four stages of the evolution of the world after the first seed of creation, viz., the desire of 'Tad Ekam' (the Active Expanding Sentient [Chetana] Being) has been sown in the Unmanifested Prakriti, also called the primeval waters (āpah or salilam).[2] These stages have been called the primeval fire (agni), the sun (sūrya) and the life-breath (prāṇa).[3] It appears that the Vedic knowledge comes into existence before the appearance of men.[4] At this time the Vedic lore is in the form of inarticulate sound which is made articulate through these four primeval sages.[4a]

The above assumption by Dayananda Saraswati has its implications. The Vedic language is not the creation of man.[5] It has not evolved gradually. The four sages are merely instruments in transforming the inarticulate sound into articulate sounds making it intelligible to men, who possess the natural or divine faculty of uttering and understanding articulate sounds. Since the language of the Vedas—the Mantras was intended to enshrine in itself the

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unlimited knowledge of the Unlimited Supreme Soul,[6] it was bound to be different from the ordinary human speech in respect of the connotation of its words[7]—each word signifying several senses according to the context in which a particular Mantra is being explained, whereas in the common place language a word generally signifies one fixed sense. A key to the explanation and understanding of Vedic words was, therefore, needed. This key could be incorporated in the language itself or could have been a separate one. The former course was easier and as everlasting as that language was. It is, therefore, natural that seeds of the method of interpreting the Vedic language are found in the Vedic language itself. Dayananda observed it and declared it to the discerning Vedic world.[8]

Dayananda has not elaborated the keys found in the Mantras for the interpretation of Vedic words. He satisfied himself by observation, contemplation and deep and comparative study of the Vedic literature—the Saṁhitās, both the original ones and their branches (the Shākhā-Saṁhitās),[9] the Brāhmaṇas, the Āraṇyakas, the Upanishads and the Sūtras, in particular the *Nighaṇṭu* and the *Nirukta* of Yaska and the grammar of Paṇini and his school. He therefore, took recourse to these works and utilised them in writing his Vedic commentaries.[10]

The foremost among all the authorities utilised by Dayananda are the works of Yaska—the *Nighaṇṭu* and the *Nirukta*. Since we have already discussed at length the stand of Dayananda by presenting passages from the Vedic literature to show that the Mantras do contain etymological material indicating that all should take the key and interpret Vedic words with reference to their etymology,[11] these evidences and related discussions are not being repeated here. We have also discussed the unity of all gods and the import of names of Vedic deities reflected in the Mantras and various other matters relating to Vedic interpretation, in particular, the use of tenses (*lakāras*) and persons in verbs and have concluded that the Mantras followed by later Vedic literature imply that only the present tense is represented by all the tense forms used in the Mantras and hence the translation of all the tenses must be rendered by the present tense. Likewise the second and first person verbal forms point to the third person and should be so translated. These uses are merely stylistic and should

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not be treated literally.[12]

Yaska has taken note of all the keys provided by the Vedic verses and has modelled his method of interpretation accordingly. He holds that all nouns in the Mantras are derived from verbs (ākhyāta).[13] Although he has classified prepositions (upasargas) and particles (nipātas) as distinct ones from nouns and is silent about their derivation and formation, yet by including twelve particles and two prepositions in the list of padas in Chapter IV of the *Nighaṇṭu*[14] he appears to consider them also as derived from verbs, of course their formation is not clear and is irregular (anavagata-saṁskāra). Dayananda has also not said explicitly in this matter but by his derivation of 'nakiḥ' from the √kram (vide p. 397 below), he does appear to suggest the verbal origin of the prepositions and the particles. He has followed Yaska about the nature of nouns and has upheld the view of Yaska by describing Vedic words as *yaugika* (—words having etymological senses), *yoga-rūḍhi* (words having etymological as well as limited special senses) and not merely *rūḍhi* (—words having fixed meanings without reference to any etymology and hence underivable).[15] This last observation about *rūḍhi* words is not borne about by his Vedic commentaries and later practices indicating that the word 'kevala (merely)' might not be his own use and might have been inserted into the sentence by some editor. However, since Dayananda's position in this regard, viz., the necessity of declaring Vedic words as *yaugika* and *yoga-rūḍhi* and not *rūḍhi* has been vindicated by determining the original nature of the Vedic language,[16] we refrain from repeating the exercise and forthwith proceed to examine its implications and its effect on the commentaries by Dayananda Sarasvati.

The main impact of the above stand of Yaska and Dayananda is that it removes all personal references in the so-called names of deities, persons, places and sentient as well as insentient objects in the universe used or referred to in the Mantras. Consequently, agni, indra, varuṇa, aśvinau, dyāvāpṛthivī, āditya, savitṛi, sūrya, rātrī, matsya, uṣhas and other such words have ceased to signify deities bearing these names. Yaska explains the concept of a Vedic deity in the words '*yatkāma ṛiṣhir yasyām devatāyām ārthapatyam ichchhan stutim prayuṅkte taddaivataḥ sa mantro bhavati. tās trividhā ṛichaḥ parokṣhakritāḥ, pratyakshakritā ādhyātmikyashcha*'[17] i.e., when the rishi aspiring for something with a view to accom-

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plish it treats it in a Vedic verse that object is the deity (devatā) of that Mantra. These Mantras are of three types: those that treat objects as remote ones, those which describe them as present ones and those which describe them in the form of spirit (ātmā). Dayananda has explained the above definition in the same way by observing that 'Rishi' here is the Supreme Soul, Who sees (knows) every thing. When He feels that He should describe this object describes the qualities and functions etc. of an object in a Mantra being desirous of explaining the accomplishment (*svāmitvam*) of mastery (i.e., full knowledge) of that object that Mantra or verse is characterised by that object. That verse is called a *devatā* (deity) which brings to light an object (*daivata*) leading to its full knowledge.[18] Hence whatever has been described in a Vedic verse is called the deity of that verse.[19] Dayananda has thus interpreted names of Vedic gods so as to yield all that relates to man directly or indirectly from birth to death and thereafter—knowledge of mundane objects and matters as well as spiritual knowledge culminating in the realisation of the individual and the Supreme souls, attainment of salvation, origin and development of creation and every thing else that a man can conceive of.[20] It is a different matter that in the limited time and energy at his disposal and the limitations of those times he has been able to reflect only some most important and then relevant subjects or themes in his interpretations of the names of Vedic deities.

Interpretations of words like vasishṭha, bharadvāja, shunaḥshepa, devashravāḥ, kushika, kutsa, rijishvan and vāmadeva has led to the disappearance of all history, legends and myths from the sphere of Vedic verses. Yaska, however, appears to believe in the existence of history (*itihāsa*) and legends (*ākhyāna*) in the Vedic verses since he has several times cited *itihāsas* and *ākhyānas* while explaining Vedic stanzas; e.g., he cites the *itihāsas* (i) of Devāpi and Shantanu,[21] (ii) of Vishvāmitra and rivers[22] and others as a preface to his explanation of some Vedic verses. However, in explaining the Mantras concerned, he eschews all references to the legends cited by him and offers etymological explanations of all the key words including names of persons, places and objects occurring in those Mantras. Thus Devāpi[23] turns out to be one who has obtained, described or bestowed objects; Shantanu[24] is one who aspires for bliss of his body or offspring or by his body; Vishvā-

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mitra[25] is one who is friend of all. This is the practice of Yaska at all places wherever he has cited legends and histories. He, therefore, appears to cite these legends etc. to compromise with or to placate the *Aitihāsikas* and the *Ākhyānavādins* and to impress upon them that ultimately in the final explanation there is no difference between them and the Nairuktas since all the schools of Vedic interpretation then current with the exception of Gārgya and some grammarians[26] believe in the verbal origin of nouns and explain them as such.[27] He thus nullifies the outward approach of the historical and the legendary explanations.[28]

Dayananda has taken the clue. He has not only denied the existence of all *itihāsas* (history) in the Mantras,[29] but has also divested the Mantras of all the *itihāsas* (history) etc. and has offered his interpretations directly without any reference to legends, myths or histories. According to his interpretation the legend of Shunaḥshepa becomes the attainment of knowledge and an insight into the Vedas by a scholar, worship of the Supreme Lord, utilisation of the sun,[30] preaching of knowledge, action and worship by the learned, utilisation of air in aeroplanes etc. and prayer to the Supreme Soul for removal of poverty by engaging people in fruitful works.[31] A Mantra connected with this legend lays down the concept of the return from salvation.[32] Dayananda's interpretation of other Vedic legends and historical references can be gathered from his Vedic commentaries as well as from his introduction to these commentaries, the *Ṛigvedādi-bhāshya-bhūmikā*.[33] In this introduction he admits the existence of allegorical or metaphorical legends.[34]

Dayananda has interpreted names of rivers etymologically, as, e.g., Vipāṭ is one who moves in various ways and who tears objects, and Shutudrī is one who pains and afflicts rapidly.[35] In the introduction to his commentaries he admits that Gaṅgā and such other words are undoubtedly names of rivers yet they are also the names of nerves known as Iḍā, Piṅgalā, Sushumnā, Kūrmā and so on.[36]

Dayananda's foremost contribution in the explanation and use of the *Nighaṇṭu* and the *Nirukta* of Yaska is his approach to the *Aikapadika* section of the *Nighaṇṭu*, as also to the other sections of this work. Dayananda holds that the words collected in the *Aikapadika* section of the *Nighaṇṭu* (Chapters IV and V) are not inde-

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pendent words collected at one place for facility of reference and explanation and that the word 'pada' here does not signify 'words' as the scholars of the modern school[37a] hold; they are the synonyms of the word 'pada' which signifies movement, attainment and knowledge.[37] The *Aikapadika* sections are, therefore, like the other sections in the earlier chapters of the *Nighaṇṭu*. The difference between the two is that the sections in Chapters I to III contain synonyms of various words whereas the sections in Chapters IV and V consist of homonym words expressing the three main common connotations of movement, attainment and knowledge as well as their own etymological senses. Yaska himself has offered this classification by observing that 'words having one (common) sense have been explained. Now various words signifying senses more than one will be explained.'[38] Earlier he observes 'so many are the names of this thing and this is the name of so many senses.'[38a] This approach of Dayananda to *Aikapadika* and other *Nighaṇṭu* words has been examined in details by us in an earlier paper by analysing the explanations offered by Yaska of the *Aikapadika* words in Chapter IV of the *Nighaṇṭu*.[39] Since the words in Chapter V constitute the *Daivata* section, they fall under the concept of Vedic deities and are explained away by a discussion on the concept of Vedic deities and do not need individual or any other discussion. The general concept of Vedic deities has already been discussed above in this paper.[40] It is not necessary to repeat that discussion here. Suffice to say that the approach of Dayananda to the *Aikapadika* words is just the correct one and all other approaches do not stand justified.

It is, however, necessary to give below some examples to bring home the implications of Dayananda's approach specified above.

a. *Dayananda's explanation of some Aikapadika words:*

(i) *īm* (Ng. IV. 2.80) has been explained as (i) earth (Rv. I. 4-7) and (ii) as water and fire as aids in the accomplishment of arts (shilpa) (Rv. I. 9.2). It can be easily derived from the √i to go.

(ii) *sacha* (Ng. IV. 2.30) has been explained as scholars or learned persons who connect (people with objects, knowledge, etc.). Here the senses of knowledge and attainment of the word 'pada' have been relied upon.

(iii) *shipre* (Ng. IV. 1.11) has been explained as heaven and earth

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which bestow all happiness (Rv. I.101.10). Here the sense of attainment is at the root of this explanation.

(iv) *purandhi* (Ng. IV. 3.51) has been explained as expert knowledge that should be obtained (Rv. I.180.6). Here the senses of attainment and knowledge have been drawn upon.

(v) *dūtam* (Ng. IV.3.101) has been explained as possessed of praiseworthy intellect (Rv. I.44.11); (a scholar) who makes known all the practices or uses of the knowledge of all objects (Rv. VI.16.6).

(vi) *mandū* (Ng. IV.1.13) has been explained as two happy ones or two who give happiness (Rv. I.6.7). Here the etymological sense as well as the sense of attainment of 'pada' figure in this explanation.

b. *Explanations of some words of the Daivata section are as follows:*

(i) *mitram* (Ng. V.4.13)—The sun in the universe or the life-breath in the body which leads to the happiness arising from all actions and attitudes (Rv. I.2.7).

(ii) *ashvinā* (Ng. V.6.1)—Water and fire as means of movements and attainment (of objects) (Rv. I.3.1). Here Dayananda has also explained N. XIII.5.

(iii) *rita* (Ng. V.4.26)—(i) The four Vedas containing all knowledge (ii) Primeval and eternal cause of the world (Rv. I.1.8).

(iv) *somāsaḥ* (Ng. V.5.2)—Where best acts are generated (or performed) (Rv. I.5.5). In the prose-order he explains it as 'all objects have been created, i.e., purified.' Also see his Hindi translation.

(v) *indram* (Ng. V.4.4)—The Supreme Soul or the air consisting of electricity (Rv. I.5.1). He gives these senses because both the Supreme Soul and the wind are means to attain knowledge and life.

As a corollary to the above approach to the *Aikapadika* words, Dayananda, by implication, holds, as reflected in the explanations of the words of the *Naighaṇṭuka* section, that the words collected as synonyms of a particular word in the various sections of Chapters I to III of the *Nighaṇṭu* denote their own etymological senses as well as the etymological and fixed senses of the key word

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under which they have been collected, i.e., of which they have been named as synonyms. The following examples amply illustrate this approach of Dayananda.

(i) *tanā* (Ng. II.10.15)—'who bestows extensive wealth' (Rv. I.3.4) since it has been read in the synonyms of 'dhana' (wealth). The adjective 'extensive' evidently represents the etymological sense of 'tanā' formed from the √tan 'to spread, to extend, to go.'

(ii) *medham* (Ng. III.17.4)—'pure sacrifice consisting of knowledge and action; or contact with all scholars with auspicious qualities and actions (Rv. I.3.9).' It is a synonym of 'yajña' derived from √ yaj signifying 'contact' etc. Medham is from √medh 'to meet, to unite'.

(iii) *pauṁsyā* (Ng. II.9.24)—'manly powers' since it is a synonym of 'bala' (power, strength). Here it has also been interpreted in its etymological sense—'relating to man'. Veṅkaṭa Mādhava has supplied 'enemies' (shatrūṇām) to complete the sense. It is not needed in the interpretation offered by Dayananda. Also see his Hindi translation.

(iv) *gnāvaḥ* (Ng. I.11.40; III.29.18—gnāḥ)—'in whose actions (and attitude) all objects are attained' (Rv. I.15.3) since it is a synonym of Uttara in Ng. III.29. He has explained gnāḥ in Rv. I.22.10 as 'lands' on the same authority. In Rv. I.161.4, gnāsu has been explained as 'lands that can be traversed (and approached)'. Evidently here Dayananda has given the root-sense of the word in 'can be traversed (gantum yogyāsu)'. His sense of 'land' is the same as in Rv. I.22.10. Ng. III.29 contains 'uttarāṇi nāmāni' (synonyms of uttara—fr. ud √tṛi to cross etc.). Dayananda has, thus, applied the derivative sense of uttara in the explanation of this word. The same authority appears to have been used in explaining this word as 'that by which knowledge is approached, i.e., attained' in Rv. V.43.6. He has explained it as 'speech' in Rv. I.161.8 and other places since it is a synonym of 'speech' in Ng. I.11.

(v) *aghnyā* (Ng. II.11.1) has been explained as 'cows, sense-organs, earth and cattle which should be increased and should not be kil'ed' in Yv. I.1 since it is a synonym of cow (gonāma). Here the derivative sense of aghnyā from √han to kill has also been applied. The sense of 'increasing' comes from the etymology of the word 'go' from √gam to go, to move.

The words collected in the *Nighaṇṭu* have been explained

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from various points of view. However, the senses attached to them in the *Nighaṇṭu* are always there. As, e.g., aditi, a synonym of pṛithvī has been explained as 'earth which is indestructible in the form of cause (kāraṇarūpa)' in Rv. I.24.1; ṛita, a synonym of 'truth' (satya) (Ng. III.10.6) and water (udaka) (Ng. I.12.68) has been explained as 'waters, the eternal (lit. without any beginning) true (real) cause' in Yv. III.23; and kratu, a synonym of karma (action) has been interpreted as 'memory of impressions received from true knowledge and meritorious deeds' in Yv. III.54. Sometimes a simile has been conceived; as, e.g., etasha, a synonym of ashva (horse) has been explained as 'a ray pervading and speedy like a horse' in Yv. XII.74. Sometimes the sense given in the *Nighaṇṭu* has been taken to imply analogous objects (upalakshaṇa) also, as, e.g., duryāḥ, a synonym of house (Ng. III.4.9) has been interpreted as 'house and other objects and sentient beings like men etc. living therein' in Yv. I.11. Sometimes the Nighaṇṭu-sense has been elaborated or extended by adding a suitable sense to it; as, e.g., kutsa, a synonym of thunderbolt (vajra) has been explained as 'stroke of a thunder-bolt' in Rv. VI.20.5; apah, a synonym of action (karma) has been explained as 'for performing actions' in Rv. I.10.8 and so on.

Dayananda has attached several senses to words occurring in the section called '*sādhāraṇa-nāma*' (synonyms of sādhāraṇa—'common, ordinary, universal)'. These senses are not necessarily the same as are attached to a word in the various other sections of the *Nighaṇṭu*, as, e.g., nabhaḥ (Ng. I.4.6) has been explained as 'space called the mid-region (antariksha) (Rv. III.12.1), water (Rv. V.41.12), water or light (Yv. V.9) and happiness (Yv. VII.31).

The *Ādiṣhṭopayojana* section of the *Nighaṇṭu* has been taken by the modern and the medieval schools as containing names of attachments to deities. Since Dayananda does not contribute to the concept of the existence of deities in the sense which these two schools attach to names of Vedic deities, he explains the words collected in this section with reference to their etymology; as, e.g., pṛiṣhatī (Ng. I. 15.6) has been derived from the √pṛiṣh (to sprinkle) and hence has been explained as 'those quick movements by which sprinkling is effected, horses of maruts in the form of sustenance and speed' (Rv. I.39.6). In the Hindi translation it has been rendered as 'winds'.

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Only one word 'nakiḥ' out of those read in the section called '*Sarvapadasamāmnāya*' (Ng. III.12)[41] has been explained by Dayananda as 'who does not transgress the norms of righteousness (dharma)' (Rv. I.27.8). He has, thus, derived 'ki' from the √kram implying thereby that according to Dayananda, such words are derivable and that they are nouns.

Ordinarily Dayananda has adopted the senses given by the *Nighaṇṭu* to words read there without going into their etymology. But sometimes he does offer their etymologies which may be (i) implied as in the explanation of āyavaḥ, a synonym of man (Ng. II.3.17) as 'subjects, men who attain truth (satyam yanti—fr. √i to go) in Yv. XXXIII.28, (ii) direct, as, e.g., of pṛiṣhatīḥ from the √pṛiṣḥ (to sprinkle) quoted on p. 396 above. While giving the derivation or etymology of Nighaṇṭu-words he sometimes points out changes of letters etc. noticed therein, as, e.g., in explaining 'ūdhani' (Ng. 1.7.20—ūdhaḥ) he holds that here 's' has become 'n' (Rv. III.29.14).

Dayananda has explained the verbs read in the various sections of the *Nighaṇṭu* (i) in their ordinary senses, as, e.g., gāyati has been taken in Rv. I.4.10 to signify 'worship' according to Ng. III.14.2; and (ii) in their implied sense, as, e.g., avātiram (to kill, Ng. II.19.18) has been explained as 'to destroy darkness' (Rv. I.93.4). Verbs signifying motion have been taken to imply attainment, knowledge and movement.[42] In some cases where a verb has been read in two sections the senses of both the sections have been taken together in explaining a certain verb, as, e.g., 'irajyati' (Ng. II.21.1.—synonym of aishvarya 'prosperity'; Ng. III.5.1—synonym of paricharaṇa 'to serve') has been explained as 'to bestow prosperity and fit for service to truth' (Rv. I.7.9).

A passing reference may be made to the edition of the *Nighaṇṭu* published by Dayananda. For this, he consulted at least 15 manuscripts. The Paropakāriṇī Sabhā, his heir has neither preserved them nor has preserved any account of them. A comparative study of the editions of the work by Dayananda and by Lakshman Sarup indicates that Dayananda was familiar with MSS. called by Dr. Sarup as kha, ya, cha, x, ka, w1, w2, w3, ña, ga, Bk. 2, the readings of Devarāja, Skanda Svāmin, Roth and Bhandarkar. Some of the different readings and main readings of Dayananda's edition deserve special consideration. In his Vedic commentaries, Daya-

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nanda has referred to some readings as found in the *Nighaṇṭu*, but those readings are available neither in Dayananda's edition nor in Dr. Sarup's critical edition nor in any other edition available in print and easily accessible. Those readings might have existed in some other MSS.

As has already been stated, Dayananda has profusely drawn upon the *Nirukta* also. He has adopted the etymologies of the *Nirukta* sometimes *ad verbum* and sometimes with additional explanation, as, e.g., of agni and purohita in Rv. I.1.1. He has, however, not refrained from giving his own etymologies with (as, e.g., of yajña in Rv. I.1.1) or without any reference to the etymologies of the *Nirukta*. In such places his etymologies are different from but not incompatible with the etymologies of Yaska. Herein he follows the principles of etymology laid down by Yaska and by Pāṇini with particular reference to his *Uṇādisūtras*. As, e.g., aṁhoḥ (Rv. I.107.1; 63.7) from the √aṁh to go by adding Uṇādi suffix u, while Yaska derives it from the √han (N. IV.25). Dayananda has derived atūrtaḥ from the √turv (to kill) by explaining it as 'ahiṁsitaḥ' in Rv. I.126.1; V.25.5, while the *Nirukta* derives it from √tvar (IX.10).[43]

Dayananda has explained, quoted or referred to Yaska's interpretation of several *Ṛigveda* verses. In the Vedic commentaries, he first gives his own interpretation and then quotes Yaska's interpretation stating 'Yāska Muni has explained this Mantra in this way.' By this remark he indicates (i) that his interpretation is the same as that of Yaska where the two interpretations are identical and (ii) that his interpretation is not incompatible with that of Yaska and follows the method and pattern of Yaska and hence is as acceptable as that of Yaska. Rv. I.32.10 is a good example of the first type. Rv. I.22.17 has been explained in the *Ṛigvedādi-bhāshya-bhūmikā*.[44] Here the interpretation of Yaska has been quoted and explained so as to bring about a unity between the two interpretations. Dayananda also quotes in his commentary on the *Ṛigveda* Yaska's comments on this verse and explains it to impress upon the readers the compatibility and near oneness or unity of the two interpretations. Besides these in his commentary on the *Ṛigveda*, Dayananda has quoted in full Yaska's interpretations while explaining Rv. I.1.1; 2.1; 3,7; 12; 6.7; 7.7; 10.1; 15.7; 18.1; 22.12; 15; 27.10; 32.11; 45.3; 50.1; 89.2; 92.1; 13; 98.1; 99.1; 105.8; 18; 110.4; 113.2; 116.8; 117.21; 154.6; 164.50. He has referred to

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Yaska's interpretation by stating that this Mantra has been explained by Yaska in his commentary on Rv. I.164.39-42; 44-49. In Rv. II.37.3 Dayananda has accepted Yaska's interpretation of 'vahni' by citing his interpretation in N. VIII.3. Dayananda does not appear to have quoted or referred to or explained Yaska's interpretation of any other Mantra in his *Ṛigveda-Bhāshya*. Analysis of all the citations from the *Nirukta* in his commentary on the *Yajurveda* has not yet been made by us. However, he has explained Yaska's comments on the Ṛigveda-verses occurring in the *Yajurveda* as III.28; 60; V.15; VI.3; VII.16; 41; 42; XI.27; XIII. 4; XVII.91; and XXXI.16.

Dayananda has explained many passages (other than the etymologies and interpretations of Vedic Mantras) in his introduction to the commentary of the Four Vedas (The *Ṛigvedādi-bhāṣhya-bhūmikā*). Reference to the explanation of Yaska's views on the concept of Vedic deities has already been made. In this connection, *Nirukta* passages dealing with the determination of the deity of Mantra where no specific deity is known to be treated have not been referred to in this paper since no such Mantra appears to fall within the limits of Dayananda's commentaries. As a matter of fact, deities of all Mantras have been determined and laid down in the *Anukramaṇī* literature. Yaska's exercise here, therefore, appears to be futile unless it is presumed that the deities assigned to the Mantras are not final and in some contexts they do not hold good or that by the time of Yaska deities of all Mantras had not been determined. The former position is suggested by Yaska's remark that the deity of such Mantras is the same as that of the sacrifice or part of a sacrifice in which that Mantra is employed. At other places the deity is determined by the will or desire of the person using the Mantra. There can also be several deities in such verses.[45] The phrase 'liṅgoktā devatā' (determination of a deity by signs, description, etc.) used by the *Ṛigveda Sarvānukramaṇī* is very significant and points to the same conclusion. It may be noted that Dayananda has several times differed from the conventional ascription of deities of Vedic verses.[46]

In his explanation of the *Nirukta* passage '*karmasampattir mantro vede*' (N. I.2) Dayananda holds that the Mantra which contains a wealth of actions from agnihotra to ashvamedha and the means for the science of arts is known by the word '*devatā*'

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(deity) in the Veda. Also a Mantra leading to the attainment of wealth of actions, i.e., salvation and the Supreme Soul has also to be regarded as such.[47] The three types of verses referred to by Yaska[48] have been interpreted as (i) verses in which the subject is treated as invisible, (ii) verses in which the subject is treated as present and visible, and (iii) verses in which the individual and the Supreme Souls have been treated. These have been called by Yaska as (i) *Parokṣhakṛita*, (ii) *Pratyakṣhakṛita*, and (iii) *Ādhyātmikyaḥ* respectively.[49] Dayananda has also explained the sentence '*mahābhāgyād devatāyā eka ātmā bahudhā stūyate*' etc. (N. VII.4) and concluded that only the Supreme Soul is to be worshipped and all other objects denoted by deity-names etc. are meant for the use of men.[50] Dayananda has likewise explained several other passages from the *Nirukta*. It is not possible to refer to all of them within the limits of this paper.

To conclude: Dayananda has profusely drawn upon Yaska's *Nighaṇṭu* and *Nirukta*. It is no exaggeration to say that for want of the way shown by Yaska and his authority, the Brāhmaṇas led by the *Shatapatha Brāhmaṇa*, Dayananda's Vedic concepts and Vedic commentaries would not have been so scientific, traditional, full of high ideals for human life and a storehouse of the seed of true and correct knowledge as they are. Yaska, thus, points towards the correct direction and path, Dayananda discovers it, unveils it, clears it and traverses on it showing the path to all others who may like to see it and who have the capacity to do so. His commentaries on the Vedas are, therefore, a landmark in the study of Yaska.

LIST OF ABBREVIATIONS

BMAS	Bharati Mandira Anusandhana Shala, Veda Sadana, Vishva-Vidyalaya, Puri, Gopal Pura Marg, Jaipur-302015.
BSSS. II	Bhāratī-Śodha-Sāra-Saṁgraha, Section II published by BMAS.
Col.	Column
CP.	Compare
CSD.	S.K. Gupta, A Critical Study of the Commentary

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	on the Ṛigveda by Svāmī Dayānanda (Typewritten with BMAS).
JGJRI.	Journal of the Ganganath Jha Research Institute.
N.	The *Nirukta* of Yaska.
Ng.	The *Nighaṇṭu* of Yaska, edited by Dayananda Saraswati, Ajmer, 1989 V.S.
p.; pp.	Page/Pages.
RBB.	*Ṛigvedādi-bhāṣhya-bhūmikā*, by Dayānanda Saraswatī (Arya Sahitya Mandal, Ajmer), 1991 V.S.
Rv.	Rigveda
SP.	Dayānanda Saraswatī, The *Satyārth Prakāsh*, Calcutta, 1981 V.S.
Vebhāpa.	Sudhir Kumar Gupta, *Vedabhāṣhyapaddhati ko Dayānanda Saraswatī kī dena*, published by BMAS, 1980.

References

[1]SP. VII, p. 131; *Manusmriti*, I. 23.

[2]Rv. X.129. 3.

[3]Sudhir Kumar Gupta, *Atharvavedīyaḥ Sṛiṣhtīkramaḥ*, Svaramaṅgalā, Udaipur, 4. 4, 1978, pp. 1-12 along with the table on p. 29 of Dr. Rati Saxena, Atharvavedīya Padārtha-yojanā, Ph.D. Thesis, Rajasthan University, Jaipur, 1978. Rv. X.121.7 talks of the generation of agni (fire, heat) in the beginning which in turn implies movement; and all movement is caused by air. The same Mantra calls this agni as the life-breath (asurekaḥ) of the devas. Life-breath is nothing but air. Hence Vāyu can also be taken as incorporated into or implied by agni. An independent Vāyu stage does not appear to have been mentioned in the system of evolution of the creation as outlined in or gathered from the Atharvaveda. Vāta is a part of Jyeṣhṭha Brāhmaṇa (*Atharvaveda* X.7-34). Vāk says she moves like wind for creating the Universe (Rv. X.25.8).

[4]Compare the sequence of verses containing the names of the four Vedas and of the names of the four castes of mankind in Rv. X. 90.

[4a]SP., p. 131, col. I, lines 1-3. Rv. X. 71.3 also appears to suggest this.

[5]Dayananda holds this view. Vide SP. VII, p. 131, col. II, line 4.

[6]Rv. X.71.2—*Bhadraishām lakshmīrnihitādhi vāchi.*

[7]N. I. 2.

[8]RBB., p. 100, lines 18-19 (Hindi Translation); Vebhāpa., XX.72, p. 302.

[9]Dayananda makes a distinction between the Veda and the Shākhā Saṁhitās. See S.K. Gupta, Nature of Vedic Shākhās, Poona Orientalist, XVI.1-4, pp. 1-18.

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[10]RBB., p. 408.

[11]Vebhāpa., IV. 4-15; Sudhir Kumar Gupta, *Saṁhitāoṁ meṁ upalabdha nirvacanoṁ ke prakāra*, Viśvambharā, Bikaner, III. 2, 1965 (reprints available from BMAS).

[12]See Vebhāpa. IV., 185-194.

[13]N. I. 12.

[14]S.K. Gupta, 'Dayananda and the Nighaṇṭu of Yāska,' BSSS., II.8.1-4, p. 24, Para 23.

[15]*Nighaṇṭu* of Yāska, edited by Dayānanda Saraswatī, Ajmer, 1989 V.S., Introduction, p. 3, lines 14-15.

[16]S.K. Gupta, Monosyllabic Origin of the Vedic Language, JGJRI., XIX.1-4; Sudhir Kumar Gupta, 'Vaidika Bhāshā kā Svarūpa,' *Gurukula Patrikā*, XVIII.1; *Vaidika Bhāshā kī Prakriti*, BSSS., V. 3-4, pp. 29-38.

[17]N. VII. 1.

[18]RBB., p. 78.

[19]Sudhir Kumar Gupta, 'Dayānanda Saraswatī kā Devatāvāda', BSSS., II. 8.1-4, pp. 89-95.

[20]See Sudhir Kumar Gupta, 'Dayananda's Interpretation of the Names of Vedic Gods,' BSSS., II. 8.1-4, pp. 108-120.

[21]N. II. 10

[22]N. II. 24

[23]N. II. 11

[24]N. II. 12

[25]N. 24.

[26]N. I. 12.

[27]Sudhir Kumar Gupta, 'Ancient Schools of Vedic Interpretation,' JGJRI., XVI. 1-2, pp. 143-153.

[28]See Vebhāpa., XIV. 16-24.

[29]RBB., pp. 104-05; SP., VII, p. 133, col. I, lines 2-5.

[30]Rv. I. 24.12.

[31]Rv. I. 24.13.

[32]Rv. I. 24.2. Also see its translation in SP., p. 156.

[33]Also see Vebhāpa., XXIV; CSD., Chapter XVI—'Mythological Legends in the Ṛg-Veda,' pp. 344-406.

[34]RBB., pp. 353, 356, 360, 365, 368.

[35]Rv. III. 33.1.

[36]RBB., p. 376.

[36a]See S.K. Belvelkar, Presidential Address to the Vedic Section, All India Oriental Conference, Calcutta, 1922.

[37]Introduction to his edition of the *Nighaṇṭu*, p. 3, lines 12-13.

[38]N. IV. 1.

[38a]N. I. 20.

[39]S. K. Gupta, 'Dayānanda and the Nighaṇṭu of Yāska', BSSS., II.8.1-4, pp. 13-52.

[40]Paragraph 6 above. Also see Sudhir Kumar Gupta, 'Dayānanda Saraswatī kā Devatāvada,' BSSS., II. 8.1-4, pp. 89-95.

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[41]Also see Vebhāpa., XIII. 32, 36.

[42]Cp. '*Sarve gatyarthā (dhātavaḥ) prāptyarthā jñānārthāshcha.* For examples see Vebhāpa., XXX. 70.

[43]Siddheshwar Verma, Etymologies of Yāska (Hoshiarpur, 1953), p. 67. Also see BSSS., II. 7. 3-4, p. 50.

[44]RBB., p. 373.

[45]N. VII. 4. Also L. Sarup's English Translation.

[46]See Vebhāpa., XXVI. 26.

[47]RBB., pp. 77-78.

[48]N. VII. 1.

[49]RBB., p. 78.

[50]RBB., pp. 83-84.

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THE CONCEPT OF MOKSHA ACCORDING TO SHANKARA AND DAYANANDA

According to the ancient seers and great thinkers of India, the *summum bonum* of life is the proper enjoyment of worldly pleasures together with the 'absolute cessation of sorrows' (दुःख की अत्यन्त निवृत्ति). Gautama as well as Kapila have used these very *padas*[1] in their expositions to denote the ultimate aim of life, but Kaṇāda has used the word: '*Niḥshreyas*' for the same.[2] The word '*Niḥshreyas*' according to him means complete bliss or the Ultimate Bliss. The other systems of philosophy call this state as 'Kaivalya' i.e., the final emancipation. The true nature of the conscious self is 'Kevalī', which means completely detached from the worldly and materialistic objects.

The word 'atyanta' used in this context is understood by the commentators so as to mean that once this stage is attained, it never ends. The worldly self has never so far attained that state ! If it did, the word 'atyanta' would not have possibly been used for that. Since it did not, it continues to have perpetual births in different forms of existence.

This is a common rule in the world of philosophy that the object or the state, which is acquired by efforts is bound to cease one day. Nothing born of its causes can be eternal; it has to cease some time or the other.

Later Acharyas thought of some methods by which these two contradictory things may go well together, i.e., one that whatever is born, meets its end and the other that it should not affect the ultimate stage of *moksha*.

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The absolute cessation of sorrows is 'Apavarga' or *moksha;* this absolute cessation is 'absence of destruction' or *Dhvaṁsābhāva.* The destruction of sorrow means absence of it. When an object is destroyed, it cannot assume its former form. In this way, the destruction of object is called, the 'absence of destruction of the object', which has a beginning but no end. In this world, 'the absence of destruction' (*Dhvaṁsābhāva*) is such a state, which has got *moksha, abhāva* in the form of complete (or absolute) cessation of sorrows. The cessation of sorrows is the Ultimate Bliss. *Moksha* is such an example of *Dhvaṁsābhāva,* according to which neither the theory of cause and effect is affected, nor the stage of endless *moksha* is denied.

Now let us think, whether the cessation of sorrows is *moksha.* The scriptures say the self having attained the *moksha* experiences complete bliss or divine bliss. This statement rouses attraction for *moksha.* But how can it be asserted if one who attains that bliss never comes back to relate that experience. Does it not mean that in such statements of those seers, it is their former experience which finds expression? That being so, the assumption of 'non-return from final *moksha*' does not hold water.

Moreover, if *moksha* means only the cessation of sorrows without attainment of bliss in it, who would aspire for such a *moksha* then? This world where we get sorrows mingled with pleasures, is far better than the world, where the Self lies like a lifeless stone. The acceptance of some bliss in *moksha* completely routs the statement that 'cessation of sorrows is emancipation'. So this method does not work for the fitness of the theory of cause and effect and absolute cessation of sorrows.

There are Acharyas, who propose another alternative. According to them, this Self is ever free from pleasures and pains. When the Self comes into contact with Prakriti comprising '*Sattvarajastamomayī*', he considers himself to be subject to pleasures and pains for want of sense of discrimination (*vivekābhāva*). The want of discrimination means not distinguishing between sentient and non-sentient beings. When one develops the discriminative power that distinguishes between *Jaḍa* and *Chetana,* the indiscrimination (*aviveka*) is destroyed. The veil of ignorance is removed and the true and free nature of the Self emerges. By itself it is eternal. In this way, neither the relationship of cause and effect is denied nor the

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absolute nature of emancipation gets affected.

Now, it is the discrimination (*viveka*), which destroys indiscrimination (*aviveka*). The discrimination is the result of some causes. But that it would persist for ever, cannot be guaranteed. Nobody knows that once discrimination is acquired, it would never come to an end. Moreover, the discrimination is not a negative existence, so it is not proper to consider it like *Dhvaṁsābhāva* having a beginning but no end.

When the great thinkers call this 'Self' as 'ever-free' (*Nityamukta*), what they mean to say is, that the self, though connected with the three modes of Prakriti, is never involved in them. The Purusha, the Self is never '*Triguṇātmaka*'. He is never affected by *Guṇas*. Viewed thus, the Self is called *Nityamukta*. In the presence of indiscrimination (aviveka), the word '*Mukta*' cannot be taken to mean 'emancipated' or released.

In these circumstances, this seems to be plausible that if emancipation is that state of the self, where there is cessation of all sorrows and attainment of positive bliss, the period of that state is so long that the word '*atyanta*' can aptly apply to it. In ordinary life also we often use the word '*atyanta*', e.g., 'he is extremely (*atyanta*) untruthful', 'he is extremely (*atyanta*) poor', 'he is extremely (*atyanta*) sad', etc. The period of emancipation is very much significant so the use of '*atyanta*' (absolute) for that seems to be quite appropriate, though it may not be taken to mean 'endless'.

In this connection, the view of Rishi Dayananda is very important. He says, "Emancipation is that state of the self, from which there is no return" is not correct because *Rigveda* (1.24.1-2) denies it.... Just as the soul is at present in bondage, so it had been earlier too and had always been like that. There is never a break from the time-bound concept.... It is not necessary that the word '*atyanta*' (extreme) should mean absolute annihilation. Thus, for instance: "This man suffers from 'extreme' pain or enjoys 'extreme' pleasure (अत्यन्तं दुःखमत्यन्तं सुखं चास्य वर्त्तते)." It shows that the man is getting much pleasure and pain. In the same way, the word '*atyanta*' has the same meaning in the passages cited here from the Nyāya philosophy.[3]

This view of Dayananda does not seem to be corroborated by Upanishadic statements. In *Chhāndogya* (IV.15.5), we read: "those who go by that path never return" (एनेन प्रतिपद्यमाना इमं मानवमावर्त्तं

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नावर्त्तन्ते). In the same way, *Bṛihadāraṇyaka* (VI.2.15) reads: "Those who attain Brahmaloka, never come back" (ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति तेषां न पुनरावृत्तिः). On the basis of these Upanishadic statements, the Vedanta Darshana says in its last aphorism: "According to scriptures, there is no return" (अनावृत्तिः शब्दा: दनावृत्ति शब्दात्)." These statements prove that after attaining Brahmaloka or *moksha*, there is no return. This goes against Dayananda's conviction.

It would be better to understand these above-quoted Upanishadic sentences according to the interpretation of Shankaracharya. On *Chhāndogya* (IV.15.5) Shankara comments:

"एतेन प्रतिपद्यमाना गच्छन्तो ब्रह्म इमं मानवं मनुक्षम्बन्धि नं मनोः सृष्टि-लक्षणमावर्त्त नावर्त्तन्ते। आवर्त्तन्तेऽस्मिञ्जनन् मरण प्रबन्ध चक्रारूढ़ा घटीयन्त्र वत्पुनः पुनरित्यावर्त्तस्तं न प्रतिपद्यन्ते।"

The wise ones having attained Brahmaloka through *Devayāna* do not return to this human cycle of birth and death. The words: इमं मानवमावर्त्तं नावर्त्तन्ते seem to express that they (*Mukta*) do not return in the current world cycle, but they can come back in the coming Kalpas.

In *Chhāndogya* (VIII.15.1), there is another reference:

'यावदायुषं ब्रह्मलोक मभिसंपद्यते न च पुनरावर्त्तते'।

On the basis of this, Shankara says:

"यावद् ब्रह्मलोक स्थितिः तावन्तत्रैव तिष्ठति प्राकततो नावर्त्तत इत्यर्थः"।

i.e., the wise remains in the Brahmaloka as long as there is his stay; there is no hindrance to his 'come back' or 'return' afterwards.

Now, we take the reference of *Bṛihadāraṇyaka* (VI.2.15): "ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति तेषां न पुनरावृत्तिः।", on which Shankar has the following comment:

"पराः परावतः प्रकृष्टा समाः संवत्सराननेकान् वसन्ति। ब्रह्मणोऽने कान् कल्पान् वसन्तीत्यर्थ। तेषां ब्रह्मलोकं गतानां नास्ति पुनरावृत्तिः अस्मिन् संसारे न पुनरागमनम्, "इह" इति शाखान्तर पाठात्।"

This means that the emancipated ones (*Muktaḥ*) live in Brahmaloka till many Kalpas. When they attain Brahmaloka, there is no return to this current world. The word '*Iha*' in the text of another Shākhā makes it quite clear.

The above reference has been taken from the *Bṛihadāraṇyaka*

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Upanishad (VI. 2.15), where the word '*Teṣhāmiha*' does not occur. This Upanishad is a part of *Shatapatha Brāhmaṇa* of the Kāṇva recension of *Yajurveda*. But in the *Shatapatha Brahmaṇa* (14.9.1.18) of Vājasaneyi recension of *Yajurveda*, in the words: "तेषामिह न पुनरावृत्ति" the word '*Iha*' occurs. Shankaracharya has commented upon the words, where the word '*Iha*' is incorporated. Continuing his commentary, he writes: "यदि हि नावर्त्तन्त एव, इह ग्रहण मनर्थकमेव स्यात्", which means that if the emancipated souls never return from the Brahmaloka, the word '*Iha*' (इह) would become meaningless.

Concluding the subject, Shankara writes at the end: "तस्मादस्मात् कल्पादूर्ध्वं आवृत्तिर्गम्यते", which means that 'return' is possible in the succeeding Kalpas after the current Kalpa is over.

Thus the words denoting 'non-return' from the state of final emancipation means their 'non-return' to this current world cycle (Kalpa). Otherwise that state would be just like the state of repeated births. The state of final emancipation is called in the Shastras as the 'absolute one' (*atyanta*) or Immortal (*Amṛita*). In this state, the cycle of birth does not rotate; it comes to a standstill for that period.

Shankara and Dayananda both regard this state of final emancipation for the prescribed period, after which they (emancipated ones) come back. The concept of final emancipation seems to be plausible and logical in this form only. (Tr. into English by Dr. (Mrs.) Pravesh Saxena, Delhi; read by Swami Vidyananda Saraswati).

References

[1]तदत्यन्त विमोक्षोऽपवर्गः । न्याय 1.1.

त्रिविधदुः स्वाऽत्यन्त निवृत्तिरत्यन्तपुरूषार्थः । सांख्य 1.1.

[2]यतोऽभ्युदयनिः श्रेयस सिद्धिः स धर्मः । वैशेषिक 1.1.2.

[3]*Satyārth Prakāsh* (Bold Type Edition with Notes), Samullas 9, pp. 206-08.

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MAHARSHI DAYANANDA'S UNIQUE CONTRIBUTION TO VEDIC INTERPRETATION

Ancient Indian scholars, who had faith in the Vedas, have, through the Brāhmaṇas, Āraṇyakas, Upanishads and commentaries on the Vedas, interpreted the Vedas in their own way. Among the commentators on the Vedas, the commentaries of Skanda, Maheshvara, Udgītha, Venkatamādhava, Ānandatīrtha, Ātmānanda, Rāvaṇa, Uvvaṭa, Sāyaṇa, Mahīdhara, Bharatasvami and others are available. These are on all the four Vedas, or one Veda or on a section or assorted parts of a Veda. But most of these commentators have interpreted the Vedic hymns from the ritualistic or the *Karma-kāṇḍa* point of view, but their commentaries clearly reveal that they accept other interpretations as well.

Various methods of the interpretations of the Vedas

The *Adhyātma* (metaphysical), *Adhidaivata* (Naturalistic) and *Adhiyājñic* (ritualistic) methods of the interpretations of the Vedas have been in vogue in the Vedic literature from ancient days. In the *Adhyātma* method, the hymns are interpreted having metaphysical meaning, either concerning God or human body; the body, however, includes soul, mind, intellect, *prāṇa*, senses, etc. In the naturalistic method, the hymns are interpreted treating the natural forces, such as fire, air, sun, etc., as the presiding deities in the form of Agni, Vāyu, Savitā, etc. But other scholars do not regard the Vedic gods as living or conscious but

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treat them as lifeless natural objects and interpret the Vedic hymns accordingly. In the *Adhiyājñic* method, the *mantra* is applied to yajña and interpreted in that context. That is to say that if there is no application of a Vedic hymn to yajña, the interpretation is generally done metaphysically or in a naturalistic way.

The use or discussion of these methods of interpretations of the Vedas is mentioned in the old commentaries on the Vedas. For example, in Yaska's *Nirukta*, numerous Vedic hymns are interpreted through the metaphysical and naturalistic methods,[1] while a few other hymns are interpreted in a naturalistic and ritualistic manner.[2] Sāyaṇa in his commentaries on the Vedas has also given metaphysical interpretation along with the ritualistic and naturalistic interpretations.[3] Ātmānanda, who flourished several centuries before Sayana, interpreted the whole of the 'Asyavāmīya Sukta' (Rig. 1.164) in a metaphysical way. Moreover, Bhattabhāskara, the commentator on the *Yajurveda Taittirīya Saṁhitā*, has interpreted one hymn[4] according to all the three interpretations: metaphysical, naturalistic and ritualistic.

Besides these three methods, there is another important method of interpreting the Vedas—the *Adhibūta* (supra-physical) method. This method gives man-related, creature-oriented, social or nationalistic interpretations of the Vedic hymns. This method has been very rarely used by the commentators of the Vedas and is mentioned in the Vedic literature only at a few places. Other scholars used this method for the interpretation of those *mantras* that clearly threw some light on the social and national set-up. But it was the work of Dayananda alone to have used this method on an elaborate scale.[5]

Methods of interpreting Vedas by Dayananda

Dayananda approved of only two kinds of interpretations—metaphysical and practical. According to him, subjects such as God's form, characteristics, nature, work, worship, prayer, praise, adoration, yoga, *moksha* or slavation, etc. are metaphysical (*Adhyātma*). All other subjects except mentioned under metaphysical subjects, including *varṇa* (caste), āshramas (stages of life), *rājadharma* (polity), physics, architecture, economics, medical science, commerce, agriculture, etc. come under practical (*Vyavahārika*) subjects. Thus, according to Dayananda, the method

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of interpreting the Vedas on metaphysical lines can be called the metaphysical method, while that which interprets the hymns from the practical point of view, is called practical method. These two methods, accepted by Dayananda, incorporate within themselves all the methods of the interpretations of the Vedas used by his predecessors, such as metaphysical, naturalistic, ritualistic and practical.

The Maharshi in his *Rigvedādi-bhāshya-bhūmikā* under the heading '*Pratijñā Vishaya*' writes that he would give both the metaphysical and practical interpretations of the hymns which can be interpreted so because of the figures of speech like *Shleṣha*, etc. Hence in his *Vedabhāshya*, he has interpreted a number of Vedic hymns in both the ways. In other words, we can say that no other scholar before Dayananda has given so many types of interpretations of the Vedic hymns as Dayananda. The practical interpretations of the Vedas given by him in his *Bhāshya* make us realize that the Vedas have depicted the social system very elaborately. From the point of view of the treatment of various subjects in the Vedas, it is an original contribution of Dayananda.

Varied knowledge in the Vedas

In his *Rigvedādi-bhāshya-bhūmikā*, Dayananda, while beginning to discuss the subject of *Brahma-vidyā* (divine knowledge), asks if there are all kinds of knowledge in the Vedas. And his answer is that 'all kinds of knowledge are present in the Vedas at least in their germ form'. After going through the commentaries of Skanda, Sayana, etc., the readers used to infer that the Vedas do not contain anything except the *karmakāṇḍa* (rituals), but after reading Dayananda's *Vedabhāshya* and *Rigvedādi-bhāshya-bhūmikā*, the reader is bound to infer that the Vedas are the fountain-head of all knowledge. In the *Rigvedādi-bhāshya-bhūmikā*, as a specimen, he has thrown light on knowledge about God, about creation, about the solar and planetary systems, about sciences and scientific inventions such as the ships, the aeroplanes, electricity, wireless, medical sciences, modes of prayer, worship, and devotion, about rebirth, salvation, polity, religion, *varṇa-āshrama*, yajñas and other subjects as propounded in the Vedas. Simultaneously, he believes that the Vedas mention in detail the duties

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and obligations of man. He has discussed these in the '*Vedokta Dharma*' section of his *Bhūmikā*.

Basic principles of the interpretations of the Vedas

The main basic principles of the interpretation of the Vedas as followed by Dayananda are the following:

1. The words of the Vedas are *yaugic* and are in a fluid state; they are not *Rūḍha* (static) in meaning. Hence they can be interpreted variously. It is not proper to locate the popular meaning of a word in the Vedas everywhere; that is to say that the meaning of a word in the Vedas is different from the meaning in vogue at present.

2. There is no mention of the worship of a number of gods in the Vedas. But the various names such as Agni, Indra, Mitra, Varuṇa, Aryamā, Sūrya, Savitā, etc. used in the Vedas are the names of one and the same God connoting His various characteristics. Because of their multi-meanings, these words also mean fire, sun, soul, life, king, commander, scholar, teacher, preacher, etc.

3. The feminine words such as Aditi, Ushā, Iḍā, Sarasvati, Bhārati, Pṛithvi, Dyauḥ, etc. used in the Vedas portray the motherly form of God as well as are connotive of woman, wife, teacheress, house-wife, electricity, voice, energy, etc.

4. While interpreting the Vedas, it is not necessary to follow the traditional *Viniyogas*. The Vedic hymns can be commented upon independent of such meanings.

5. In the Vedas, there is no description of the history of ṛishis, kings, countries, towns, rivers, etc. The names seeming to be historical have their contextual meaning. Hence the Arya-Dasyu battle referred to in the Vedas does not mean any war between the Aryans and the Dravidians that is said to have taken place in history.

6. In the Vedas, there is no description of inhuman actions such as the animal or human sacrifice, killing of the cows, eating of meat, use of liquor, obscenity, adultery, etc. Those who find or support these as approved or confirmed by the Vedas, are confused and are not clear about the meanings.

7. While giving suitable interpretations—metaphysical or practical or both—of the Vedas, metaphysical, physical, social, national and other various elements can be discovered in them.

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Dayananda's Vedabhashya

Dayananda wrote his *Vedabhāshya* keeping the above basic principles in mind. He has commented upon the *Ṛigveda* upto the 2nd hymn of the 61st Sūkta of the 7th Maṇḍala and of the whole of the *Vājasaneyi Mādhyandin Shukla Yajurveda Saṁhitā*. This *Shukla Yajurveda Saṁhitā* had already been commented upon by Uvvata and Mahidhara before Dayananda, but their commentaries were based on the ritualistic pattern and in them only the Darsha-paurṇamāsa, Agnishṭoma, Vājapeya, Rājasūya, Ashvamedha, Purushamedha, Sarvamedha, Pitṛimedha and other yajñas were described. At places, even corrupt meanings were given by them, though such meanings had no relation or relevance to the *Shrauta* traditions of the yajñas. Dayananda has interpreted the Vedas independent of the ritualistic interpretations and has displayed novelty and originality of interpretation at several places.

The gods treated by Sayana and others as conscious beings having been placated by the yajñas, which appear to bless the performer (Yajamāna) of the yajña, with wealth, wife, offspring and other material gifts, were treated by Dayananda on the basis of the *yaugic* process and they thus standing for various edifying meanings in various places, reveal the glory of the Vedas. Here, we shall show a few of the Vedic gods as interpreted by Dayananda in his *Vedabhāshya*.

Agni

In Dayananda's commentary, 'Agni' has been interpreted to mean God, soul, learned man, commander-in-chief, master of the house, judge, guru, priest, king, craftsman, hero, yogi, the yājñic fire, vehicle, electricity, missile, the digestive fire, fire-weapon, etc. In Rig. 1.13.4, taking 'Agni' in the sense of physical fire, vehicles, ships and aeroplanes can be driven easily with it. In Rig. 3.24.1, the *mantra* has been interpreted by treating 'Agni' as a heroic man, who destroys evil persons: "O hero! Defeat the enemy hosts and crumble the false pride of evil persons." In Rig. 1.27.3, 'Agni' is treated, making use of *Shleṣha* figure of speech, to mean God as well as a learned man and the hymn has been interpreted to mean: "May both God and the learned man protect us from the sinful people." In Rig. 3.10.4, 'Agni' means the yājñic fire and a learned man and the hymn has been interpreted likewise: As the fire of

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yajña appears with the seven holy elements (*ṛitvajas*) in the non-violent yajña for the well-being of the performer, so the learned man may come with five *prāṇas*, mind and intellect, all seven *hotās*. In Rig. 7.17.3, the word 'Agni' has come to mean a well-talented student and the hymn means: May a talented student by the company of the learned teachers and by his own labour receive knowledge and perform loving acts of kindness. In Yaju. 27.5, 'Agni' connotes the just king and the hymn directs the king to do justice by acting as a mediator between the litigants.

Indra

In Dayananda's commentary, 'Indra' has been interpreted chiefly to mean God, soul, brave king, a learned man, soldier, brave soldier, electricity, yajña, sun, world, farmer and physician. In Rig. 1.11.4, two meanings of the word 'Indra' are given—the sun and the commander-in-chief. In the context of the sun, the *mantra* is explained treating the sun as the cause of unlimited rainfall, having numerous rays, the synthetiser of things, and the bearer of all the worlds with his power of attraction. In the context of the commander-in-chief, the explanation treats Indra as the commander-in-chief of unlimited power, destroyer of the enemy's territories with fatal weapons, master of political science and the performer of the country's works with his bravery. In the Rig. 1.33.4, three meanings of the word 'Indra' are given—God, sun and a brave soldier. The hymn is interpreted thus : As God has no enemy, so the sun also becomes enemyless by killing the *Vṛitra* (cloud). In the same way, the brave people should become enemyless by destroying the wicked. In the Rig. 3.45.2, the word 'Indra' is used in the sense of electricity, sun, air and the king and thus interpreting, it throws light on the duties of the king by giving illustration of the sun and the wind.

Rudra

In Dayananda's commentary, the major meanings of the god 'Rudra' are God, soul, *prāṇa*, the commander-in-chief, who is the killer of enemies, worshipable, scholar, the brahmachari, who has lived a life of celibacy for 44 years, and the physician. In the Rig. 2.33.2, the *Bhāshya* interprets 'Rudra' as physician thus: "O Physician! May I attain the life of a hundred years with medicines

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prescribed by you. Keep me away from evils such as bondage, jealousy, false pride, etc. and various diseases." In the Rig. 1.43.1, 'Rudra' is treated as God, soul and air and their characteristics are described accordingly. In the Yaju. 3.57, it is mentioned that 'Ambikā' is Rudra's sister (*svasṛi*) and the rat (*ākhu*) is Rudra's vehicle, but this is not in accordance with the Puranic mythology, where Ambikā is Rudra's wife and the rat is the vehicle not of Rudra but of Ganesha. In the *Dayananda-bhāshya*, one meaning of 'Rudra' is worshipable, which is supported by the *Nighaṇṭu*,[6] while the second meaning is *prāṇa*. Treating 'Ambikā' and 'Ākhu' as yaugic, 'Ambikā' is interpreted as in the context of worship as the voice of the Vedas and the 'tongue' in the context of prāṇa. In the context of worship, the word 'Ākhu' connotes 'a digging instrument' and in the context of prāṇa, it is 'the edidble that is dug out'. The word 'Ambikā' has the root 'abi' giving the above meaning, while in 'Ākhu' there is a suffix 'āṅg' and a root '*khanu*' meaning 'digging'. In the Yaju. 16.3, Mahidhara has interpreted 'Rudra' as Shiva, the resident of Kailash, but in the *Dayananda-bhāshya*, 'Rudra' means commander-in-chief and an exhortation is made: "the weapon thou bearest in your hand be made beneficial to the nation; do not destroy the world vainly with it."

Pitarah

The word '*pitaraḥ*' is interpreted by Sayana, Mahidhara and others as 'the dead forefathers'. According to them, in the Shrāddha-yajña, the dead are invoked and are placated by offering food to them. But Dayananda regards the elderly and wise living people as *pitaras*. In the Vedas, 'Agnishvāttāḥ' and 'Anagnish-vāttāḥ' are the words used for the *pitaras*.[7] The other commen-tators have explained these terms respectively as 'the fire has tasted them and the fire has not tasted them', that is to say, those who have been cremated with due rites and those who have not been cremated. In 'shvāttāḥ', they think there is '*svada*' root, but Dayananda breaks these words as '*su-ātta*' and interprets them as those who have attained properly the knowledge of fire, that is to say, those who believe in the performance of rituals and are *Karma-kāṇḍis* and those who have attained know-ledge, different from rituals and are the believers in *Jñānamārga*. If we look at them from this angle, all the hymns using the word

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'*pitaraḥ*' will offer a new meaning. For example, in the *Dayananda-bhāshya* in Yaju. 2.33, the word '*pitaraḥ*' has been interpreted in the sense of 'protector and learned teacher' and the hymn has been interpreted thus: "O scholarly teachers, who protect us by giving knowledge, conceive this boy with a lotus garland, in your womb, that is to say, as the child lives in close contact with the mother in the womb, this pupil should live in your close contact so that he may become man by receiving knowledge from you."

Ashvinau

The 'Ashvinis' are the twin gods. According to the mythology, they are the physicians of the gods. They are mentioned in the *Nirukta*, but scholars vary about their entity; for example, in the opinion of a few scholars they are the *Dyāvā-pṛithvi*, while some others regard them the sun and the moon, and still according to some, they are day and night. It is also recorded in the *Nirukta* that according to the historical school, they were the names of virtuous kings.[8] In the *Dayananda-bhāshya*, they mean several pairs, as water-fire, king-minister, king-people, king-courtier, sun-moon, wind-electricity, air-sun, teacher-taught, craftsman-craftswoman, teacher-preacher, physician-surgeon, *Dyāvā-pṛithvi*, president-commander, husband-wife, cattlebreeder-farmer, *prāṇa-udāna*, etc. For example, in the Rig. 1.22.2, the hymn has been interpreted by meaning the word 'ashvinau' as 'fire and water', connoting that the air-crafts can be moved in the sky by the energy of fire and water. In the Rig. 1.118.1, the word 'ashvinau' has been interpreted as craftsman and craftswoman and the hymn reads: "O craftsmen and craftswomen! May we be granted your fast-moving aeroplanes, which run like hawks, provide a great deal of comfort, faster than the speed of mind, full of passengers and cargo, having bonds below, above and in the middle." In the Rig. 1.120.3, the word 'ashvinau' means teacher-preacher, and the hymn is interpreted: "We invoke both of you so that you may impart us knowledge by your discourses."

Usha

Generally, the Ushā in the Vedas means the natural dawn. But Dayananda, in his *Vedabhāshya* at several places, interprets it as 'an enlightened woman having the light of knowledge'. For

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example, in the Rig. 1.113.14, this interpretation is given: "As Ushā pervades in all the directions, so may the daughters pervade in all branches of knowledge. As Ushā appears with her splendour beautifully, so may the women appear with their beauty and character. As Ushā destroys darkness and provides light, so may the women destroy folly and spread civilization." In the Rig. 1.113.12, Ushā is interpreted as a Ushā-like woman and the hymn reads: "O Ushā-like woman! May you be the remover of prejudices, follower of truth, receiver of new life through truth, blessed with pleasures, speaker of sweet and true words, auspicious, follower of the distinguished policy of the learned. May you be the best in the world and be the reliever of the world from miseries."

Aditi

In mythology, 'Aditi' is considered the mother of the gods, hence the gods are called 'Āditya' or the sons of Aditi. In the *Nighaṇṭu*, the word 'Aditi' is used as the synonym of earth, speech and cow.[9] The commentators of the Vedas have often interpreted Aditi in the sense of the mother of the gods. But in the *Dayananda-bhāshya*, 'Aditi' is interpreted as earth, immortal soul, immortal Nature, wholesome policy, knowledge, work, learned woman, queen, immortal Jagadambā, mother, council of state, a cow, not to be killed, etc. For example, in the Rig. 1.43.2, 'Aditi' means mother and council of state and the hymn reads: "As the mother does not get solace without the child and people do not get happiness without the council of the state, similarly people do not get happiness without knowledge and diligence."

Marutah

Commentators, such as Sayana have treated the Vedic Marut gods as the presiding deities of winds. In the *Nighaṇṭu*, they are regarded as the synonym of *Ṛitvaj*, *Hiraṇya* and Beautiful Form. In the *Dayananda-bhāshya*, they are accepted to mean as air, *prāṇa* as also mortal man. There the Marutas are treated as industrious people, craftsmen, religious-minded persons, brave men or yoga-practising men. At several places, the Marutaḥ are meant to be scholars, state officials, subjects, *ṛitvaj* and guests. For example, in the Rig. 1.37.12, the hymn is interpreted by treating the Marutas as the windlike statesmen: "O Chairman of Council, commander-in-

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chief and high state dignitaries ! Just as the winds inspire the clouds, similarly, you should inspire the people to fulfil their duties." In the Rig. 1.38.11, Marutas are taken to mean yoga-practising men and the hymn interprets: "O yoga-practising people, for the attainment of physical power, etc., attain that benefit from the *prāṇas*, which reaching the veins, supply to the body, blood and other fluids." In reality, in the Vedic descriptions of the Marutas, their being men is very obvious, and by treating them merely as god of winds, we are deprived of the Vedic mystery which gives two meanings of the word 'Marut' simultaneously—wind and man, and at last in the figurative sense, they mean 'active like the wind, brave, benevolent men'.

Conclusion

Here only for the sake of guidance, a few interpretations of gods as given by Dayananda are demonstrated to show Dayananda's unique genius in the interpretation of the Vedas. It is due to Dayananda's interpretations that the Vedas have earned in reality an honoured place and coming out of narrow grooves, have reached a wider sphere. The meanings of Vedic gods offered by Dayananda are not imaginary, but are supported by the Vedas themselves and by *Nirukta* and the *Brāhmaṇas*. A modern researcher can pursue further research by following the sūtras found in Dayananda's *Vedabhāshya*. (Tr. into English by Dr. R.L. Varshney, Gurukula Kangri; read by Dr. Ganga Ram Garg).

References

[1]See Niru. 3.12; 12.36; 13.11; 14.18, 21, 22, 29.

[2]See Niru. 11.3, 4.

[3]For example, Rig. 1.50.4; 1.86.10; 6.47.18; 10.81.1; 10.114.3, 4; 10.177.1-3; Atharva. 10.4.21.

[4]Tai. Saṁ. 1.8.15.2.

[5]For detailed study of the various interpretations of the Vedas, please see the author's work: '*Veda-bhashyakaron ki Vedartha-prakriyaen*' (in Hindi), V.V.R.I., Hoshiarpur, 1980.

[6]See *Nighaṇṭu*, 3.16.

[7]See Yaju. 19.60.

[8]Niru. 12.1.

[9]*Nighaṇṭu*, 1.1, 1.11, 2.11.

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CONTRIBUTION OF DAYANANDA TO THE VEDAS

Maharshi Dayananda wrote commentaries on *Rigveda* and *Yajurveda*. First of all he took up *Rigveda* and did Bhāshya on whole of its ten Maṇḍalas. This is stated by the Maharshi himself in the beginning of the *Yajurveda* Bhāshya. He says:

यो जीवेषु दधाति सर्वसुकृतज्ञानं गुणैरीश्वरः,
तं नत्वा क्रियते परोपकृतये सद्यः सुबोधाय च ।
ऋग्वेदस्य विधाय वै गुणगुणिज्ञानप्रदातुर्वरं
भाष्यं काम्यमथो क्रियामययजुर्वेदस्य भायं मया ॥

It is very clear from this verse that before starting the commentary of *Yajurveda*, he finished the whole commentary on *Rigveda*. At present, it is available upto 7.61.2; we do not know what happened and how it was lost. The sole authority of publication of Swamiji's works, the Paropakarini Sabha of Ajmer only can tell the truth.

To Swamiji, the Vedas were the words of Ishwara. They had been revealed in the beginning of creation. They alone were the primeval revelation. It was, therefore, the right of every human being to know them and to stand with those persons, who accepted the Vedas as the words of Ishwara. He maintained that the Vedas themselves express the fact:

तस्माद् यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दांसि जज्ञिरे तस्माद् यजुस्तस्मादजायत ॥

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Everything was created by Him, even the Vedas: *Rigveda* (*Richah*), *Yajurveda*, *Sāmaveda* (Sāmāni) and *Atharvaveda*. It was the duty of all, who knew the Vedas to disseminate their knowledge throughout the world for the benefit of all mankind. He never liked any kind of restriction on the study of the Vedas. He called upon all people, regardless of caste and creed to study the Vedas. He conceded to every human being the right of interpreting Vedas for himself, if he knew Vedic grammar and etymological formation of the words.

Swamiji did not accept the existing commentaries on the Vedas. There were Sāyaṇa and Mahidhara, two commentators of the Vedas. Sāyaṇa's interpretation and commentary aimed at the justification of the prevailing theology. Mahidhara, Dayananda thought, was deliberately perverse in his interpretations of the Vedas. Sāyaṇa lived and wrote at a time, when Hindu life and institutions had been perverted by an exacting priesthood. It was the logical consequence of Swami Dayananda's teachings about the Vedas that he should supply a key to unlock their hidden treasure. This he did by explaining the rules of Vedic interpretation and insisting on Vedic language being operated upon in the spirit of Vedic times. The Sanskrit of the Vedas is mostly obsolete and quite different from modern Sanskrit as it has been written and read within the last 2,500 years.

Swami Dayananda's interpretation of the Vedas was based mainly on etymology of Yāska's *Nirukta* and on the concept that every word of the Veda must be studied in the light of its root (*Dhātu*). He thinks every word to be '*Yaugika*'. A *Yaugika* term is one that has a derivative meaning, that is, one that only signifies the meaning of the root together with the modifications effected by the affixes. In fact, the structural elements of which the word is compounded, afford the whole and the only clue to the true signification of the word. This is the keynote to understand the *Bhāshyas* of Swami Dayananda. By this, he explains the names of Devatās in their derivative forms. For Swamiji, there is no proper name in the Veda. Explaining the true sense of the *mantra*, he never says any *itihāsa* (history) in the mantra like Sāyaṇa 'अत्रेममितिहासमाचक्षते'. Whenever any word comes like Indra, Varuṇa, Ilā, Devāpi, etc., Swamiji investigates root and derives it accordingly and explains it in its derivative form. The

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word Devatā is a most fruitful source of error. It is very necessary that its exact meaning and application should be determined. Not understanding the Vedic sense of this word Devatā and easily admitting the popular superstitious interpretation of a belief in mythological gods and goddesses, most of the European scholars have imagined the Vedas to be full of worship of such materials. Yāska regards the names of those substances, whose properties are treated of in the *mantras*, as the Devatās. They are all that can form the subject of human knowledge.

Swami Dayananda, in his *Satyārth Prakāsh* has made very clear about his beliefs and concepts. He says: "I believe in a religion based on universal and all-embracing principles, which have always been accepted as true by mankind. My conception of Īshwara and all other objects in the universe is founded on the teachings of the Veda. My sole aim is to believe in truth and help others to believe in it. The four Vedas, the repository of knowledge and religious truth, are the words of Īshwara (God). The commentaries on the four Vedas, that is, the Brāhmaṇas, the six Aṅgas, the six Upāṅgas, the four Upavedas and the 1127 Shākhās, which are expositions of the Vedic texts—I look upon as works of a dependent character. In other words, their authority is to be accepted only so far as they conform to the teachings of the Vedas."

This shows very clearly that Swami Dayananda regards four original Saṁhitās, as the four Vedas. He does not accept the view: मन्त्र ब्राह्मणयो: वेदनामधेयम्—the *mantras* and Brāhmaṇas make Veda. According to him, the *mantra* portion, which came out through Agni, Vāyu and Āditya in the beginning of the creation of this world was the Veda. This was collected and compiled into four Saṁhitās, that is, *Rigveda*, *Yajurveda*, *Sāmaveda* and *Atharvaveda*. Swami Dayananda brought a great change in the concept of Veda and its true meaning.

Maharshi Aurobindo, in his book *Secrets of the Veda* appreciates Swami Dayananda's approach towards the interpretation of Vedas: "It is a remarkable attempt by Swami Dayananda, the founder of Arya Samaj, to re-establish the Veda as a living religious Scripture. Dayananda took as his basis a free use of the old Indian philosophy which is found in *Nirukta*. Himself a great Sanskrit scholar, he handled his materials with remarkable power

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and independence. Especially creative was his use of that peculiar feature of the old Sanskrit tongue, which is best expressed by a phrase of Sāyaṇa's—'the multi-significance of roots'. We shall see that the right following of this clue is of capital importance for understanding the peculiar method of the Vedic Rishis. Dayananda's interpretation of the hymns is governed by the idea that the Vedas are a plenary revelation of religious, ethical and scientific truth. Its religious teaching is monotheistic and the Vedic gods are different descriptive names of the One Deity; they are at the same time indication of His powers as we see them working in Nature and by a true understanding of the sense of the Vedas, we could arrive at all the scientific truths which have been discovered by modern research . . . . Dayananda has given the clue to the linguistic search of the Rishi and re-emphasised one central idea of the Vedic religion, the idea of the one Being with the *devas* expressing in numerous names and persons the many sidedness of His Unity." (We have made enquiries from several scholars and they are of the view that Swami Dayananda had commented upon *Rigveda* only upto 7.61.2—Ed.)

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SWAMI DAYANANDA AND THE NATIONAL LANGUAGE

A great scholar of Sanskrit, Swami Dayananda's total education was through the medium of the Sanskrit language. Although his mother tongue was Gujarati, yet because of his high command over Sanskrit, the Sanskrit language became an easy medium of expression for him. He felt no difficulty in expressing himself through simple but impressive Sanskrit. In 1867, while performing the *Sarvamedha-yajña* at the time of the Kumbha fair at Hardwar, he bade goodbye to his clothes, books and all his possessions. He then took two vows: either he would, as far as possible, speak Sanskrit or would keep mum and that he would study the conditions of the country by touring the areas lying along the Ganga. In 1873, when he was in Calcutta, all his speeches, discussions and dialogues were in Sanskrit. But when Pandit Maheshchandra Nyayaratna of Sanskrit College, Calcutta mistranslated Swamiji's discourse in Sanskrit before the Bengali audience, the audiences were stirred; specially the students of Sanskrit of the same College from amongst the audience complained that Shri Nyayaratna was mistranslating Swamiji's Sanskrit discourse. At the same time, the Brahmo Samaj leader, Shri Keshub Chandra Sen persuaded Dayananda to deliver his lectures in the common language of the people. Swamiji accepted this useful suggestion at once. Consequently when he came to Kashi in the present Uttar Pradesh after his stay in Calcutta, he delivered his first speech in Hindi there. In his early Hindi speeches, a number of Sanskrit words and sentences

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were used naturally. Gradually, he began to speak pure Hindi and he developed a special style of his own, which could express with continued interest even the serious and scholarly subjects.

In due course of time, when the Arya Samaj was founded in Bombay, 28 rules were prescribed. Therein Hindi also was given an important place along with Sanskrit. The fifth rule is: "There will be many types of books on morality in Sanskrit and Āryabhāshā (Hindi) and one paper: *Ārya Prakāsh* would come out after every eight days. All these will be sent to the Samajes." From this, it is evident that in the Arya Samajes, while there will be Sanskrit works, Hindi books in accordance with Vedic teachings shall also be prepared. The weekly paper, called *Ārya Prakāsh* whose plan had been prepared during the Arya Samaj's foundation period, would also be published in Hindi as it appears from its very name. It is known that Swami Dayananda called the common language of India as "Āryabhāshā" which is Hindi. His aim in naming it Aryabhasha was to make it acceptable as the principal language of integrated Aryavarta (India). As the word 'Arya' because of its high and sublime meaning is accepted all over, in the same way calling the language of the Aryavarta as Aryabhasha is appropriate.

The sweet dream which Swami Dayananda had seen of advocating Hindi as a national language, he was determined to give it a practical form also. He not only made Hindi as a medium of his lectures but also started writing his works in Hindi. Almost the entire literature of Swamiji written in Hindi has been studied by many scholars from the point of view of language and style and although most of the historians of Hindi literature have mentioned his services to Hindi in the context of his religious propagation against the background of aggressive Christian missionaries (in order to provide protection to Hindu religion, culture), yet some intelligent historians have emphasized his contribution to Hindi as a national language. The *Satyārth Prakāsh* was first published in Hindi in 1875 but by that time his writing in Hindi had not become powerful, fluent and grammatically correct. Hence it was natural for errors and shortcomings to creep into this work. But in due course of time, when he published a revised and modified version of the *Satyārth Prakāsh*, his language was more refined, style maturer and expression more effective. In his other works like the *Rigvedādi-bhāshya-bhūmikā*, *Sanskāravidhi*, *Gokaruṇānidhi*, *Vyavahārabhānu*

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and other works, the Hindi language used by Swami Dayananda shows that the type of Hindi which having flown from the pen of a non-Hindi writer, had the power of the people's language and showed the writer's industry, labour and consistent efforts.

Swami Dayananda used the national language for his own works; he also inspired his followers to use it. He supported all the efforts which strengthened Hindi. In 1882, a Commission was appointed under the chairmanship of W.W. Hunter to take decisions regarding the teaching of languages in the Indian schools. In this respect, the Commission made all possible efforts to collect the opinions and evidences of the people of the country. Swamiji by his letters advised all the Arya Samajes that they should put before the Hunter Commission the cause of Hindi very firmly and should insist on making it the medium of instruction in the various provinces of India. To the Secretary of Arya Samaj, Farrukhabad, he wrote: "It is a good thing that a Committee is meeting in Calcutta on this subject. Hence, as far as possible, important persons are needed for the spread of Sanskrit and the language of the middle India and those eminent persons should be sent for this meeting." The language of middle India referred to here is Hindi. In another letter, he wrote to a resident of Farrukhabad, Babu Durga Prasad: "The second matter of request is that now-a-days, to the Commission appointed for the promotion of Hindi and for its use as an official language, memorandums have been sent from Panjab, Hathras, etc., but it is learnt that no such representations have been sent from the middle country, Farrukhabad, Kanpur, Benares, etc. Hence it will be proper for you to send memorandums in this connection from all the places of the middle country. Please arrange to send memorandums from places such as Benares and all other cities and villages where you have acquaintances. This is the work to be done not by one person. If we miss this opportunity, we won't get another in the future. If we are successful, we shall be able to lay the foundation of a major reform."

From the above mentioned letters of Swamiji, his warm feelings for Hindi come to light. He regards the spread of Hindi as a strong foundation of a major reform. Swamiji's order and inspiration for Hindi created a favourable reaction. Consequently the Arya Samajes from Meerut, Multan, Lahore, Farrukhabad, Lucknow and other places sent replies to the questionnaire

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published by the Hunter Commission and insisted on making Hindi the medium of instruction. Not only the Arya Samajes from the Hindi speaking provinces advocated the cause of Hindi before the Commission, but also the Arya Samajes from provinces like Panjab, where Urdu and Persian were very much in use, accepted Hindi as a useful medium of instruction and gave evidences in support of Hindi before the Commission. On behalf of the Lahore Arya Samaj, Lala Dwarkadas, M.A. replying to the questionnaire of the Commission made clear the educational and linguistic policy of the Arya Samaj. In his evidence he asserted that in the Panjab, facilities for the study of Hindi in place of Urdu and Persian be provided. At the same time, proving the Persian script defective and unscientific, he emphasized the use of Devanagari script.

Swamiji also gave individual inspirations for the use of Hindi. In his letter to Raja Jaswant Singh of Jodhpur, he wrote: "All the religious ceremonies of the prince be performed in accordance with the Vedas: keep him a celibate for the first twenty-five years; he should learn Hindi and Sanskrit first. In their study, less labour and time shall be involved and benefits would be greater. Thereafter, he should be taught English and the books of grammar and philosophy." This letter also speaks of the importance which Swamiji attached to the teachings of Hindi to the children. When some people raised the question of translating the *Vedabhāshya* into English and Urdu to accelerate its popularity, the Swami opposed this proposal and wrote to Harishchandra Chintamani: "I consider it necessary to inform you that the *Vedabhāshya* should not be published in English or any other Indian language until and unless it is complete in Hindi. By its translation in English or Urdu, people will not be inspired to read Sanskrit and will think that they can study the *Vedabhāshya* without studying Sanskrit or Hindi. Hence it should be completed first in Sanskrit or Hindi." Swamiji repeated these views in his letter to Madame H.P. Blavatsky.

To conclude, it would be safer to say that Swamiji thought that the spread and use of Hindi was in the larger interests of the country. (Tr. into English by Dr. R.L. Varshney, Gurukula Kangri; read by Dr. Ganga Ram Garg).

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ON RIGVEDADI-BHASHYA-BHUMIKA

The *Ṛigvedādi-bhāshya-bhūmikā* (Rbh.) of Maharshi Dayananda is not merely an Introduction to his Vedic commentaries, but it also gives authoritatively in the right perspective an unprejudiced and balanced introduction to the ideas and subject-matter of the Vedas. This *Bhūmikā* can be called a clear mirror of the Vedas. It very clearly brings out the importance of his Vedic commentaries, which aims to shed a new light on Vedic interpretation. Even then, he, with great humility declares that he is writing nothing new, but only bringing into the light the true meaning simply by the collection of the interpretations done by the early master-minds, the sages beginning from Brahmā upto Yājñavalkya, Jaimini, Pāṇini, Patañjali, Yāska, etc.[1] It is noteworthy that the texts, whose ideas Dayananda declares to bring into light, are all *Ārsha* texts. His above declaration also clearly means that it is not proper to regard the Brāhmaṇa texts as Vedas. They are only attempts at Vedic interpretation.[2] It is worth-mentioning that this declaration of Dayananda has found support from the learned world. The words of Dr. Gauri Nath Shastri may be quoted in this context: "We, on our part, may be permitted to point out that of the two parts of Vedic literature, the Brāhmaṇa portion is regarded as the explanatory text of the earlier one, namely, the Mantra portion."[3]

Dayananda felt the necessity of bringing to light the interpretation of old sages because Uvvata, Sāyaṇa, Mahīdhara interpreted the Vedas in such a manner that Western scholars followed a wrong path and so did their followers in India too. Stressing this

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point, Maharshi Dayananda declared in *Rbh.* his object of commentary to illumine the hearts of virtuous people and the above-mentioned interpretations shall be avoided as their defects came into light.[4] He further expresses his intention to show those defects only scarcely on account of lack of space. Towards the end of his *Rbh.*, he has brought to light the defects of the commentaries of Uvvata, Sāyaṇa, etc. through examples and has pointed the proper meaning of the passages under consideration. Mainly, he acknowledges the authority of Veda itself for knowing the real meaning of the Veda. In fact, only he can be said to be the propounder of the new method of understanding the Veda through Veda itself. Vedic knowledge, he tells us, is like the Sun, which not only illumines others, but is also illuminated by its own brilliance.[5]

The *Rbh.* of Dayananda encompasses a wider sphere than other introductions of commentaries. In the introductions of Sāyaṇa, etc., ample space has been wasted in discussing the meaningfulness of *mantras* and proving that the Brāhmaṇas are also Veda. They have also discussed some important topics, like the nomenclature of Veda, the authority of the Veda and the Veda having not been created by any human being. Discussing the meaningfulness of *mantras* is only a repetition. That the Brāhmaṇas are also Veda, aims only at achieving the authoritativeness of the ritual interpretation of the Vedas. Maharshi Dayananda, on the other hand, through his pervasive new point, has discussed important topics like the creation of the Vedas, the eternity of the Vedas, the subject-matter of the Vedas, the nomenclature of the Veda, and Dharma of the Veda. He has also given a brief account of about eighteen branches of knowledge beginning with *Brahmavidya* as propounded in the Vedas. All types of religious, social, political and scientific branches of knowledge are included in them. Through their description, Dayananda has succeeded in proving the Vedas to be the texts comprising of all true knowledge.[6] Towards the end of the *Rbh.* the author has dealt briefly with the proper meaning of the three persons (1st, 2nd and 3rd) on the basis of the *Nirukta*, the Vedic system of accent, peculiar Vedic word-usage, rules of Vedic grammar, the importance of *Uṇādisūtras* for word-derivation and a note on figures of speech. In other words, he has given the minimum required information for understanding the Vedic commentary.

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The *Rbh.* starts with the peace invocation, whose central idea is the mutual fraternity and the absence of enmity. After this, in eight self-composed verses, Swami Dayananda introduces himself and explains the purpose of the ensuing commentary in brief. Prayer to God with eight mantras from *Yajurveda* and *Atharvaveda* follows this. In these *mantras*, God is explained as all-Pervading and the root of all creation and a prayer for peace and fearlessness everywhere has been made. In the last *mantras*, mind is spoken of as the powerful centre of all knowledge and a desire for its being moved by noble resolve has been expressed. The idea behind this seems to be that Maharshi Dayananda wants to engage himself in Vedic interpretation after resolving good to others.

The first important scientific discussion appears on the subject of the origin of the Veda. Western scholars regard Vedas to be the work of human beings. Therefore, Dayananda telling the importance of Vedas, proves with arguments that the Vedas were created by Almighty and His aim in doing this was pity towards all men. Just as a father, having pity on his progeny, makes it worthy, in the same way God bestowed Vedic knowledge in whose absence man, devoid of *Dharma*, *Artha*, *Kāma* and *Moksha* would have gained no joy in the tradition of ignorance.[7]

In this context, an important question has been raised as to how God revealed this knowledge. The answer to this is that God gave this Vedic knowledge to the four sages, named Agni, Vāyu, Sūrya and Aṅgiras. There is no injustice in revealing this knowledge only to these four sages, because He did so only keeping in view their capability on the basis of their actions in previous birth. So far as the question of the date of the Vedas is concerned, Dayananda's clear view is that God gave this knowledge just at the beginning of creation, for the want of which man would not have learnt the art of speaking and that of life. Evolutionists no doubt, would not agree to this, but in the *Rbh.*, on the authority of Veda itself, Dayananda shows the creation of Vedas in the beginning of all creation because a *mantra* declares that the *Ṛigveda*, *Sāmaveda*, *Yajurveda* and *Chhandas* or *Atharva-mantras* originated from the Yajña performed by Purusha.[8] It would be most apt to agree to this date, in the absence of determination of any period, on the basis of internal evidence. Philologists have no agreement on the point of origin of language. By an experiment

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of keeping together (in separation) those children who had not learnt speaking any language, it was found that they could not develop any language. On account of this, Dayananda was compelled to believe Vedic speech as bestowed by God.

After this, the eternity of the Vedas has been discussed. Although the eternity of the Vedas is inherited in their being created by God, as the words, meanings and their relationship is bound to be eternal, being stable in the knowledge of God,[9] yet Maharshi Dayananda very interestingly questions as to how Vedas could be regarded eternal in the absence of paper, pen, etc. at that time?[10] The answer is that Vedic knowledge always dwells in God and His knowledge is eternal; it is not changeful.[11] The Vedas, therefore, are eternal. They are revealed from the same omniscient God in every *Kalpa*. Dayananda has supported his view by quoting from the grammatical and philosophical texts and by explaining them. By argument also, he has proved the eternity of the Vedas. According to him, there is no object in the world without an origin. Men are today having knowledge, whose basis is memory. The basis of memory is the impression of generations. But this impression also is not possible in the absence of the revelation of Vedas by God in the beginning of creation.[12]

By establishing the eternity of Vedas, Swami Dayananda has, for the first time, pronounced Vedas as the initial or first knowledge. Only after knowing this importance, the reader would have an inclination towards what follows. Then follows a discussion on the main subjects of the Vedas. The subject of the *Rigveda*, he points out, is Science. Science consists of the critical knowledge of creation, which is further based upon Brahman. So Brahman, being the foremost, the main subject of the Vedas is God. In support of this theory, Swami Dayananda quotes a *mantra* from *Kaṭhopaniṣhad* (2.15), which says that all the Vedas interpret only Brahman or God named Om.[13] The same thing is repeated in other words in the *Māṇḍukyopaniṣhad*, i.e., this all is the imperishable Om, and all this Vedic knowledge is Its interpretation.[14]

The *Yajurveda* is the Veda of action. Action is said to be of two types. One of them is that which is performed through crafts and industries and which is of personal nature. The other one is the sacrifice in the form of Agnihotra, etc., which is performed by offering into fire, fragrant and health-giving objects and

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is beneficial to all creatures by purification of air and rain-water through it. These sacrificial acts, when performed with the aim to achieve Paramātman, provide sublime results.[15] Supporting the sublimity and necessity of sacrifices by other scriptures, Maharshi Dayananda raises an oft-quoted question as to how can a yajña be called beneficial to all when valuable objects like ghee and musk are destroyed into fire in it. He solves this question in the most scientific manner. He tells us that no matter is totally destroyed. Destruction in fact is that state when an object after disappearing once, may not appear again. Reality is that after being burnt, the atoms of these substances get separated and are not perceived by outward senses.[16] Therefore, the substance burnt in fire exists elsewhere and purifies air, etc. Much pollution is caused by man. It is the duty of man to purify it through yajña. It can be concluded by saying that Veda accepts the significance of action. Discussing in detail about recitation of *mantra*, erection of altar, offering oblations to different particular gods in sacrifices, Dayananda examines the propriety of these topics and gives his balanced judgement.

The *Sāmaveda* is mainly regarded the Veda of worship as the worship to our Reverend is presented in the most embellished speech in harmonious notes. But this is not meant for separate anthropomorphic entities. Wherever Vedas enjoin worship, it is meant only for one Almighty.[17]

Knowledge is a very vast term. There is no end to knowledge. That is why, one of the names of knowledge is Brahman. *Atharva-veda* is called *Brahmaveda* also, probably due to this. This Veda is a collection of miscellaneous secular and transcendental knowledge. On account of this, Dayananda, not mentioning separately the Veda of knowledge, goes on to give brief introduction to the different branches of knowledge found in the Vedas. As a prologue to this, he concludes that though science, action, worship, knowledge are separate, yet the main object of the Vedic meaning is God. All the teachings of the Vedas aim for His achievement as the final goal.[18]

Before discussing different branches of Vedic knowledge, Dayananda points out that the name Veda is ascribed only to the Saṁhitā portion. Denying the name Veda to the Brāhmaṇa texts, he forwards four reasons for it:

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1. The name *Purāṇa-Itihāsa* is given to the Brāhmaṇas.
2. The Brāhmaṇas are the commentaries of the Vedas done by the sages. They were not revealed by God.
3. No sage, leaving Kātyāyana (and Apastamba) has accepted them under the term Veda.
4. They are composed by the intellect of bodily persons.[19]

To scholars, who may object that historical and mythological personages are mentioned in *mantras* also like त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् (V.S. 3.62), Swami Dayananda replies by presenting a derivational interpretation of this *mantra*. Quoting from *Sha. B.* etc., he remarks that Jamadagni represents senses like eyes, etc.[20] and Kashyapa means breath.[21] Consequently, the *mantra* is a prayer to God that our eyes, senses and breaths may have three-fold life. Thus he says that wherever Sāyaṇa, etc. bring in human history, it all creates confusion.[22]

Vedas, having been revealed by all-knowing God should naturally include all types of true knowledge. That is why, Dayananda has tried to show all the branches of knowledge in the Vedas. But in doing so, he has been very cautious. He declares the existence of fundamentals of all types of knowledge in the Vedas and not their fully developed form.[23] So nobody can object that the all knowledge is not to be found in the Vedas in its present advanced stage. Their fundamentals are no doubt found in the Vedas. By proving this, Maharshi Dayananda has succeeded in extricating the Vedas out of the narrow ritualism.

At first, under 'The Knowledge of Brahman', he has supported by all the Vedic mantras the existence of one beginningless, endless, all-pervasive God. He alone is the master and nourisher of all moving and stable universe. He satiates our intellects. We pray to Him alone for the protection of our knowledge and wealth.[24] That God creates all the beings, having pervaded all the quarters and intermediary quarters, all the great elements like ether etc., and all the worlds. The man, who knows Him by his own inner self, attains the highest bliss in the form of liberation.[25]

The *Atharvaveda* speaks of Him the most adorable in the universe. He stays on as the agent of the universe after its dissolution. The thirty-three gods or celestial powers, namely, Vasus etc. depend upon Him just as the branches of tree around its trunk.[26]

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In a cluster of *mantras* (Atharva. 13.4.16-21) by nine negations beginning with the number two only one single God is exclaimed, rejecting all others. Consequently, the worship of any other entity is totally rejected.[27]

After *Brahmavidya*, Dayananda analyses the Dharma as propounded in the Vedas. Equality, he tells us, is the basic element of Dharma on the basis of *mantras* '*Saṅgachhadhvam*' etc.[28] This really is so. If all persons live in the society regarding each other equal, then many problems of violence, theft, anger, etc. are automatically solved. Therefore, joining the tone of the *mantra*, Dayananda says, "O men, you live united leaving aside all contradictions, so that your real happiness may increase and sorrow may end."[29] In the same manner, the *Samiti* or the law and order of the state should be such as may spread justice to all, may perpetuate the qualities of intelligence, celibacy, etc. of all, may make all happy by the rule of state, may be helpful in the behaviour of performance of deeds, leading to the highest end of human existence and the development of intellect, health and mental vigour. It should promote freedom and should increase the happiness of all. There should be harmony in this *Samiti*.[30]

All other elements of Dharma rest on this basic equality. Truth also gives support to it. "Almighty Prajāpati has placed scorn on untruth and faith in truth."[31] This faith, in fact, consists in the feeling of friendliness towards all.[32] Its basis is also equality. Therefore, this also is the basis of Dharma.[33] The man understands the significance of these elements only when feeling of equality develops in him. These all are expressed in action in the form of duty, industry, labour and penance. On the basis of an Atharvan *mantra*, Dayananda defines the practical form of Dharma as Yajña or assistance for all, *Ojas* or valour accompanied by the adherence to justice. *Tejas* or being alert, fearless and devoid of feebleness, *Sahas* or forbearance of prosperity or adversity and loss or gain and making efforts to alleviate sufferings, *Bala* or attaining bodily strength and stability of intellect by acting upon good principles of celibacy, etc., *Vāk* or speech accompanied by learning, education, truthfulness and sweetness and *Indriya* or keeping aloof of senses from sinful activities.[34]

It is further stated that performance of duties by the four main divisions of society, i.e., Brāhmin, Kshatriya, Vaishya and Shūdra,

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and the qualities of spread of learning, attainment and security of necessary objects, long life, vigour, the light of good qualities, fame and health also constitute Dharma.[35]

After this, in the context of knowledge of creation, Maharshi Dayananda has very critically established the void before creation on the basis of Nāsadīya Sūkta (Rig. 10.129) and has concluded, "God, from Whom this creation of different forms has generated and exists, alone sustains it, makes it or destroys it or does not create it. Even now, this whole creation rests in Him who is like highest heaven and is all-pervading like this vast sky. At the time of dissolution also, this creation gets merged in the power of supreme Brahman, the first cause of all."[36] The same God is named as *Hiraṇyagarbha* in the Vedas. He alone sustains the whole world having created it from earth to heaven.[37] He is also the Purusha, pervading in the form of universe. Virāṭ also was born from Him. Virāṭ, in fact, can be said to be the combined body or the universal body of this world. The Sun and Moon are His eyes, Air His breath and Earth His feet.[38] Where there is a mention of the seven circumferences of universe, Dayananda tells us that one of them is the ocean, the second, just above it, is the air with *trasareṇu*, the third is the cloud-region and air in it, the fourth the rain-water, the fifth the air above it, the sixth is very subtle air named *Dhanañjaya* and the seventh circumference is the all-pervading *Sūtrātman*.[39] On the basis of V.S. 31.17, he explains the order of creation by saying that God took Rasa from Āpas (primordial water) for the creation of earth and before that created Āpas from Agni. He created Agni from Vāyu and Vāyu from Ākāsha, Ākāsha from Prakṛiti and Prakṛiti from His own power. The whole universe lay in the power of God named Vishvakarman even before creation.[40]

After discussing cosmogony, Dayananda goes on to show the revolution and rotation of earth and other spheres on the basis of Vedic *mantras*. One of the *mantras* mentions that earth, sun, moon or any other sphere moves in space revolving. There earth along with the waters of the oceans as mother moves around the Sun, which is nothing but a mass of fire.[41] This interpretation follows *Nirukta* where Pṛishni is described as space, Gau as earth and Sun and Svaḥ as Āditya. In the same way, revolution of earth by moon is described on the basis of another *mantra*. According to that,

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moon like a father with nourishing quality revolves around earth.[42]

Then follows the Vedic thought with regard to the question of gravitation and attraction. Here, interpreting a *mantra*, Dayananda maintains that all the spheres are in the range of Sun's attraction and Sun, etc. are themselves act in the attraction of God. When his two horses, attracting, illuminating and carrying away, full of power and prowess, in the form of two rays grow excessively with light, after that their qualities of illumination and attraction uphold all the spheres in order every day and every moment.[43] Although attraction has been well-defined here, yet two horses in the form of rays rema'n in oblivion. The number two of the rays is not understandable. There is a prayer to God in another *mantra*—"When you created Sun, then you upheld the spheres of Sun, etc. with the unending capability and lustre in you, the lustrous one. After that all the spheres of Sun, etc. are steady with your rule of attraction."[44]

About the question of illuminated and illuminator, one of the Vedic *mantras* explains that the Sun moves alone in this world, i.e., it illuminates all other spheres with its self-illumination. Moon is again and again illuminated by its light. There is no light of its own in the Moon.[45]

Pointing to the fundamental principles of Mathematics, Maharshi Dayananda shows that in V.S. 18.24-25, the science of Arithmetic is present because many numbers have been enumerated there.[46] In the same way, the numbers 1, 2, 3, marked over the syllables in the *Sāmaveda* having different powers, point to Algebraic method.[47] In V.S. 23.62, the dimensions of altar and the idea of a centre are hinted at.[48] This shows the fundamentals of Geometry.

Here the thread of scientific knowledge is suddenly broken by a discussion on praise, prayer and worship of God, supplication to Him and resignation to His will. Here the conjunction of all types of prayer is stressed because God has the power to bestow everything. God is prayed to give everything such as wealth, strength, stability of state-rule, victory over the enemies, etc. As a means to this, equality among men and unity has been stressed.[49] It is also remarked here that according to Veda, resignation to the will of God forms an important part of the worship. The best means of worship is told to be the total resignation of mind and intellect or Yoga. According to the Vedic *mantra*, the wise men practising

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Yoga, who come in union with the great God, Knower of all the worldly objects and men, non-violent, the compassionate and the enhancer of pleasure of all through knowledge, practice of yoga and love, only get illuminated by sublime union with the all-illuminating God.[50] In the following pages, the mode of worship has been explained in detail on the basis of *Yogasūtra* and Upanishadic authority has been forwarded.

Then in the context of *moksha* or liberation, it is established on the basis of Rig. 10.62.1 and V.S. 32.10 that the individual soul is liberated with the worship of God, with purging himself of delusion and sinful conduct, with pure knowledge and development through righteous deeds.[51]

Propounding the art of building ships and aerial cars on the basis of Rig. I.116.3, Maharshi Dayananda says the two drivers (i.e., the drivers of both sides) of the ship etc., who build them take ships etc. comfortably to other places. All men should attain highest wealth with the help of self-consistent means of conveyance like ships, and with the help of aerial cars traversing the upper regions. Ships and aerial cars should be so smooth that they become water-proof.[52] In another *mantra* (Rig. 1.116.5), he points to the science of aeronautics in the Vedas. According to that, one should go for the accomplishment of acts, by vehicles moving in sea or the aerial region, which have no support and nothing to cling to. If moved with speed, that vehicle accomplishes the work. It has a hundred propellers to drive in ocean or aerial region. Men obtain comforts with the help of these vehicles.[53]

For establishing the science of telegraphy in the Vedas, Dayananda explains the word '*tarutāram*' of Rig. 1.119.10 as "you make the instrument named telegraph."[54] There the association of 'the entry of electricity' with the word '*abhidyum*' and of 'the construction with good metal' with '*shvetam*' is quite clear but that of telegraph with '*tarutāram*' is complicated. He explained '*tarutāram*' as telegraph probably because it crosses (tṛi) inaccessible places and takes the message easily or it has its expansion (vi-stṛi) everywhere.

Atharvaveda is replete with the science of life, i.e., Āyurveda. That is why Swami Dayananda did not think it very necessary to discuss in detail. He tells us only its fundamentals on the basis of a *mantra* (V.S. 6.22) in which God is prayed to make the herbs good friends or destroyer of diseases and make water or breath destroyer

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of diseases with His grace. They may be bad friends or enemies for those diseases, which are hostile towards us and towards which we are hostile.[55]

The theory of re-birth is one of the fundamental principles of Indian culture. Dayananda proves that this has originated and developed from the Vedas. To support this, he quotes a *mantra* from the *Atharvaveda* and explains it by saying that the individual, who has done righteous works in previous births, gets many good bodies in rebirth as a result of those works. The individual soul, leaving the previous body, enters the objects like air, water, herbs, etc. to enjoy the sin or virtue practised in that body. One, who, having known well the Vedic speech, acts righteously according to it, enjoys happiness attaining a wise body as before.[56]

The basis of family and society is marriage-system. According to the famous marriage-hymn (Rig. 10.85), it is clearly shown that this system is referred to in the Veda, where the marriage of the girl in mature age is hinted at and then there is mention of husband and wife enjoying full life in their home playing with their sons and grandsons. Along with this, he has quoted a *mantra* in support of Niyoga system. Accordingly, an issueless woman is allowed to cohabit with the younger brother (*devara*) of her husband for the sake of getting a child after the death of the latter. In fact, from the etymology of the word *devara*, his being the second groom (*dvitīya vara*) is very clear. In the above-quoted *mantra* with the help of a simile, it has been expressed that just as a widow attains a married man in the form of *devara* or the second groom through Niyoga for a progeny, in the same way a married woman lives together with her husband at a common place.[57] In the same way, Niyoga is hinted at by the word *devṛikāmā* (desirous of devara) in Atharva. 14.2.18.[58]

In the context of the duties of a king and his subjects, Maharshi Dayananda propounds the formation of three councils in the state on the basis of the words: *trīṇi sadāṁsi* of Rig. 3.38.6. These three councils, namely, *Rājāryasabhā*, *Āryavidyāsabhā* and *Āryadharmasabhā* should respectively have for their task the carrying out of administrative work, spreading and propagating knowledge in the state and progress of righteousness and decay of its opposite. On the basis of V.S. 20.55, we are told that we consider the peace full of virtue and desire for yajña where the knowers of God or Veda

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or Brahman and strong men with the qualities of valour, patience, etc.—both walk together in unison without any contradiction and where the wise men are in union with God and perform the sacrifices like Agnihotra, etc.[59] The Brahmins and Kshatriyas are both the basis of a state.

After discussing scientific, spiritual, social and political principles according to Veda, Swami Dayananda has established the system of caste and division of life (*varṇāshrama*) through Veda. The most prominent *mantra* in respect is of Rig. 10.90.12 of the Purusha-hymn. Here the division of society into Brahmin, Kshatriya, Vaishya and Shudra, according to their qualities and work is mentioned. The face, arms, thighs and feet of the primordial Purusha are respectively said to be the said varṇas by which their qualities and actions for the stability of society through learning and knowledge, valour, voyages for trade and making instruments and keeping cleanliness are depicted.

Among Ashramas, Brahmacharya is the foremost. It is mentioned in the Atharva. 11.5.3-5, where it is told that the preceptor initiates the student, who gains supreme importance in the society with his learning. He is said to be born first among the Ashramas (*Pūrvo he jātaḥ*). In this hymn, his uniform is also described and it is said that he explains the principle of God by his discourses and condemns evil-doers, fools and hypocrites.[60]

Gṛihasthāshrama or the state of household is the most responsible Ashram. It is said in a mantra: "O men, do not be afraid of the burden of household. Live in enjoyment gathering strength. Invite friends, relatives, preceptor, etc. to the sacraments of marriage, etc. May you prosper in cattle, goods and money and all your objects be well-protected.[61] The idea is that whereas the man has to keep relationship with all part of society, he has to labour for his own prosperity and the prosperity of family and yet has to remain pleased in all circumstances.

Vānaprastha is hinted at in V.S. 3.45, where it is prayed that good acts of meditating upon Brahma, learning, practising penance, etc. we may perform under Vanaprastha and that may we be directed to the attainment of God and salvation. But Dayananda has quoted this *mantra* only in the context of household,[62] and in the context of Vanaprastha, he quotes only the *Chhāndogyopaniṣhad*. In the same way, there being no Vedic mantra related to

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Sannyāsa, he quoted from the *Shatapatha Brāhmaṇa* and the *Chhāndogyopaniṣhad*. With regard to both these Ashramas, it should have been better to express their absence in the Vedas. Could the *Vrātya* hymns of *Atharvaveda* (Kāṇḍa 15) not be taken into consideration for Sannyāsa?

After mentioning the basic principles of household under Ashramas, five essential duties in the form of five great yajñas have been enjoined for a householder on the authority of the Veda.

Of these Brahmayajña and Agnihotra have been discussed together because the former consists of the repetition of Vedic mantras and that forms a part of the latter. Among the mantras inspiring for Agnihotra, *samidhāgnim duvasyata*, etc. is the most prominent which instructs: "O men, you should daily kindle fire with ghee etc. or with purified objects and with fuel-sticks for the benefit of others through the process of purifying the air, the herbs, the vegetables and rain water. Offer in this fire, the oblations of purified substances, which are worthy of oblation, nourishing, sweet, fragrant and having the quality of removing disease. Wait upon the Agnihotra without break in this manner."[63] An inspiration to perform yajña every morning and every evening is given in the Atharva. 19.7.3.

Pitṛiyajña or yajña towards fathers is said to be of two types—one is *tarpaṇa*, i.e., satiation and the other is *shrāddha*, i.e., regard. The *tarpaṇa* includes those acts with which the learned, devas, rishis (sages) and elderly persons are satiated or comforted. *Shrāddha*, on the other hand, is service towards them with faith. These acts have relevance only towards the living learned people, not towards the dead because they are not available and, therefore, their service is not possible.[64]

In the context of *Shrāddha* an argument can be forwarded against the above-noted interpretation of the 'fathers', that the words '*agniṣhvāttāḥ*' and '*anagniṣhvāttāḥ*' occurring in *mantras* like V.S. 19.58, refer respectively to those fathers, who have been cremated after death and to those, who have not been cremated i.e., who are alive. According to Dayananda, here 'agniṣhvāttā' means "a learned man, who is well-versed in all knowledge related to fire. 'Anagniṣhvāttā' on the other hand, refers to those scholars, who have distinguished themselves in the sciences of air, water, geology, etc. other than fire. His full explanation of the mantra

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referred above is as follows:

The peaceful scholars skilled in extracting the juice of Soma, etc., who have grasped Agni or God well for progress and who have learnt the science of fire for the performance of Agnihotra and also for the accomplishment of scientific discoveries are Pitṛis or learned nourishers. They may come to us. When they come into sight, we should welcome them by standing up and saying, "O fathers, welcome to you" and should respect them by offering them seats, etc. pleasingly. O fathers! be pleased with our nectar-like service at this honour-sacrifice. Be our saviours and instruct us in true knowledge.[65]

Swami Dayananda has thus logically proved that Pitṛis are learned persons. Obeisance is paid to them again and again for their learning. Inspiration has been given to honour them by all means. *Avara*, *madhyama* and *para* pitṛis are not former or later fathers. They, in fact, are persons, who are less qualified or highly qualified.

In the same context, having analysed the so-called names Angirasaḥ, Navagvāḥ, Bhṛigavaḥ of the Pitṛis, Swami Dayananda has concluded that these are not the names of dead fathers but the adjectives of the living persons. Accordingly, Angirasaḥ are the knowers of God named Prāṇa pervading the limbs in the form of sap. Navagvāḥ are those who have a fresh approach towards all learning and actions. Those with perfect knowledge are Bhṛigavah![66] In the same way, where the kingdom of Yama is mentioned in the context of Pitṛis, it refers to learned men authorised as judges in the state-council.[67] There may be scholars who may contradict Dayananda by saying that the word '*svadhāyī*' occurring in mantras like V.S. 19.36 shows that Pitṛis take food by 'svadhā'. But Dayananda dispels this doubt by explaining 'svadhāyibhyaḥ' in the following manner—"for them who have the disposition to obtain the knowledge of Moksha named Amṛita or nectar."[68] So far as the words '*pitāmaha*' and '*prapitāmaha*, are concerned, according to him, the former is that who have attained learning through the celibacy of 44 years and who then teach; the latter are the teachers, who have attained proficiency in learning by the celibacy of 48 years.[69] Very clearly, here learned persons are called *pitṛi*, *pitāmaha* and *prapitāmaha* in order to distinguish their merit. In this way, this *Bhūmikā* brings into light the real logical form of *tarpaṇa* and *shrāddha* on the basis of Vedic mantras.

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In support of the daily sacrifice named *Balivaishvadeva* has been quoted Atharva. 19.55.7, which consists of the following pledge—"O God, may we remain pleasing while daily offering oblations to different beings and fire in order to obey your order. May we not harm the creatures thus being against your will."[70]

The last among the five great sacrifices, i.e., *Atithiyajña* or sacrifice to the guest is supported by Atharva. 15.11.1-2 which ordains, "In whose home a distinguished learned guest with sublime qualities comes, that householder should affectionately stand and greet him by offering him a high and comfortable seat and should ask him: "O best among men! where did you pass the last night? O reverend guest! accept the water. As you delight and satisfy us and our friends, etc., with your truthful precept, we also please you (with our service). O learned man! as it pleases you, we shall abide by your desire."[71]

Now, after having dealt with the Vedic branches of learning, Dayananda logically proves the authority of the texts quoted in support of his Vedic commentary. In this connection, he is of the view that Veda alone or the Arsha texts like the Brāhmaṇas, etc. could serve as the real authority for the interpretation of the Vedas. Purāṇas have false stories, which create confusion about Veda. For, it is told in the Purāṇas that embodied Prajāpati with four faces caught hold of his daughter, Sarasvati for intercourse. But this is an altogether false story. In fact, this is an allegory. The real meaning of the Veda reveals itself as follows on the basis of the *Aitareya Brāhmaṇa* (III.33-34) and *Shatapatha Brāhmaṇa* (X.27.4): "Prajapati is the name of Savitā or Sūrya, the Sun. His daughter is the sky or the dawn. The father immediately caught hold of his daughter becoming slightly red. In this way, approaching the dawn, he gave birth to the son in the form of Day named light. The dawn is like the mother, the Sun like father of this son."[72]

In the same manner, Swami Dayananda describes as false the idol worship, memorising the name, etc. enjoined in the Purāṇas, because they are against the spirit of the Vedas.[73] The real meaning of the Veda cannot be revealed through the texts propagating such things. In opposition to this, the Veda says that supreme God has no idol or identical or equal representation.[74] Therefore, he inspires all to get the real meaning of the Veda, being cautious towards such texts.

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At this point, Swami Dayananda has presented the Vedic viewpoint with regard to the eligibility or non-eligibility for studying the Vedas. In later times, it was strongly stressed that women and Shūdras were not eligible to study the Vedas. According to Dayananda, Vedas being the revelation of God, for the benefit of all human beings and illuminators of all true learning, all have a right to study them. We very wery well know that all objects created by God are meant for everybody.[75] The idea is clearly supported by the Vedic *mantra*, which proclaims the wish of God: "As I have revealed the knowledge of the four Vedas for the benefit of all men, the Brahmins, the Kshatriyas, the Vaishyas and Shūdras; one's own progeny, servants, etc., in the same way all men should benefit all others by reciting Vedic speech to them."[76]

It would be proper to conclude that the *Rbh.* has turned out to be very authoritative book because arguments and extracts from authentic texts have been given in support of the author's views. Nothing has been said without any valid authority. Another peculiarity of this Introduction is its easy and fluent Sanskrit. A man, reading it, does not have to pause anywhere. This is the first book to discuss authentically in detail the branches of Vedic learning. Swami Dayananda has been successful in presenting a model of his style of Vedic interpretation through the mantras quoted with commentary as authority or as example. Interpretation of some such *mantras* is also included in it, which are out of the portions commented upon by him. So it would not be an exaggeration to say that this Introduction bears in a way a small form of the Vedas. Another speciality of this *Bhūmikā* is that it aims at re-establishing the prestige of the Veda (which had fallen in the eyes of critical scholars) and thus it has done good not only to Indians but to human beings as a whole. This Introduction in fact proves its indispensability for preparation of Vedic studies, studying the Vedic commentary, understanding it and interpreting the Vedas by oneself. It also points to the necessity of studying so many authentic texts for studying, understanding and writing a Vedic commentary. By authoritative quotations at every step, this Introduction presents a model of a research work. (Tr. from Hindi by the author).

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References

[1]पूर्वाचार्यैः कृतं · रच्यत इति । Rbh. (Vaidik Yantralaya, Ajmer, V.S., 1960 or 1903), pp. 210-11; cf. Ibid., the opening verses nos. 6, 7.

[2]ब्राह्मणानि तु···वेदाख्यानि इति । Ibid., p. 48.

[3]All India Oriental Conference, XXXI Session, 1982, Address by General President, p. 6.

[4]सज्जनानां हृदयेषु···त्यागश्च । Rbh., p. 211.

[5]तत्र वेदेषु···सूर्यप्रदीपवत् । Rbh. (Vaidik Pustakalaya, Ajmer), p. 300.

[6]An attempt to point out those branches of knowledge on the basis of Rbh. shall be made in the following pages.

[7]यथा पिता···न स्यात् । Rbh., p. 8.

[8]Rig. 10.90.9; Vājasaneyi-Samhitā, 31.7.

[9]ये परमात्मज्ञानस्थाः·· नित्याभवितुर्महन्ति । Rbh., p. 13.

[10]सर्वस्यास्य···स्वीक्रियते ? Ibid., p. 13.

[11]तेषामीश्वरज्ञानेन ··नित्यत्वादव्याभिचारित्वाच्च । Ibid., p. 14.

[12]एवं···भवितुर्महति । Ibid., p. 19.

[13]सर्वे वेदा···ओमित्येतत् ।

[14]ओमित्येतदक्षरमिदं सर्वं तस्योपाख्यानम् ।

[15]स चाग्निहोत्र···श्रेष्ठफलापन्नः । Rbh., p. 23.

[16]नात्यन्तो ··तेषामतीन्द्रियत्वात् । Ibid., p. 27.

[17]वेदेषु यत्र · ग्रहणात् । Ibid., p. 37.

[18]अतः परमोऽर्थो ··ब्रह्मै वास्तिः । Ibid., p. 22. परंतु···स्ति । Ibid., p. 33; एवमेव···सन्ति । Rbh. (Vaidik Pustakalaya, Ajmer), p. 46.

[19]न ब्राह्मणानां ··त्वाच्चेति । Rbh., p. 45.

[20]चक्षुर्वै ··ऋषि । Sha. B. 8.1.

[21]कश्यपो·· कूर्मः । Sha. B. 7.5.

[22]अतो···मन्तव्यम् । Rbh., p. 46.

[23](वेदेषु)···शतः । Ibid., p. 50.

[24]तमीशानं·· स्वस्तये ।। Rig. 1.89-5.

[25]V.S. 32.11.

[26]महद्यक्षं · शाखाः ।। Rig. 10.7.38.

[27]यतो···निषिध्यते । Rbh., p. 52.

[28]Rig. 10.191.2-4.

[29]सर्वं···भवेत् । Rbh., p. 53.

[30]समिति ··कार्या । Rbh., pp. 53-54.

[31]अश्रद्धा···प्रजापति । V.S. 19.77.

[32]V.S. 36.18.

[33]Atharva. 12.5.1-2 (Although in the mantra adjectives 'shritā', etc. refer to Brahmagavī (fem.), Dayananda has connected them with men (mas. nom. pl.). Only Vyatyaya can solve the problem).

[34]ओजश्च···धर्मश्च । Atharva. 12.5.7; Rbh., p. 55·

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[35]Atharva. 12.5.8-10.
[36]यत्…भवति । Rbh., p. 68.
[37]हिरण्यगर्भ…द्यामुतेमाम् ।। Rig. 10.121.1.
[38]ततस्तस्माद्…स्ति । Rbh., p. 72.
[39]समुद्र…सप्तमश्च । Ibid., pp. 76-77.
[40]तेन…स्वसामर्थ्याच्च । Ibid., p. 78.
[41]V.S. 9.6; आयं…च । Rbh., p. 83.
[42]त्वं…भूमिमनुभ्रमति । Ibid., p. 85.
[43]Rig. 8.12.28; सूर्ये…धारयन्ति । Rbh., p. 85.
[44]Rig. 8.12.30; हे परमेश्वरामं…सन्ति । Ibid., p. 86.
[45]V.S. 23.10; अस्मिन…कश्चिदस्ति । Ibid., p. 88.
[46]एका.. नवचमे…चतस्रश्चमे…षोडश च मे…कल्पताम् ।
[47]cf. अग्न…बर्हिषि ।
[48]इयं…नाभिः । Rbh., p. 91.
[49]भवन्त…भवन्तु । Ibid., p. 94.
[50]युञ्जन्ति…दिवि ।। Rig. 1.6.1; ये योगिनो …प्रकाशन्ते । Ibid., p. 103.
[51]एवं…प्राप्नोतीति । Ibid., pp. 113-14.
[52]तमूह . सचिक्कनाभिः । Ibid., p. 117.
[53]आलम्बर…स्थितिमन्तमित्यर्थः । Ibid., p. 118.
[54]तरुतारम्…कुरुत । Ibid., p. 122.
[55]सुमित्रियो ..वयं द्विष्मः ।। Ibid., pp. 123-24.
[56]Atharva. 5.1.2; यो जीवः…भुङ्कते । Ibid., p. 124.
[57]देवरं ..आकृणुते । Rig. 10.40.2; Rbh., p. 131.
[58]Ibid., pp. 133-34.
[59]यत्र ब्रह्म…वर्तन्ते । Ibid., pp. 135-36.
[60]Ibid., pp. 150-53.
[61]Ibid., pp. 153-55.
[62]Ibid., pp. 153-54.
[63]V.S. 3.1.; हे मनुष्या…परिचरत । Rbh., pp. 159-60.
[64]येन…सेवनाशक्यत्वात । Ibid., p. 163.
[65]आयुन्तु…पदिशन्तु । Ibid., p. 165.
[66]अङ्गिरसः…शुद्धाः । Ibid., p. 168.
[67]यमराज्ये ..धिकृताः । Ibid., p. 168.
[68]स्वधायिभ्यः…तेभ्यः । Ibid., p. 173.
[69]पितामहेभ्यः…प्राप्याध्यापयन्ति ते । Ibid., p. 173.
[70]अहर…रिषाम ।। Ibid., pp. 174-75.
[71]तद्यस्यैवं…निकामस्तथास्त्विति ।। Ibid., p. 178.
[72]सविता…सूर्यश्च । Ibid., p. 182.
[73]तथैव…वेद्यम् । Ibid., p. 197.
[74]न तस्य महद्यशः ।। V.S. 32.3.
[75](वेदादिशास्त्र पठते)…विजानीमः । Rbh., p. 203.
[76]यथेमां…चारणाय ।। V.S. 26.12.

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DAYANANDA'S PRINCIPLES OF SOCIAL STRUCTURE

It should be a rewarding and fruitful attempt to make a thorough evaluation of Swami Dayananda's principles of Vedic social structure and its usefulness to the present Indian social scene. It is my firm belief that following the social principles propounded by Swami Dayananda, we could hope to ameliorate social destiny and promote social welfare.

Classes (*varṇas*) are the backbone of Dayananda's social principles. Many an eminent scholar has adversely criticised class-ridden society on the plea that it encourages social discrimination. Dayananda enlarges upon unpleasant aspects of classes which breed class jealousies and rivalries. He holds fast to the view that we all are born of one father from whom the whole creation moves. He believes and convinces us that the period from the individual's birth to his receiving education does not, however, pertain to a particular class or *varṇa*. He puts forward a sensible view that merits and deeds and not birth and family status determine an individuals's class or *varṇa*. He champions the cause of those born in illiterate families and gives them right to education.

Once we agree that *varṇa* should be determined by merits and deeds, we are called upon to discharge our social or national obligations. The State should make special provisions for the proper education and cultural nourishment of the millions of children born to illiterate and poor parents. Duty of the State does not end with making such provisions for the poor. Genuine and meaning-

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ful efforts should be made to keep away from the corrupt and unacademic environment, the millions of young men upto the age of twenty-five. They should be given the environment enjoyed by their counterparts from affluent families.

Indian Constitution guarantees equal opportunities for all citizens. Such constitutional guarantees become meaningless when children born to low-caste '*chuhrā varṇa*' ill-fed mothers hardly get substantially nutritive food and adequate medical care. This is also true of education. We have failed to provide healthy educational environment that is conducive to cultural enrichment for our pupils. We will have to rise in revolt against public school education since pupils receiving their education in these institutions look upon themselves as golden wares and look down upon the poor as earthen ones. They feel proud of their superb social status and social prestige. This supercilious attitude of contemptuous indifference gives birth to glaring social disparities and discontentment. The Harijan problem defies solution even after thirty-six years of Independence. The State should introduce special reformatory measures and a comprehensive literary drive to solve the Harijan problem within the next 10 years. Educated Harijans will take care of their interests and safeguard them against any encroachment by their social seniors. The so-called social high-ups can never look down upon the Harijans in cold contempt and sneer.

Once we accept merits and deeds the guiding criteria of class determination, we would expect and welcome the well-to-do and superb among the Harijans to voluntarily surrender constitutional rights, privileges and reservations. It is a bitter and unpalatable truth that constitutional concessions are being enjoyed by a minority among the Harijans. The affluent Harijans should not avail themselves of special constitutional privileges and reservations. Such a step would help their poor classmates, their humble brethren. Constitution should be suitably amended to reflect these feelings.

Various stages (*āshrams*) of human life form the second foundation stone of Dayananda's social principles. Unemployment and economic disparity gaze threateningly at us. Human life based on *āshrams* is a panacea to all social ills and maladies. Talent alone should be the guiding principle in employment and economic

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fields. People should be assigned work suitable to their taste and talent. *Āshram-vyavasthā* guarantees employment to all between 25 and 60. At present, this can be possible of achievement, if those already in service should retire at 60. The present rate of retirement from public service cannot provide job avenues to the unemployed. Those engaged in trade and commerce, and politics should also seek or be asked to retire from their fields after a certain age. We, at present, lay waste our powers earning and spending. A young post-graduate of 21 earns a handsome salary in the very start of his career. Employees before their marriage should be given decent salaries to maintain themselves, but should be expected to devote their time and energy to defence and other national constructive enterprises. Those retired should be paid adequate pensions to live with dignity.

It does not mean that the retired persons are declared useless. In fact society should make use of their experience, ability, power and talent. *Āshram-vyavasthā* urges these persons to offer their services for education. True, everyone cannot become a good teacher or even a teacher, but it is also true that these persons can help the teachers and their pupils in some manner. Unfortunately, our nation builders, our teachers, the architects of nation's destiny have gathered much informative knowledge, but lack true wisdom. This horrible lack of wisdom and experience is the root cause of widespread anarchy in our centres of learning. *Āshram-vyavasthā* would enhance teacher's prestige and usefulness to society. It expects teachers and their pupils to live together on the campus situated far away from the din of towns and cities. If we could succeed in opening centres of learning far off from towns and cities, we should be able to solve our housing problem in a convincing manner.

Village uplift needs our immediate attention. Centres of higher learning are unfortunately concentrated in big Metropolitan cities. Consequently, there is a continuous exodus from the villages to the cities. If we could rebuild the serene and calm hermitages with natural environment, we should be able to spread literacy in an informal and effective manner.

The proposal to send pupils and their teachers to the village must appear to some of us quite absurd and almost laughable. To some it might appear impractical. But the great Rishi has given flawless evidences from psychology and medicine to prove that

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people in these age groups have the potentiality of developing detachment from life's sensual gratifications once they are nurtured in spiritual environment. Reconstruction and recapitulation of hermitage spirit alone with the wisdom of saints and sages can come to our rescue in our present bewilderment.

This analysis has tried to pinpoint Swamiji's emphasis on checking unlimited wealth and his insistence on restraining pleasures and luxuries, and his plea for equal distribution of national wealth. We could solve problems that face us if we follow the path shown us by our sages.

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ON VEDARTHA PARIJATA

Last century witnessed the advent of a great soul in the form of Maharshi Dayananda. A disciple of Brahmarshi Virjananda, the epoch-making Maharshi Dayananda made us feel the floodlight of Vedic knowledge by liberating our minds from the labyrinths of innumerable sects. We learnt from him the true form of religion as envisaged by the Vedic Rishis. After his death, his disciples also took up cudgels against all non-Vedic sects, which were trying to survive in the Vedic garb. But, as ill luck would have it, this non-Vedic dragon has since been raising its ugly head. So many factors are there to perpetuate its presence but the Puranic attitude in league with European Orientalists is mainly responsible for it. *Vedārtha Pārijāta* is a peculiar book, written by Swami Karpatri. Since the author of this book wishes to prove that Puranic is Vedic in flesh and blood, he, of course, finds *Rigvedādi-bhāshya-bhūmikā* of Dayananda as a hurdle, for the *Bhūmikā* tells us how to interpret *mantras* in its true import. In the following pages, I wish to hint at some portions of the book under review, where its author is trying to mislead.

I. "The arguments put forward by Dayananda resemble those of Chārvākas. His *Vedabhāshya Bhūmikā* is a meaningless stuff with no proof whatever in its support—the sole aim of Dayananda is to bring the ignorant into his fold by deceiving them." (*Vedārtha Pārijāta*, p. 2).

A cursory glance at *Bhūmikā* can prove such sweeping statements as false. The method of interpreting Vedas as laid down by Jaimini, etc. has assiduously been followed by Dayananda, who

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himself says:

आर्याणामुनृषीणांया व्याख्यारीतिः सनातनी

(I hereby solemnly declare that I shall follow the method of interpretation ordained by Rishis.)

II. "Not to accept Vyāsa as Rishi is Dayananda's arrogance *par excellence*; all the more so when his followers called him 'Maharshi'." (*Vedārtha Pārijāta*, p. 504).

Nothing can be far from truth, for Dayananda's reverential attitude towards Rishis is well-known. As to Vyasaji, I may point out that his commentary on *Yoga Darshana* and his *Vedanta Darshana* are integral parts of curriculam framed by Dayananda for learners of Sanskrit. Actually speaking, the author means to say that Vyasa should be accepted as the author of 18 Puraṇas, but this Dayananda does not accept and rightly so. How ? In their contents, Vedas and Puranas are so much diametrically opposed to each other that a follower of one cannot remain follower of the other. "Puranas contain much that cannot be proved and is imaginary and fantastic. Had Vyasa written 18 Puranas there would not have been so much nonsensical stuff in these. A man of the calibre of Vyasa cannot write what is opposed to Vedas. Sectarian people have written these Puranas under the pen-name of Vyasa." (*Satyarth Prakash*, Ch. 11).

Now I enlist hereunder a few utterances of the author of the *Pārijāta*, which show that it is he who unscrupulously goes against Vyasa:

(a) 'Vedas are *apaurusheya* in the sense that their teaching-learning process continuously goes on' (p. 215);
(b) 'Existence of God is proved by Veda and Veda is self-evident being written by God, this is reciprocratory defect' (p. 224);
(c) 'Vedas are written by somebody', this statement contains defect of overlapping;
(d) 'It is still under dispute that Vedas are written by God' (p. 488);
(e) 'Brahma cannot beget Veda clothed in word and sentence' (p. 489);
(f) 'Just as a man remembers all when he awakes from sleep, in

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the same way, Prajāpati etc. remembered all about the previous Kalpa (a unit of time) and transmitted that knowledge to the new generation' (p. 493).

What a sharp travesty of knowledge! No greater disservice to Vyasa can be done by this protege of Vyasa. How can happenings of the other Kalpa be remembered when those happened in the previous birth in the same Kalpa cannot be remembered by one, whereas internal organs remain the same in a Kalpa. In his commentary on शास्त्रयोनित्वात् (Vedanta 1.1.3), Shankaracharya admits that Vedas come from God 'नहीदृशस्यग्वेदादि लक्षणस्य सर्वज्ञ गुणन्वितस्य सर्वज्ञादन्यत: संभवोऽस्ति' । (Omniscient Veda can be manifest by no less than an Omniscient God). Present Shankaracharya of Puri, Shri Niranjan Dev should, at least, have noticed such gross anomalies before recommending the book for general public.

III. यस्मादृच: अपातक्षन् (Atharva. 10.7.20). Here Dayananda translates अपातक्षन् as अपातक्षत् उत्पन्नोऽस्ति । Since Brahma is indestructible (कूटस्थ) and whole (निरवयव), in the present case 'born' is actually illusion (विवर्त)" (p. 487).

What can be construed from all this? *Vivarta* is illusion—out of ignorance a man takes rope for a snake. Swami Karpatri's metaphor would have us believe that Brahma is real like a rope and Vedas mere illusion of a snake in it! Again 'Brahma manifests Itself in the form of Īshwar and Veda' (p. 487). This would mean that two things emanate from Brahma—Īshwara and Veda. In other words, Veda is non-existent (असत्) and when real knowledge appears, Veda should disappear, just as when darkness disappears, the knowledge of a snake in the rope also disappears. Should I remind the author that 'Asat' cannot be created and 'Sat' cannot be destroyed: 'नास्त्यसत: संभवो न चास्ति स्तो विनाश: (Vyasa on *Yoga-sutra*, 4.12). This shows that the author grows inconsistent and self-contradictory in his exposition of *mantra*. For him Veda is 'नित्य' and 'मिथ्या' 'both—this remark of the author is wholly uncouth and scurrilous, to say the least. But the author becomes unmanagable when he says: "How can Dayananda, ignorant of the principles of Vedanta, understand it?" (p. 487). 'Physician, heal thyself' can be the best counsel for such a man.

IV. In the chapter 'Eternity of Veda' of the *Bhūmikā*, Dayananda cites Jaimini, Kaṇāda, Gautama, Patanjali, Kapila and Vyasa to

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prove that word is eternal. Swami Karpatri opines that he should not have quoted Kaṇāda and Gautama.

(तद्वचनात् आम्नायस्य प्रामाण्यम्, वैशे० 1.3; मंत्रायुर्वेद प्रामाण्य वच्च तत्प्रामाण्यमाप्त प्रामाण्यात्, न्याय. 2.1.67)

According to him, Dayananda has made himself ridiculous by doing so (p. 524).

I should not say that Swami Karpatri is incapable of understanding the meaning of the *sūtra* quoted by Dayananda. The *sūtra* clearly establishes the eternity of word. But I am pained to point out that in support of his contention that Kaṇāda and Gautam do not take word as 'नित्य', the author quotes the following excerpt:

सतो लिंगामावात्, नित्य वैधर्म्यात् अनित्यश्चामं कारणतः न चासिद् विकारात् . . . लिंगाच्या नित्यः शब्दः (Vai. 2.226)।

Here I should say that the author is incapable of understanding the obvious, i.e., 'अनित्य शब्दः' stands for *laukik* word. Be it so or else it is a case of intellectual dishonesty, to say the least.

V. Swami Karpatri's condemnation of Dayananda's exposition of शब्द प्रमाण is equally vulnerable. आप्तोपदेशः शब्दः (Nyaya 1.7) is explained by Vātsyāyana 'आप्तः खलु साक्षात् कृतधर्मा यथादृष्टस्यार्थस्य चिरव्यापयिषया प्रयुक्त उपदेष्टा।' Dayananda, faithful to the text, explains that यथादृष्ट is synonymous with 'true'. An iota of thinking might have brought home to the author this simple fact. To quote Dayananda: सत्य प्रमाणमाद्रोपदिष्टम् (revealed revelation is proof *par excellence*). The significance of 'सत्य' here becomes more vivid with reference to 'आप्त' if one takes into account the fact that every religion has its 'authority', whose words for its followers is Pramāṇa (प्रमाण) but which, when assayed at the touchstone of 'सत्य' do not prove as utterance of यथादृष्ट। Again, Dayananda, following the Shāstras, admits 'एतिहय' (history) also true but his exposition leaves no room for the 'ऐतिहय', which is not true and whole edifice of 'असत्य इतिहास' in the form of Puranas is razed to the ground. This is not tenable to our Puranic ('Sanatanic' is a misnomer) brethren. No stretch of imagination can bring 18 Puranas into Vedic fold.

VI. Maharshi Dayananda again incurs the wrath of Swami

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Karpatri for proving eternity of Veda on the lines of Nyāyavadins. This is termed as 'foul play' (p. 529). On 'तत्प्रामाण्यमाप्त प्रामाण्यात् (Nyāya 2.1.67), Vatsyayana says: 'नित्यत्वात् वेदवाक्यानां प्रमाणत्वे तत्प्रामाण्यमाप्त प्रामाण्यात्' (Veda is eternal since it is received revelation). According to the author, Vatsyayana has been misquoted for his statement of 'Pūrva Paksha' and has been taken as 'Uttara-Paksha' by Dayananda.

As everybody can see for himself or herself that the aforesaid *sūtra* is the last one in the *Āhnik*. Shāstrakāras state 'Purva Paksha' first and then by proof and argumentation state their own point of view, which is known as 'Uttara-Paksha.' An ordinary learner of Sanskrit knows it too well. Here position of Vatsyayana and that of Dayananda is quite clear. May I politely ask: 'What are you at Swami Karpatri?'

Yogi Aurobindo declares that Dayananda aimed at educating the youth of India on the preachings of the Veda hitherto interpreted by the foolish in a way that it came to be known as nothing but tales from a barbaric people. Swami Karpatri's objections on Dayananda's *Bhūmikā* are a pointer to the fact that his *Vedārtha Pārijāta* is nothing short of a sinister design to relegate the Veda once again to that very position. This act is worse than a sin. It is the sacred duty of ours to put a full-stop to all this. These so-called Bhāshyas (or *Pārijāta* in the present case) make neither head nor tail of anything meaningful. Their authors do make a poor display of pedantry for shallow knowledge or intellectual bankruptcy can do this much only. In this context, let us consider the viewpoint of the author on perceptible knowledge. He opines that Gautama's definition of it is incomplete as it does not apply to ईश्वर प्रत्यक्ष. Gautama's definition is 'इन्द्रियार्थ संन्निकर्षोत्पन्न प्रत्यक्षम्।' Had the author consulted Vatsyayana on this *sūtra*, his ignorance would have been removed. He is either oblivious or ignorant of the fact that 'manas', instrument of ईश्वर प्रत्यक्ष is also an organ (इन्द्रिय) and as such the need for stating it separately in the *sūtra* does not arise. To quote Vatsyayana:

> "आत्मादिषु सुखादिषु च प्रत्यक्ष लक्षणं वक्तव्यम्। अनिन्द्रियार्थ संनिकर्षणम् हि तदिति। इंद्रियस्य वै सतो मनस इन्द्रियेभ्यो पृथगुपदेशो धर्मभेदात्।" ... मनसश्चेन्द्रियाभावात् न वाच्यम् लक्षणान्तरम् (1.1.4).

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The same position is borne out in Vaisheshik Darshana (1.11) and *Satyārth Prakāsh* (Chap. 7).

Thus having unsuccessfully repudiated Gautama, the author cites one 'foolproof' definition of perceptible knowledge ज्ञानाकरणं ज्ञानं प्रत्यक्षम्' (Perceptible knowledge is one that does emanate from knowledge). This definition is shrouded in ambiguity. In the first place, God is perceived when 'Ātmā' and 'manas' get combined. This *unārsha* definition does not encompass this much. In the second place, it does not spell out the knowledge gained through external organs at all. On the other hand, Gautama's definition is complete in that it is free from possible defects—it admits of no appellation, ('अत्यपदेश्यम्' water is actually water and not the word 'water' written on a piece of paper), it is non-failing (अव्यभिचारी, rope taken for a snake or a post for a man), it is determining (व्यवसायात्मक, hot sand is not taken for a mirage). 'ज्ञानाकरणं ज्ञानं प्रत्यक्षम्' is not free from these defects. The definition, however, does one good to the author. He somehow admits that God has no form (अशरीरी) and as such He is beyond the grasp of organs (इन्द्रियातीत). This actually is the chequered behaviour of the author in the realm of knowledge, for in the book under review (p. 535), he writes that God has a subtle body (सूक्षम शरीर).

In fine, a few words about the language and style of the book. I invite my readers to go through the pages of this book, if they have not done so and ascertain for themselves if these words come from the pen of a learned person. The abuses hurled on Dayananda are in legion. The author himself is a 'Swami', literal and symbolic meaning of which should be translated into behaviour by one, who appends the word with his name. (Tr. into English by Dr. Devesh Baliyan, C.R. College, Sonipat).

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Juskaran Mohith

Mauritius

DAYANANDA: The Saviour of Aryan Culture and Vedic Dharma

In the mist of antiquity, India was a great civilized country. It commanded the respect of the world. It was a land of plenty. Arts and Sciences flourished. Its trade extended to all over the world. It was the seat of a Universal Government. It was the Cynosure of the East.

The breaking out of the great War: Mahabharata between the Kauravas and the Pandavas reduced the country to its lowest ebb. The cream of the population perished in the conflict. The country lay in ruins. The mass of the people that outlived the great armageddon fell prey to vice, superstition and ignorance. That resulted in their being comparted in several groups which subdivided into castes and subcastes.

The critical position of India during the post-Mahabharata period afforded golden opportunities to foreigners to invade it and hold it under their sway for centuries. The people of the neighbouring countries began to pour in. It was in that wake that the Moghuls made hostile inroads. Their domineering and fanatical attitude did much harm to the Hindus. They looted the people and suppressed their religious and cultural ideals. Had not Shivaji come to the rescue in time the Moghuls would have perpetuated their rule.

Later the Europeans forced their way into Bharat. The French, the Portuguese and the British were the next plunderers. The British

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ruled over a larger part of the territory. Foreign domination came to an end at the declaration of India's Independence in 1947.

During the British Raj great English writers as Lord Macaulay made deep impression on the minds of the Hindu youths. Their literary productions were couched in a style which appealed to the taste of the new adepts who were charmed by the fascinating culture of the West. Their writings aimed at divesting the young Hindus of their language and culture, so that they might become Englishmen in taste and outlook and remain Indians only in appearance.

On the other hand, Christianity and Islam were spreading their tentacles to catch the poor Hindus and bring them to their fold. The downcast, those who were ill-treated and rejected by their own brethren fell easy victims. Thus the Hindu community was being gnawed at both ends: at the top and at the bottom and that spelt its doom.

When Dayananda appeared on the scene, India was well-nigh in the grip of foreigners from several aspects: social, cultural, religious and political. He could not suffer to see the land which was once the cradle of civilization be degenerated into a wretched land of demoralized people. He swore to reinstate it to a position worthy of its name. He was confident in his mission because India had a glorious past. It was with the help of the past that he was going to build the fabric of the future. He felt that he was fit for the task. The training he had received for over two decades at different schools of thought prepared him for the great work. It redounds to his credit that he did not go beyond the shores of India to acquire his knowledge. His bold physical stature, his wide intellect coupled with his yogic attainments were all of local formation. They combined to give him the faculty of solving all the problems that surged before him.

After the completion of his studies at the feet of his Guru : Swami Virjananda, he promised to break off the veil of ignorance that darkened the Indian firmament and illumine it with the light of the Vedas.

When he came in the field of action, he faced a world of absurdities and atrocities. He broke through them with the weapon of his powerful knowledge. In most cases he succeeded. But he felt discouraged when his anticipation proved to be otherwise. He

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retired, meditated for long until the light of reason gushed out. He came back refreshed and invigorated from the ordeal to face anew his antagonists. He was then invincible. He could discuss any point at a stretch for hours and he always succeeded in giving the finishing stroke.

At the very start of his mission, Swami Dayananda pointed out vigorously to the people the harm done to them by their superstitious and blasphemous beliefs. The brave iconoclast campaigned against image worship and idolatry. He went to the Kumbha Fair where tens of thousands of people meet periodically from all over India. He unfurled his 'Pākhaṇḍ Khaṇḍini Patākā'. That was a challenge to the hereties, hypocrites, impostors and the believers in false doctrines. Swamiji's bold venture startled the people of Hardwar and the surrounding region. The whole of India was soon taken by the flash of that news. The stir opened the way to Swamiji to continue his crusade against the unsanctified form of worship.

He pursued his holy war till he reached Kashi : the stronghold of Hindu orthodoxy. There, Swamiji stood single-handed against a host of Puranic Pandits in a *Shāstrārtha* on idolatry. The logical way he dealt with the matter under discussion, baffled the imagination of the opponents who falling short of arguments began to make fun of him and disbanded. They also showed signs of having no more faith in idol-worship and they threw away lot of idols in the adjoining river. That was a signal victory to Swamiji. He came back to Kashi after some time but no one dared to confront him. Christian priests and Maulvies also came hesitatingly to try their hands with him. He easily dismissed them as they could not withstand the force of his arguments in the course of the debates.

Swamiji contacted the Brahmo Samaj to see if he could carry on the reform work in getting associated with it. He found in utter dismay that he could not cooperate with it as the Brahmo Samaj drew its inspiration from Christianity and was pro-western in its cultural outlook. But one good thing derived from it. Swamiji was struck with the idea of founding the Arya Samaj. (Please see Bihar-Bengal tour of Swamiji in the biographical portion of this Volume. —Ed).

By the time he returned to Bombay in 1875, Swami Dayananda acquired a wide experience by his regular contact and discussion with people of various denominations and ways of thinking. He

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founded the Arya Samaj in April of the same year with the object of restoring the ancient Vedic Dharma and of combating superstition, irreligion and ungodliness.

Whilst continuing to do his preaching work, Swamiji devoted a large part of his time to write books on Vedic Dharma. His two important works: *The Light of Truth* and the *Rigvedādi-bhāshya-bhūmikā* are living testimonials of his genius and two colossal monuments at the service of every seeker after truth.

In his preaching tour, Swami Dayananda pressed hard on the propagation of the message of the Vedas. He believed that the main cause of the sufferings of human beings was their non-compliance with the teachings of the Vedas. He prescribed the Vedic way of life as the remedy. He sponsored it as the only way to salvation.

Judging the Hindu community by its slothful and despondent state, Swamiji compared it to a sick body. Like a surgeon, he dissected it and showed the various social diseases that were undermining its health. The conspicuous ones were : untouchability, the traditional caste system, child marriage, enforced widowhood and the ban on female education. These morbid conditions dismantled the whole structure of the Hindu society.

He recognized the right of every individual to rise higher on the social ladder and claim for the social status he deserves. That is why he insisted on the *Varṇa-Vyavasthā* which classified every person according to his merit, action, and nature.

Swamiji condemned child marriage which was responsible for the birth of weaklings and baby widows. He preconised the observance of Brahmacharya which develops body and mind and promotes longevity.

He discarded the idea that women should hold an inferior position to men. He pleaded for their equal rights. He did not approve of as stated in Tulsi's *Rāmāyaṇa* that women were entitled to chastisement and whipping. He ordered for the removal of all obstacles to their advancement and to make provision for facilities to allow them to progress on the same level as their male partners.

He laid stress on the study of Hindi and of making it the national language of India. He himself gave the good example in learning it and using it.

Swamiji awakened the national consciousness of his fellow

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countrymen in asking them to make use of home-made (swadeshi) articles. That helped to create employment and infuse a sense of dignity. He was the first man to use the term Swaraj. He said that self-government was better than a foreign government although the latter might appear to be more blissful.

He always advised people to be honest, frank and respectful in their dealings with others. That way of behaving creates self-respect and banishes slave mentality. People used to such good habits feel a sense of freeing themselves from any sort of subjugation.

The lapse of hundred years is too early to judge the impact of his reform work and his own place in human history. His famous institution: the Arya Samaj has achieved more within that short period than several institutions which have been existing for centuries.

However, the celebration of the hundredth death anniversary of Maharshi Dayananda raises some momentous questions in the mind of those who feel anxious about the future of the Arya Samaj. (1) Is the Arya Samaj movement receding? (2) Are the promoters becoming indifferent? (3) Is the Arya Samaj threatened to disappear? These are some questions which demand serious attention at this crucial moment in the history of the Arya Samaj. We should partly look for the answer in the light of events that have left their imprint on the corridor of time.

It is a fact that the efforts of the Arya Samaj have slowed down a bit in the course of the past few years. In all the countries where the Arya Samaj was established the missionaries as well as the Arya Samajists made formidable efforts to propagate the Vedic Dharma. Spending money and their precious time for that purpose was immaterial to them. The thing that counted most was the amount of pioneering work done in the furtherance of the cause. It was, thanks to these efforts, that the Arya Samaj has come to stay. The spirit that animated the Maharshi found its repercussions in those harbingers who took the harness to pursue his ideals. Unfortunately that animating spirit is found to be under regress in the present generation.

The main cause of this gap is the lack of interest in the spread and in the regular study of the Vedas. Missionaries as well as parents are showing signs of indifference. How could children nurtured in such an environment be otherwise? The true leaders of the Arya Samaj should reorientate their attention to this big

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interrogation before it is too late. May the self-sacrifice, the bold character and the towering personality of the Maharshi inspire them to take stock of the situation and act in the right direction.

At each world conference which was held within the last ten years that is in Mauritius in 1973, in India in 1975, in Nairobi in 1978 and in London in 1980, high sounding resolutions were passed about the promotion of the work of the Arya Samaj the world over. It is high time to question how many of these resolutions have been implemented. We regret to note that practically nothing has been done. Our failure should not discourage us. We should call into action. It is never late to mend.

We must start something new to revivify the memory of that great stalwart, who redeemed us. In Mauritius, some staunch Arya Samajists are framing the constitution of *Shrimad Dayananda Sewa Mandal*: an institution which under the aegis of the Sārvadhesik Arya Pratinidhi Sabha, New Delhi, will provide scholarship to deserving students for doing research work in Vedic lore in India. After their qualification, they will be employed as Vedic missionaries. The overseas Arya Samajists should in countries where they have settled make similar provisions for giving a new impetus to the mission of the Arya Samaj.

The Sarvadeshik Arya Pratinidhi Sabha, New Delhi should establish centres in India where the research workers from different parts of the world could go and pursue their course of investigation under the supervision of qualified masters. It is only then that it could be said that we have taken time by the forelock. It is only then we can get relieved from the moral debt that is heavily weighing upon us.

Swami Dayananda was a great luminary in the galaxy of men, who gave themselves up for the uplift of mankind. His clarion call "Back to the Vedas" was his heart appeal to staggering humanity which was swerving from the path of rectitude. Could we remain insensible to that soul-stirring appeal at this juncture? Should not posterity after posterity go on repeating that sacred call till the brink of eternity? Unless we do that our gratefulness will have no meaning to the Maharshi whose tireless striving brought in the social, cultural and religious renaissance. (This article was written at the instance of Mohunlall Mohith; O.B.E., L'Avenir, Saint Pierre, Mauritius.)

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MAHARSHI DAYANANDA AND WORLD PEACE

After Maharshi Jaimini, the greatest luminary in the hoary tradition of sages, is Swami Dayananda Saraswati, who not only invoked the spirit of the immortal and universal religion, but also analysed in his *Satyārth Prakāsh* (Chaps. 11-14) world's all creeds, beliefs and sects, which flourished in the wake of the weakening of the ancient religion. Dayananda himself writes: "The primeval religion expounded and proclaimed by sages from Brahmā to Jaimini is our religion. To subscribe to this religion and so that others may subscribe to it, is our aim, but to found and propagate any new ideology, creed or sect is not even in our dream." His words are self-explanatory. He writes further: "All my effort and meaning to all purposes is to expound Truth, to bring the followers of all religions together on one platform, make them free from malice, generate the feelings of love and work for their welfare." This statement of his gives a clear indication of his mind that he had a solid and constructive programme for world peace.

There are two main reasons for unrest in this world. First, the problem of the distribution of goods, and secondly, the relationship of the consumer to the consumed. The first problem has been solved from time to time by social revolutions and political upheavals. For the solution of the second problem, lofty ideas of eminent persons dictated by time and circumstance are the basis. As a result of the former, have emerged systems from monarchy to democracy, and as a result of the second are born

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religions and sects. Between these two stones, has been ground world peace, so that disharmony is at its peak. There are two main factors responsible for this state of affairs: the tug of war of political beliefs, and competition between the various sects. Thus, at a time, when on both sides fierce and destructive situation was present, there came on this earth in the middle of the 19th century a Bāl-brahmachari (a celibate), epoch-making, revolutionary figure, Dayananda, to abolish from this land of Āryāvrata ignorance and darkness:

The Ocean of World's Mercy, Dayānanda,
As Medicine to the World appeared,
When by darkness was World surrounded,
A New-born Sun on the horizon appeared.

Shattering the rampart of ignorance, darkness and falsehood, he boldly declared: "My religion is universal. I have no new ideas to give but that which is true, should be followed and whatever is false, should be given up." Revealing this truth he gave to the world an international slogan: "Freedom for every Country." In this way, he gave a new awakening to all the enslaved countries of the world and consequently freedom struggle in other countries were started simultaneously. Consequently, a number of nations got freedom from long slavery and even today a number of countries are engaged in this struggle. All this is the result of one miraculous *mantra* of Rishi Dayananda. An Urdu poet has rightly said:

Though thou are not,
thy message is in everybody's heart,
Still burning is the candle,
light in the assembly is present.

The Maharshi started a movement in order to give concrete shape to his dream, i.e., to gather the noblest people of the world in a forum for the well-being of the world. To place this movement on a permanent footing, was founded Arya Samaj, that is, an organization of noble persons. The Maharshi enunciated its three principles: One God, one Religion and one World. In the world, many

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great men, according to their ability and capacity, have done a great deal of work in this respect but their efforts remained unsuccessful because they did not have this basic tri-formula; even Marx's Communism and Gandhi's Sarvodaya could not succeed. By one God is meant One attainable; one Religion means a code of conduct and one World means one family. As the members of one family need an ideal and a sort of conduct, similarly different nations in the world need a common ideal and a code of conduct. The Maharshi made all possible efforts to give this ideal and code the basis of comprehension and rationalism and towards attainment of this goal, he held consultations and dialogues with prominent religious leaders of his time. In the words of Dayananda, the root causes of unrest in this world are hatred and prejudices, born of different sects and faiths. Although every ideology, creed and sect has some good things, yet because of the differences in the teachers, with multiplied differences amongst their followers, they breed up hatred and malice. How good it would have been had the teachers of all the religions met at one place and evolved universal principles or formed an organization for a better life, so that mankind would have been freed from hatred, prejudices and instead would have attained love and faith. He convened such a conference at the Chāndāpur Religious Fair in Uttar Pradesh. In this religious fete he met priests, mullahs and pandits. The Maharshi on the basis of rationalism presented before them a method. He advised them to write on paper the best things of their religions separately and they should be collated and edited together with their approval to form a code of conduct, for humanity at large. But unfortunately, Hindu, Muslim and Christian leaders rejected this proposal because of their narrow-minded leadership and selfishness.

The Maharshi also touched upon the problem of the mal-distribution of wealth and goods. Today, the worker on his part wants to do minimum work and desires the maximum wages, while the capitalist wants to realize maximum returns for his money and wants to give minimum wages to the labour. Consequently, there have been formed labour unions and merchants' guilds and associations. In this respect, the Rishi wants to change the heart of the people so that the workers desire the minimum returns and do the maximum work, and the capitalist desires to give the maximum to the labour. To establish world peace, man

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will have to accept minimum from the society and return the maximum. Only then the present uncertainty, anarchy and anger can be uprooted from the world. Let me see that today we should give up our hotel-like tendency of eating and adopt the family-like tendency. When we eat in a hotel, we want to eat the maximum in lieu of minimum possible payment, but when we eat in a family, we wish to eat minimum and want to leave the maximum for other members of the family. This type of tendency will develop only when the mind receives a philosophy as clean as a mirror. This philosophy is available in the God-given gifts known as the Vedas, which are equally good for the welfare of the entire humanity. It is from the Vedas that we learn to get the maximum happiness by doing the minimum possible labour. This consumption rule is known as "unchangeable law." Its main part is known as 'Karma-phal' or Fruits of one's deeds. In the opinion of philosophers, a creature gets its age, caste and worldly happiness on the basis of its deeds in the previous birth (here the word 'caste' means the form, such as animal, bird, insect, man, etc.).

Consumption is of two varieties: material and spiritual. One leads to sorrow, while the other to happiness. In our sorrows, we cannot get co-operation from anybody else. Who will share my punishment with me? None. But in the pleasure, we can make anybody our partner. For example, out of 25 mangoes we have, we may eat four and leave the rest of them to others. By eating all the mangoes, we shall destroy the action of consumption fully, but by giving it to others we are doing another constructive deed (Karma), the result of which we shall get in this or in the other birth. By propagation and expansion of this philosophy, everybody shall try to come out of the mentality of consuming oneself and instead create conditions for others to consume. Then there shall be no question of discord, disharmony or unrest in the world and we shall have permanent peace. In the practical world, we see that fools let others eat and so the wise eat. But when this situation changes, the other proverb shall be applicable: the wise feed and the fools eat. Thus the total human society shall attain the status of one family. Its each and every member would consume the minimum and leave for the consumption of others the maximum. And this ultimately will lead to the realization of Maharshi's dream of world peace.

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To possess more than one's needs is social violence. If people don't hoard more than what they need, world peace can easily be established. Total material resources should be under the control of society and not of an individual. Work should be taken from everybody according to his or her ability and the returns should be given to him according to his needs. This is a communistic system propagated by Karl Marx. But this system has one glaring drawback, that is, it will stop individual initiative and development. When everybody will get according to his needs, the spirit of new thoughts and discovery will be marred in man, and thus intelligentsia shall begin to decline gradually. And this would make the world without beauty. For this, we shall have to take shelter under the umbrella of the Vedas. In the first *mantra* of the 40th Chapter of the *Yajurveda*, it is said: "Man is the custodian and not the owner of resources: he cannot possess them, he can only use them. All things belong to God: He is the owner and possessor of all things; it is He who has created man to have good or evil results of his karmas (deeds)." This world is a stage whose Director is the Almighty God and countless creatures in the world go on acting under His dictates and directions. It is He who improves the acting of each one of his actors; it is He who makes the people rich or poor, wealthy or destitute. He allows everybody to consume things during the span of their lives, and then after their death he takes everything back from them. If we propagate these thoughts, they will help in the establishment of permanent world peace.

As regards the second consideration of the difference of creeds, this division and difference naturally leads to hatred and jealousy, trouble and conflict. There is a competition in increasing the number of followers by each religion. It is a truism that quality and quantity do not exist at one time at one place. When we concentrate upon quality, there will be a decline in quantity. In the Ganges at Gangotri, the water is the purest, the width is the narrowest and the flow is the fastest. But the same Ganges when it reaches its confluence at the sea, has impure, undrinkable water and the flow is the lowest and the width is the maximum. Religion also recommends to cultivate virtues. It does not teach us to fight on the basis of caste, creed and sex. Hence the question of competition in increasing the number of followers is

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irrelevant.

Dhṛitiḥkshamādamo-stayam sauchamindriyanigraha
Dhiṛvidya satyamakrodho dashakam dharmalakshṇam—Manu-smṛiti (6.92).

(Fortitude, patience, self-control, not to steal, purity, control of the senses, insight, wisdom, truth and the avoidance of anger are the ten commandments of the Dharma).

In today's troubled world, human beings should imbibe the ten attributes of Dharma as mentioned in the above Smṛiti. This is the main objective of Arya Samaj. These virtues can be attained by a number of means, but the best means are those that have the best ends. Our end was one, is one, and shall remain one, though we may have various means to attain that end. Only when people forget that our end is one and the same, there arise bad feelings. Instead, there should be mutual love, understanding and sympathy. If we discover this mystery, we shall be able to see the beauty of humanity. Manhood is the joint name of the above ten virtues mentioned in the *Manu-smṛiti*. The object of man is to attain the end, that is, God, and not to offer prayers, *Namāz*, *Zakat* and observe fasts. A person having these ten virtues alone can be called truly religious, while a man without these ten virtues is a sinner. If by the grace of God all the preachers, social reformers and teachers collectively engage themselves in the propagation and preaching of these ten virtues, this world will become really a unique creation of God, an ocean of happiness, indeed. This is what Rishi Dayananda has recommended in his plan of world peace. (Tr. from Hindi by Dr. Ganga Ram Garg).

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STAGES IN THE LIFE OF DAYANANDA

Apparently, there are three stages in the life of Dayananda Saraswati, which can be divided into more or less equal periods: the first of 21 years,when he remained with the family, the second of 18 years, when he was in search of a suitable guru and finally got him, and the third of 20 years when he was mature enough to preach what he wanted to do. But if we were to study the development of his mind and ideas, we would discover at least six stages in his life.

The first of the stage covers the period 1824-45, when he was with his family, but here also there have been several incidents, which changed the course of his life. Dayananda's father instructed him in Sanskrit and Shaivism from the age of five, but he revolted against idol-worship at fourteen, when he was taken by his father to a Shiva temple on the occasion of the Shivaratri. His father had told him that Shiva was the creator and destroyer of the world and a night-long vigil is observed on this occasion. But around midnight, Dayananda saw a mouse playing on the Shivalinga and thinking that Lord Shiva was unable to protect himself against its ravages, he lost faith in idol-worship. He now began to ask numerous questions about the efficacy of rituals. And when his sister and later on his uncle died, he began to muse on the instability of human life and thought of finding a Guru, who could lead him to the road of immortality. To avoid being married as he did not want to lead a householder's life, he left home, never to return.

The second stage of his life 1845-60 is devoted to his search

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for *moksha* or for immortality. And as he was told that only yoga could lead one to salvation, he learnt yoga from several persons. Side by side, he continued his further studies of Vedanta and grammar so that he could understand the abstruse texts on yoga. Preparation of food was an impediment to his studies and he, therefore, entered the fourth order: *Sannyāsa*. After leaving home, for fifteen long years, he wandered from the jungles and plains to the high Himalayas; it was during this period that he travelled from Gangotri to Rameshwaram and touched almost every part of India. He learnt a good deal from the hard realities of life. He also tried to know his country and countrymen during his travels.

The third stage represents the year 1860-67, in which he remained under the discipleship of blind Virjananda, the renowned grammarian, either remaining physically with him or remaining in contact by correspondence or by occasional visits. It was from his Guru that he learnt that only the *Ārsha* works or the works created by the Rishis are worthy to be studied, as they were not of sectarian character. He also learnt from his Guru that all truth lay in the Vedas and that could be perceived only through a proper reading of these texts. To do so, one must know the works of the grammarians: Panini and Patanjali. Then the Vedas could be read correctly and truth revealed. At the end of about 3 years of study with Virjananda, he was asked by his Guru in the form of *dakshinā* to eradicate social evils, preach the religion as found in the Vedas and work for the upliftment of the country. The discipleship of Virjananda was a turning point in Dayananda's career, for from then onwards he ceased to think of personal *moksha* in favour of liberation for all human beings from poverty, ignorance, superstitions—both religious and social. Virjananda fired him for preaching the Dharma based on the Vedas.

The next phase 1867-72, represents Dayananda in the direction of reforming Hinduism. Planting his flag: 'Pākhanda Khandini' on the occasion of Kumbha Fair at Hardwar in 1867, he raised his banner of revolt against all false dogmas. He condemned idol-worship, *avatārs*, pilgrimage to holy places, bath in the 'sacred' rivers, etc This brought him in clash with the learned pandits and especially of Kashi, where a *shāstrārtha* was held on idol-worship. Wherever he went there were *shāstrārthas* and Dayananda was invariably victorious.

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The fifth stage from 1872-75 is the period, which broadened the horizon of Dayananda, as he came into contact with the Hindu elite of Calcutta. Hitherto, his contacts had mostly been with orthodox pandits or meetings with Government officials, but he now met a galaxy of enlightened scholars at one place. He was, however, able to impress and charm the Calcutta audience as well. On the advice of Keshub Chandra Sen, he began to lecture in Hindi instead of Sanskrit and he started wearing dress instead of a loincloth. It was also at Calcutta that the Swami discovered the importance of public lectures and the value of published literature. It was in 1874, that he, at the instance of Raja Jaikishendas, wrote his *Satyārth Prakāsh*, which was eventually published the following year in 1875.

The last and sixth phase 1875-83 is the most important one and if Dayananda is known to this day, it is due to this phase. It was in 1875 that the *Satyārth Prakāsh* was published and it was in 1875 that the first Arya Samaj was established at Bombay. This period represents Dayananda's success, especially in the Panjab as also birth of his chief works: *Rigvedādi-bhāshya-bhūmikā*, *Sanskāravidhi*, *Vedabhāshya*, *Āryabhivinaya*, etc. His reformist zeal brought him into conflict with the vested interests in Jodhpur in Rajasthan, with the result that he was poisoned to death, at a rather early age of 59 years, for a man, with enormous physical strength, could easily have a life-span of 100 years.

Dayananda was 6′9″ tall, square-shouldered with broad chest. He had a very fair complexion, vast forehead and a pair of magnificent eyes. Nobody could escape the magic of his glance. He had a sonorous voice, having deep vibrations. Of course, his powerful body and critical analytical brain were the basis to face the strong opposition in his life. He was so brilliant that he completed and crammed the whole of the Sanskrit grammar within a short period of over two years.

In order to eradicate social evils and irrational traditions, blind faith and false dogmas, Dayananda travelled from east to west and from north to south and delivered numerous lectures. His 15 lectures delivered at Poona proper have been published. In order to continue the propagation of Vedic culture, he founded the Arya Samaj. He was not only a social reformer but a celebrated Vedic scholar and an unparallelled writer. Although his

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monumental work: *Satyārth Prakāsh* contains four chapters of critical analysis of the other Dharmas and Sampradayas, yet the following lines from the Preface of the said book are sufficient to know the exact aim and object of its writer: "I do not possess even remote idea to hurt the feelings of any person either directly or indirectly but the book proposes that people should be able to distinguish truth from falsehood."

Dayananda always stressed on rationality and scientific approach. He was a great social reformer, who criticised untouchability, the custom of *sati*, early marriage, no education to women and shudras and the like social evils based on blind faith and superstitions. He was the first thinker of the 19th century, who advocated independence for India.

Dayananda was an original thinker and philosopher, who propounded the theory of *Traitavāda*, according to which there are three eternal elements: Paramātmā, Jīva Ātmā and Prakṛiti. He strongly pleaded that all the six systems of Indian philosophy are not against each other but all the schools are harmonious in their approach. He considered the Vedas as *ārsha*, i.e., derived from the Rishis, inspired sages of antiquity. The Vedas contained all truth and were the ultimate authority against which other texts were to be compared. Those works, which did not agree with Vedas, were considered '*unārsha*', that is, false, illegitimate, and filled with error.

By nature, Dayananda was fearless in his speech and action too. He was strong in body, mind and thought. He preached without any fear or favour whatever he realised as true.

He was one of the earliest Hindi writers. He wrote most of his books in Hindi in Devanagri script.

There is no denying the fact that Dayananda was not only a saint, a social reformer or a religious leader but also a leader of humanity as a whole. His approach was devoid of any caste, colour, creed or country. He was universal in his thinking and preaching.

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EARLY MISSIONARIES OF THE ARYA SAMAJ

Swami Dayananda Saraswati (1824-83) had only nine effective years to give to his public ministry. He renounced the world at the age of 21 to find a guru who could dispel his doubts and confusions. After 15 years of wanderings he met Swami Virjānanda Saraswati in 1860 and lived two and a half years with him, studying mainly Panini's Sanskrit grammar. When he took leave of his Guru, the latter got a promise out of him that he would uphold the supremacy of "*ārsha*" granthas (the ones approved or authored by ancient rishis), which were the only true books of knowledge. Then Dayananda had only 20 years left to him. His first 11 years were passed trying to convince orthodox Brahmins of the falsehood of their un-Vedic beliefs and practices. But he discovered that this was an exercise in futility. Orthodoxy had a vested interest in superstitions, which gave them a living.

Dayananda's visit to Calcutta in 1872-73 was fruitful in more than one way. Till then he had spoken in Sanskrit, the language of learned Brahmins. On the advice of Calcutta's Brahmo Samaj leaders, he decided to learn Hindi and make it his language of communication. He gave his first lecture in Hindi at Varanasi in 1874. He got the breakthrough he had been seeking for years. He met with an unprecedented response. The number of his followers increased gradually and he felt the need to unify them in an organisation. He founded the Arya Samaj, which means the Society of the Noble, in Bombay in 1875.

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By the time Dayananda died in 1883, there had come into existence 79 Arya Samajes in various parts of the country. For his followers, he left more than 60 works. The Arya Samaj's three basic books, which together form a sort of manifesto are the *Satyārth Prakāsh*, the *Sanskāravidhi* and the *Ṛigvedādi-bhāshya-bhūmikā*, but its supreme authority is the Veda. The *Satyārth Prakāsh* contains Dayananda's beliefs and disbeliefs, the *Sanskāravidhi* is a manual of 16 sacraments to be performed by every Arya and the *Ṛigvedādi-bhāshya-bhūmikā* is an exposition of his method of Vedic interpretation.

In the 19th century, Hinduism was under attack from both Christianity and Islam. Dayananda came to its defence but not the whole of it; he rejected what he considered un-Vedic in it. He met opposition not only from the Koranis (Muslims), Kiranis (Christians) but from Puranis (Puranics) as well. His work was carried on after his death by his followers. They might have lacked manpower and finances but were not wanting in drive and zest for his cause. The sannyāsis among them plunged into full-time preaching. The ones who were in government service and held transferable posts became roving promoters of the Arya Samaj. Wherever they went, they enrolled new members and if there was no Arya Samaj already, they set up one.

Sannyasis

The sannyāsis whose names frequently figure in contemporary Arya journals are Swamis Ātmānanda, Ishvarānanda, Sahajānanda, Brahmānanda and Shankarānanda. Ātmananda had the honour of being a direct disciple of Dayananda. He was said to have set up the maximum number of Arya Samajes between 1883 and 1889. He had a remarkable memory which stood him in good stead. Once someone had been introduced to him, he would repeat all the particulars at the next meeting.

Before Shankarananda entered sannyāsa in 1885, he was known as Brahmachari Ramananda and even now is a familiar figure seen standing beside Dayananda in a picture of his.

Somewhat junior to these sannyasis in the Arya Samaj were Swamis Achyutānanda, Nityānanda and Vishveshvarānanda.

Born in Khushab in Sargodha district (now in Pakistan), Achyutananda was the head of a religious foundation before he joined

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the Arya Samaj in 1888. There is an interesting story about his conversion. He was an advait vedantist and had challenged Dayananda on his concept of three eternal substances (traitism). Pandit Gurudatta Vidyarthi used to go to him in Lahore to study the Upanishads and was able to convert Achyutananda to traitism. This was a case of a disciple prevailing over the Guru. Years later, Pandit Chamupati, an eminent Arya Samaj author, asked Achyutananda about his encounter with Dayananda. The Swami became reminiscent, his eyes moistened, and said: "Vain of knowledge, I had gone with a big entourage of supporters to Dayananda for a debate. But he was alone; God his only supporter." With these words, Achyutananda's voice choked and tears began streaming down his face.

Nityananda (1860-1914) and Vishveshvarananda (1850-1925) were known as the twin sannyāsis of the Arya Samaj. Their chance meeting at the railway station of Ghaziabad resulted in a life-long companionship which lasted until death parted them.

Nityananda, born in a Shrimali Brahmin family at Jalore in Jodhpur State, was initiated into the Arya Samaj by Swami Gopal Giri, who was present at the nirvāṇa of Dayananda at Ajmer.

The two sannyasis had undertaken to prepare a Vedic dictionary in 1903 but the untimely death of the younger one interrupted the work. It was later taken up by the Vedic Research Institute named after Vishveshvarananda, now located at Hoshiarpur.

Non-sannyasi Sanskritists

Among the non-sannyasi Sanskritists stand out the names of Pandit Tulsiram Swami, Pandit Āryamuni and Pandit Ganapati Sharma. All brahmins by birth and having come from orthodox backgrounds, they were not as radical in their outlook as some other Aryas who had been exposed to western education. However, they defended Aryaism with confidence and conviction.

Tulsiram (1867-1915) was born in Parikshitgarh in Muzaffarnagar district. He was a great debater. When the defection of Dayananda's favourite disciple, Bhimsen Sharma, was put by orthodoxy as the victory of the Puranic religion over the Arya Samaj, Tulsiram engaged him in a disputation at Agra and worsted him. One of his outstanding works is his commentary on the *Sāmaveda*.

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His journal, *Vedprakash*, published from Meerut with the assistance of his younger brother, Chhuttan Lal, earned a high reputation for its scholarly articles.

Ganapati Sharma (1873-1912), born in a Parik Brahmin family in Churu in Bikaner State, had a promising career cut short at 39 through overwork. Once he addressed a gathering with a temperature of 103 degrees F. and when advised a rest, his answer was that he would rather die working for the Arya Samaj than sit idle. On a lecture visit to Srinagar he heard that a Christian missionary, Johnson, was boasting that no Kashmiri pandit dared come forward to debate with him in Sanskrit. Ganapati's pride was hurt. He approached the Maharaja of Kashmir to arrange a debate. Johnson tried to wriggle out of it by saying that Ganapati was not a Kashmiri. But the Maharaja insisted that if he was sure of his Sanskrit, he should make no excuses. He had to agree to a debate but, as expected, he could not stand against the torrents of Ganapati's Sanskrit and switched to Hindi.

Gurudatta

Pandit Gurudatta Vidyarthi (1864-90) blunted the Christian missionaries' attacks on Dayananda's interpretation of the Veda. One of his famous works is *The Terminology of the Vedas and the European Scholars.*

He had a first class Master of Arts degree in Science. Following in the footsteps of Dayananda, he learnt Panini's *Aṣhṭādhyāyī* (a work on Sanskrit grammar) to comprehend the Veda. Vidyarthi in his name shows his love of knowledge and means a seeker of knowledge. He was given the honorific title of 'pandit' by his admirers for his deep erudition though he was born in a Sardana Arora family of Multan and the title is generally reserved for Brahmins by birth. Gurudatta ruined his health by trying to do a lifetime's job in just five years. He died when he was just 26 and an illustrious career ended.

Muslim confrontation

The brunt of the Muslim attack was borne by Pandit Lekhram Arya Musafir (1858-97) and he paid for it by his life. All his life he was threatened with dire consequences but he remained undaunted. He challenged them in their strongholds. In 1896 he

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was in a procession taken out by Aryas of Ajmer; when it reached the shrine of the Muslim saint, Chishti, he stood up and began speaking on the evils of worshipping graves. The processionists fled in fear but Lekhram continued addressing the audience consisting of Muslims.

Born in a Mohyal Brahmin family at Sayyadpur in Jhelum district (now in Pakistan), he was killed by a Muslim who had got into his confidence by pretending that he wished to be converted to the Arya Samaj. His last advice to the Aryas was that the missionary work of Dayananda through the printed word, should not come to a stop. We owe to him much of what we know about Dayananda's life. It was the material collected by him at great pains, which was later used to write a biography of Dayananda.

Lekhram was followed by Pandit Bhojdatta (1857-1916), who came under his influence when they met at Montgomery (now known as Sahiwal in Pakistan), where Bhojdatta was working in the Irrigation Department of the Punjab Government. He resigned his job to devote himself entirely to the Arya Samaj. He was born at Thana village in Muzaffarnagar district of U.P.

In token of his regard for his mentor, Bhojdatta began using the suffix, Arya Musafir, with his name, opened a centre to train preachers and called it Arya Musafir Vidyalaya and brought out a journal entitled 'Arya Musafir'. The well-known Hindi author Rahul Sankrityayan was once a student at his Vidyalaya. Once when he was lecturing at Kairana in U.P., a crowd of armed Muslims mobbed him. The audience fled but he continued speaking.

Education

The four names which shine in the field of education are Mahatma Hansraj (1864-1938), Swami Shraddhananda (1857-1926), Swami Darshanananda (1861-1913) and Lala Devraj (1860-1935).

The Aryas of Punjab had decided to open a college to commemorate Dayananda. For two years the decision remained hanging fire until a young graduate, fresh from college, spurning a lucrative career before him in the government service, volunteered in 1885 to work free for the proposed college. His elder brother

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Mulkhraj undertook to support him out of his meagre monthly salary of Rs. 80.

Started as a school in Lahore, Dayananda Anglo-Vedic College grew into a big institution through the untiring efforts of Hansraj, who was born in a Bhalla Khatri family of Bajwara in Hoshiarpur district. In Punjab where Muslim rule for a long time had systematically destroyed Hindu heritage, the D.A.V. movement did yeoman service to revive it.

Shraddhananda revived the ancient gurukula system of education. He was born in a Vij Khatri family of Talwan village in Jullundur district. Known as Munshiram before he took sannyāsa, he started the present Gurukula Kangri across the Ganga at Hardwar. But he did more than reviving gurukulism. Harijan uplift, *shuddhi* and abolition of caste were some other important fields of his activity. The Muslims had long been converting Hindus but were not prepared to concede the right of conversion to the Arya Samaj. For his leading role in *shuddhi*, Shraddhananda was killed by a Muslim when he was convalescing after a long illness.

However, it was Darshanananda who opened the largest number of Gurukulas. Known as Kriparam before he became a sannyāsi, he was born in a Brahmin family in Jagraon of Ludhiana district. His early education had been in Urdu and he learnt Sanskrit later at Varanasi. His books and tracts in Urdu familiarised Urdu-knowing Hindus with their religion. Since the Puranics at Varanasi would not teach Arya students, he started a pathshala for them there. His end was a fitting finale to his hectic life. Invited to the first anniversary of the Arya Samaj at Hathras, he insisted on addressing the audience in spite of a high fever. Propped up against pillows on the platform he declared: "Let anyone who has doubts come and clear them up with me. But let him not say when I am gone that he was not given a chance." Soon after he expired.

Lala Devraj, born in a Sondhi Khatri family of Jullundur, gave his life to the cause of women's education, which was considered taboo. Parents sending their daughters to school were threatened that no boy would marry them. Devraj went from house to house to persuade parents. Those who agreed did not like their daughters to be taught by male teachers. Women teachers were just out of question in a society in which education of

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women was prohibited. There were no textbooks available. The elderly Devraj took all the responsibilities upon himself. He started a school, became a teacher, wrote textbooks and collected funds. In course of time the school grew into the present Kanya Mahavidyalaya of Jullundur and in its early days it had students from as far as Bihar.

Nationalism

Lala Lajpat Rai (1865-1928) was born in an Aggarwal family in Dudhike village of Ludhiana district. He was attracted to the Arya Samaj by its nationalistic appeal. His father was a bitter opponent of the Arya Samaj and used to ridicule Hinduism. He had come under the influence of a maulvie colleague at a school and nearly embraced Islam. But little did he know that one day his own son would not only join the Arya Samaj and become an ardent defender of Hinduism but would also claim that whatever was good in him, belonged to the Arya Samaj.

Lajpat Rai collected funds for D.A.V. College, organised relief for victims of an earthquake in Kāngrā in 1905 and of famines in 1896-97 and 1899-1900 in other parts of the country and saved thousands of Hindus from falling into the hands of Christian missionaries. His book on the history of the Arya Samaj is still the standard work in English.

Organisational side

Among those who worked to strengthen the organisational side of the Arya Samaj, two names stand out. They are Lala Sāindās in Punjab and Pandit Bhagvāndīn Mishra in U.P.

Sāindās (1841-90), born in Lasara village in Jullundur district, was a translator at the Chief Court in Lahore. He brought many young men, including Mahatma Hansraj and Lala Lajpat Rai, into the Arya Samaj. He would visit students in their hostels and interest them in the Arya Samaj.

Before he came in contact with Dayananda, he was a member of the Brahmo Samaj but its weak patriotism did not appeal to him. On the advice of Dayananda he took to swadeshi and would even attend the office in khadi and native shoes. He felt ashamed when he heard that pandits of Varanasi, supposed to be the pride of Hinduism, had pulled the coach in which Lord Ripon was riding.

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When the Lahore Arya Samaj was established in 1877, he became its first Secretary and when the Arya Pratinidhi Sabha, Punjab, was set up in 1886 he was its first President. He got a salary of Rs. 130 per month only, but paid 10 per cent of it as his subscription to the Arya Samaj.

Bhagvandin was born in a Brahmin family at Malhiya Mau village in Hardoi district. He was in government service but resigned from it to dedicate himself to the work in the Arya Samaj. He was first elected President of the Arya Pratinidhi Sabha, U.P., in 1898 and held this position for nine years except in 1901. He thought no work too low in the cause of the Arya Samaj. He had founded an Arya Samaj at Lakhimpur Kheri but it did not have a building of its own. He worked on the construction and sometimes even carried bricks and mortar on his head.

Bhajaniks

This account would be incomplete without a mention of the role the Bhajaniks played in spreading the message of Dayananda to villages in Haryana and U.P. The rustic people might not follow the involved arguments of the learned but they understood the Bhajaniks who taught them Arya doctrines through songs composed in their dialects and set to folk tunes.

Pandit Basti Ram's songs are still popular in Haryana. He died at the ripe age of 116 in 1958. He was born in a Brahmin family at Khera Sultanpur in Rohtak district, and was initiated into the Arya Samaj by Dayananda himself.

Another popular Bhajanik was Mehta Amin Chand. His devotional songs are even now sung at weekly meetings of Arya Samajes. He was converted by Dayananda during his visit to Jhelum in 1877. He was born in a Mohyal Brahmin family.

Chaudhuri Nawal Singh was very popular for his lavanis (a kind of songs), through which he aroused popular sentiment against cow slaughter.

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Parmananda Sharma

Library of Tibetan Works and Archives, Gangchen Kyishong, Dharamsala

THE FEARLESS CRUSADER

To remember Swami Dayananda is to remember a colossus who stood astride the epoch of India's social and religious renaissance for the better part of the nineteenth century (1824-83). It is a peculiar quality of the soil of India that it occasionally throws up a superman from its blessed womb as by situation and circumstances required. Nowhere does Carlyle's theory of the Hero fit in so well as in the case of India's long and chequered annals because, from time to time, a saint or philosopher, a war leader or a great genius has always emerged as a counterblast to the degeneration and decadence of the prevailing milieu of his times. Swami Dayananda Saraswati was one such superman, one such towering genius. The circumstance of the fourteen-year old Mulashankar's disgust at the sight of a puny mouse gobbling up the Lord's offerings may not be revolutionary in itself, but the chain of reactions the event generated in the pious boy's mind was, in due course, destined to become the beginning of an oddyssey of search and inquiry for an impressionable but thinking being, and it was this seed of inquisitive curisoity that finally sprouted into the indomitable crusader and the uncompromising iconoclast the Maharshi became.

Imagine a one youngster, athletic and well-built, scholarly and well-read in the holy scriptures and grammar, wandering lonely roads in search of one guru after another in order to still the doubts of his mind about all that he had been taught of the Vedas, the most ancient of man's holy tomes. Imagine him running away

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from the comforts of a comparatively affluent home in order to embrace total deprivation and penury as an itinerant monk. A volcanic eruption of doubt and disbelief was churning his mind and his moorings made unstable by this violent upheaval of a curious mind. Far and wide he roamed over India's vast expanses, visiting holy places and holy men for the answer till he, finally, bumped against a blind sannyasi at Mathura; here was the Guru he was looking for; here, at the doorstep of Virjananda's hut, his search ended. The blind Vedic scholar opened Dayananda's eyes to new vistas of Vedic interpretations, having earlier asked him to throw all the books with him into the Yamuna. Mul Shankar, transformed into Dayananda Saraswati, set out on his grand mission of reforming Hindu society,—lone warrior against a million foes.

The saga of Swami Dayananda's struggle and achievements is the saga of a man of tremendous vision, of herculean grit and courage of conviction. He was of the very stuff heroes, leaders of the society, are made of. There are banners and banners, but whoever heard of a banner with the legend: 'Destroyer of Superstitions'? And, that was precisely the flag Dayananda designed for himself,—the standard of the lonely warrior. With this in hand, his grip sturdy, his determination stout, he launched himself on his self-appointed crusade against a decadent society and a whole mass of superstitious humanity in his own land, Bhārata. In his strength of character, moral loftiness and courage of conviction he epitomised the very injunction of the Veda: 'be fearless from day, fearless from night; be fearless from friend, fearless from foe'. Yes, total fearlessness was the bedrock of his mental make-up. During his whole life, as he moved from place to place, he lectured fearlessly on what he thought was the correct interpretation of Vedas and of Hindu thought. He addressed hostile audiences amid showers of brickbats and stones; he spoke to orthodox masses at huge Kumbha gatherings; he entered into open debate or *shāstrārtha* on various topics with not only Hindu scholars but also exponents of other religions. Nothing deterred him; he always said what he wanted to say with the inborn conviction of a man of truth. No doubt, he mercilessly wielded the surgeon's knife and scissors but that was probably the need of the times. The even transparent flow of the stream of Hindu religion had become clogged with a thick overgrowth

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of sedge, weeds and bulrushes; it was reeking with the stench of stagnation all over. Out dated modes of worship and senseless rituals had come to stay and religiosity had displaced religion. Undeterred by the magnitude of the task before him, Swami Dayananda, declared a total war against idolatry, evil customs, social ills and all kinds of superstitions. Proselytisation to other religions from Hinduism was spreading like an epidemic. This too came within the ambit of his mission and he put a halt to the nefarious activities of such religious zealots.

Leading a life of total abstinence and celibacy, Dayananda became a road-roller of physical and spiritual strength and did not hesitate to decimate everything frivolous, superfluous and shoddy that came his way. He became a byword for the power of 'brahmacharya' in his day, for did he not, with the grip of a single hand, make immobile the two-horse victoria of a native prince to give him a practical demonstration of a celibate's grit? Did not the bragging wrestlers of an *akhārā* feel shamefaced when they failed to rinse a drop of water out of the burly Swami's just-washed loincloth? Many a time, this crusader for truth single handedly faced furious, hostile mobs.

A man of vision, Swami Dayananda was rather forward-looking in more fields than one. Hailing from Gujrat-Kathiawar, he chose Hindi—commonly understood by the north Indian masses—as the language for his lectures and discussions although he was even more fluent with his Sanskrit. He, in a way, was the first pioneer to conceive of Hindi as a link language. He also gave to our social and political thinkers the concept of Swaraj or self-government vis-a-vis Suraj or good-government. He advocated widow-remarriage and castigated child-marriage; advocated the abolition of untouchability and completely exposed the fraudulent ways of our pandits and priests. He put his compendium of views in a consolidated form in his *Satyārth Prakāsh*, besides writing commentaries on the *Rigveda* and editing *mantras* concerning the five great *yajnas*, etc. The culmination of his stormy and hectic days was the founding of the Arya Samaj or the Society of the Noble, whose very nomenclature implies the honesty of motivation which inspired its founder to form an order or a nucleus of good persons for the welfare of the society;—a lofty motive, indeed.

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The votary of truth holds his own life rather cheap; that is why he is always fearless and frank; his convictions make him unmindful of the risks involved. So was with the redoubtable Swami. The taunt that a lion never stalks a bitch went home to the prince for whose reformation it was meant, but not so in the case of his concubine. When the former's favours towards her declined, she found the ochre-robed sannyasi the cause of her sudden fall from grace and, motivated by revenge, she wangled the Maharshi's brahmin cook to administer poison in his food. The Swami, knowing that he would now have to cast his mortal coil, stunned the world with a last act of supreme compassion when he handed over a pouchful of silver coins to his own killer and said: "Escape from here; run away to Nepal, otherwise the prince may haul you up for my murder." Could forgiveness for a misguided delinquent go greater? Could charity and compassion go farther?

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THE DOCTRINE OF KARMA IN RIGVEDA

The *Ṛigveda* is the origin of universal theories. The original source of 'Karma-ism' adopted by various philosophers without any controversy is also found 'there'. The significance and recompense of pious and impious acts have been described in the hymns of *Ṛigveda*. The unification of 'Yajña', 'Karma' and 'Kratu' is also found there.

The significance of 'Karma' has been recognized in the *Ṛigveda*. The Vedic poets, while adulating the deities, have described them, obtaining perseverance and graciousness by their great deeds (Rig. 3.36.1, 10.55.8, 9.88.4). In *Ṛigveda* 1.22.19, there is an exhortation to see the acts of Vishṇu (*Vishṇoḥ Karmaṇi Pashyat*). In fact, this whole creation is the art of God, and God is its architect. On account of the very specified act of creation, the supreme God has been named: 'Savitā', 'Dhātā', 'Tvashṭā' and 'Vishwakarmā'. Hence 'Karma' is the base of universe.

Virtue is praised and vice is condemned in the *Ṛigveda*. The diligent becomes vigorous and proficient (Rig. 1.55.3). God also helps him, who gets tired of working (Rig. 1.179.3). He, who does not act, is called demon, ignorant, realmless and inhuman and his annihilation is also prayed for (Rig. 10.22.8).

The Rigvedic poets seemed to be aware of recompense of 'action'. Praise and malice of virtue and vice and also the achievements and consequences of the same, are mentioned in the hymns of the *Ṛigveda*. Deities are named 'Sukritaḥ' and 'Sukrituḥ' (Righteous; Rig. 3.54.2, 7.62.1, 1.182.1, 6.70.2, 9.12.4 and 1.24.10).

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Life is called the region of virtuous act, i.e., the field of act (Karma kshetra; Rig. 10.85.24).

Man gets prosperity by his pious deeds according to the seers of the *Ṛigveda* (1.92.3, 1.91.20, 1.47.8). It is also said in one hymn (Rig. 7.35.4) that sanctifications of sanctified souls are propitious for all: '*Sham Naḥ Sukritām Sukritāni Santu*'.

The three categories of propitious man have been established as 'Sukrit', 'Sukrittarḥ' and 'Sukrittam' (Rig. 1.56.5, 1.31.4, 9.83.4). The concept of three kinds of ancestors as 'Para', 'Avra' and 'Madhyma' as well as three divisions of 'Heaven' as 'Uttama', 'Madhyma' and 'Avma', is conceived in the hymns of the *Ṛigveda* (10.5.1, 5.60.6, 1.35.6). Man enjoys the reward of his virtues in the region of 'Yama' and ancestors', i.e., Heaven (Rig. 10.14.8). The Rigvedic heaven is full of happiness and brightness (Rig. 9.113.7, 9.113.11). The idea of hell is also laid down in those hymns, where gods are prayed to send the sinner to eternal darkness (Rig. 7.104.3).

According to Rig. 1.117.4, 10.48.3, 1.25.11, 1.31.17, whatever is done by a mortal in his present or the next birth, remains immortal and is preserved in the shape of recompense to be enjoyed in both the lives (Rig. 1.24.4, 7.86.5). The idea of reducing the intensity by penance, yajña, oblation, etc. is also described. Certain hymns depict that the result of one's action is accredited to others too. Vedic poets have prayed not to suffer the consequences of others' sins (Rig. 6.51.7, 7.52.2).

The utmost significance is given to reward-oriented actions in the *Ṛigveda*. Sages have expressed their desires for getting wealth, valour, sons and long lives (Rig. 1.93.1-3, 6.57, 6.24.10, 7.59.12, 7.66.16, 7.88.7).

The word 'Kratu' denotes the sense of 'Karma' and 'Yajña' in Rig. 1.21.1, 1.92.2, 1.128.4, 2.12.1, 10.91.3; (see Commentary of Sāyaṇa, and *Nirukta* 10.10).

Indra is said to be the doer of majestic actions by 'Yajña' (Rig. 8.23.8). 'Vishwakarmā', the God of Action (Creation) is said to be the performer of sacrifice of the creation and is named 'Sādhu-karmā' (Rig. 10.81.1). The eternity of sacrifice and its retribution is also vested in the 'action' and its 'reward'. Thus, the theory of 'Karma' is as such a 'Universal Truth' according to the *Ṛigveda*.

Though the eternal concept of 'Karma-ism' is not available

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systematically in the *Ṛigveda*, yet the germs of the doctrine of 'Karma' which developed in the shape of philosophical systems in the later stage, are scattered in different hymns of *Ṛigveda*. (Please also see *Atharvaveda* (12.3.48, 11.8.33) and *Yajurveda* (40.15-16) for references to 'Karma-ism'.—Ed.)

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FUNDAMENTALS OF DAYANANDA'S ETHICS

Question—Is the jiva or soul independent or dependent? Answer (Dayananda)—(the jiva is) free in its actions and responsibilities, but dependent within the organization (*vyavasthā*) of God. The phrase *swatantra-kartā*, or independent agent is a statement found in Panini's grammar, which implies that he who is independent or autonomous is also the agent—*Satyārth Prakāsh* (Sarvadeshik Press Edn., 1954), p. 190.

In ethics, the question whether the soul is free to act or not is of surpreme importance. Some religious scholars hold the view that all the activities of the world take place in consonance with the will of God; that not even a leaf can flutter without His will. This concept of Determinism has impressed itself not only upon the lay mind, but also upon numerous scholars. Such scholars as Srīnivasachari propound that the philosophy of *Gita*, too, is absolutely deterministic, for he declares that "regard all your actions as determined by Bhagwan or God as the ultimate subject or *Kartā*."[1] Though the learned scholar then goes on to argue that the jiva is free to gain control over its bestial tendencies and its organs, he still maintains that God is the only true *Kartā* or agent, and also that the jiva or soul is free to mould itself according to the will of God. And yet, he later on himself rejects the view that freedom or liberty is a real possibility and that man has the choice of taking himself along the path of divinity or sinking himself into sins.[2]

Once it is presumed that all *karmas* or deeds are done by God,

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any claim that the jiva is free to perform deeds of its own choice amounts to hair-splitting or weaving a web of verbal confusion because once the assumption has been made, all deeds, irrespective of whether they take the soul towards divinity or inquity, remain deeds which must produce inevitable results. And this is what is held by those who contend that the soul (jiva) is free in its actions. Swami Dayananda was born in a period in which determinism was rife, at the time when it was widely and firmly held that God's will determined every event in the world, that the soul (jiva) could not obtain a good worldly life without God's will. He opposed this deistic and fatalistic tendency by propounding the principle of free will, based on the Vedas, Upanishads and other Vedic philosophical texts, that the jiva is free to act but dependent upon God for the consequences of those deeds. God acts as a perfectly impartial judge in rewarding every soul according to the deeds indulged in by it. In his view, God was not the agent of man's deeds, but the determiner of the fruits of those deeds.

All the pleasure and suffering in the world is the product of the deeds of souls. Such a concept prevents one from attributing prejudice (*vaishamya* or *vishama buddhi*) and cruelty (*naigranya* or *nirdayatā*) to God because God is not presumed to be doling out pleasure and pain to different sou's merely according to His will.

All those who deny the principle of freedom of action and subscribe to the view of the world as God's plaything cannot help attributing such defects to God. In Dayananda's view, since God is devoid of both attachment and hatred, He neither rewards nor punishes anyone without due cause. God, in the words of the *Gita*, is the universal mind (*sambuddhi*) unattached in the deeds of soul.[3] If one still maintains obstinately that God is the prime agent, Swami Dayananda answers that such a philosophy is erroneous because "If God had indulged in deeds, soul would have never sinned because God, being pure and judicious could never have inspired any soul to sin."[4]

Besides, if the theory of freedom of action or free will is rejected, we are left only with the principle of Determinism, the propagation of which must inevitably lead to inaction and decline in moral responsibility among human beings. And Swami Dayananda believes that lack of action and moral responsibility is man's worst evil and greatest enemy. Sāṁkhya believes that salvation is possible

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only through '*purushārtha*' or moral responsibility. To say nothing of other matters, they consider 'tapa' or penance and moral responsibility as synonymous terms. Hence, if belief in determinism leads to the annihilation of moral responsibility—a fact which can be seen in practice—the human race can never progress. Thus, Dayananda was able to perceive the basic weakness of the human race. He then ordained that it was necessary to indulge in action, and thus he succeeded in rejuvenating the ethics of the Upanishads which ordains that "man should live for hundred years, i.e., as long a man lives, he must live a life full of action, he must never sit idle."[5] The Vedas and Upanishads contain numerous do's and don'ts for human beings, the purpose of which is to encourage man to tread the path of progress. Lokmānya Bāl Gangādhar Tilak, the scholarly composer of the authoritative *Gītā Rahasya* states if free will is denied then "the mind should be purified in this particular way, this particular deed should be done, this other one must not be done, that is religious, while that other is not, etc., all controversies about conduct would themselves be brought to an end."[6] And, in the final result, all the Vedanta-philosophical thinking would become entirely meaningless. Kant was perfectly aware of the importance of free will as an essential question in ethics, and consequently he gave it a place in his three ethical postulates.

Swami Dayananda does declare that the jiva or soul is bound by God, but only in getting the fruits of its deeds, not in their performance. Determinists believe that the soul is bound in both respects. In Dayananda's philosophy, man is truly the architect of his own destiny.[7] Fatalists believe that man is dependent upon God. Dayananda believes that salvation is the result of one's effort while fatalists make it dependent upon Divine Will.

Acceptance of the principle of free will automatically establishes the theory of fruits of one's actions. However, there are certain schools of thoughts which are not completely comprehended under Determinism, and hence instead of calling them deterministic, it would be more appropriate to refer to them as theories of divine will. According to Christianity, God forgives all sins if one has faith in Jesus Christ. Islam holds that those who have faith in Hazrat Mohammed will be saved from the eternal fires of hell and Allah will forgive their sins. Swami Dayananda is severely critical of both these views and he argues philosophically that every jiva or

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soul must necessarily suffer the consequences of its deeds. God does not forgive any body's sinful deed.[8] In Dayananda's words, "If God were to forgive sins, his justice would be destroyed, and all human beings would become the greatest sinners because on hearing of the possibility of forgiveness they would obtain the courage and fearlessness to engage in sinful deeds."[9] Here, Swami Dayananda not only talks of philosophy, but also hints at one of man's basic weaknesses, i.e., his tendency to incline towards the satisfaction of his sensuous desires. And, if man is convinced that God will forgive all his sins, if only he has faith in God, then for whom are created ethical laws? Then whole of the edifice of ethics will collapse and be buried under sensuous skepticism. Under such circumstances, only the words of the mightiest will become ethical laws.

Acharya Gaudapada in his *Māṇḍūkya-karikā*, a commentary on *Māṇḍūkya-upanishad* propagates another kind of determinism which I will prefer to call 'Karma-uchhedavāda' i.e. the theory of annihilation of actions. Gaudapada expresses the view that there is neither creation nor destruction, neither any soul under bondage, nor any seeker after salvation or any liberated being. This he regards as the supreme truth (परमार्थता).[10] In this view, since no one is under bondage, then there is no question of any agent or any one suffering the consequences of his deeds. Hence, there is neither any deed nor its fruit. For those who propagate such a view of transcendentalism (*parmārthavāda*), the entire edifice of ethical thought is rendered nonsensical. As against this, Swami Dayananda's view is practical which does not allow one to turn away from the real existence of the world, and hence it assumes the existence of agent, deeds and the fruits of deeds. Swami Dayananda's true majesty lies in the fact that he accepted both practical world and transcendental reality as eternal truths. Consequently, he succeeded in providing both philosophical and practical answers to all objections raised against the freedom of soul in action.

Metaphysics (Tattva-Shastra) as the basis of ethics

The subject of ethics is the independent deeds of man. It is concerned with an analysis and elucidation of the kinds of actions which should be indulged in. Metaphysics or ontology deals

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with the basic analysis of God, jiva or soul, prakriti or matter and other similar subjects. But the two disciplines are intimately related. In Indian philosophy, in particular, no effort has been made to dissociate them. The *Gita* is the discipline of Karmayoga or ethics, but it also provides a comprehensive analysis of the existence of God, immortality of the soul, the existence of matter, etc. The basis of Kant's ethics are his three assumptions – the immortality of the soul, existence of God and freedom of will—and each one of these three elements constitutes an important ethical issue. When ethics ordains that a particular deed should be done, then in order to establish the propriety of that deed and the justice of its conceptions of good and the highest good, it is compelled to turn to ontology, since it is ontology which determines the existence of God and the soul, and the notion of the supreme good. For instance, according to Charvaka philosophy, matter or prakriti is the sole entity, God and the jiva have no existence, and consequently there can be no questions about fruits of actions, re-birth, liberation, etc. As a result, the Charvakas propagate that "live happily as long as you live, and if need be, take loans to celebrate festivals." In direct contrast to this view, Jain philosophy preaches to its Digambar seers not only the lesson of abandoning deeds in order to achieve freedom of the soul, but also places the wearing of clothes in the category of '*parigraha*', and thus advocates that the seers should abandon the practice of donning clothes as a means to perfect purity of the soul. However, Jain philosophy conceives of deeds and their fruits without presuming the existence of God as the dispenser of this fruit. But even this has not been established without a sound basis in ontology. Jain philosophy conceives of an imperceptible agency as the dispenser of fruits. As against this, Swami Dayananda provides a purely philosophical analysis and elucidation of such ethical questions as : in relation to the theory of karma, what is the supreme good? what is the ultimate purpose of the soul? what should it do to achieve this purpose?

Swami Dayananda refutes the *Brahmadvaita* concept of *moksha*, which is the highest or supreme good, on ontological grounds that in non-dualism or Advaita philosophy, the Brahman becomes jiva because of the adjunct of internal organ (*antaḥakarnaupādhi*), which implies that wherever consciousness or *antaḥakarana* travels,

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there the Brahman becomes jiva while the Brahman existing at a previous point achieves liberation from its state of jiva. This further implies that jiva is achieving liberation every moment, and hence there is no apparent need for any effort to achieve salvation.[11] The aphorism 'ज्ञानान्मुक्ति' also means that salvation results only from true knowledge. This aphorism also propounds that he who is desirous of obtaining the highest good of life should possess true knowledge. But what is true and what is not in the visible world can be determined only by the help of metaphysics. If someone obstinately refutes the need to determine metaphysically the nature of reality, then he must be regarded as akin to those persons who continue to travel in life but without being aware of the direction in which they are travelling, why they are doing so, and whether their path is the correct one or not. In his elucidation of the four pre-requisites (साधन-चतुष्ट्य) of the means to salvation, Swami Dayananda first of all insists on the discrimination in between true and falsehood of the objects. Swami Dayananda comprehends this aspect under '*vairāgya*' or dispassion.[12] And this approach is obviously correct because if we do not know what is true, how can we be convinced whether the world and we ourselves have existence? Both may be non-existent or unreal. On the other hand, it is possible that both the world and we ourselves may be real. But in either of these two conditions, the ethical problems will be entirely different. Buddhist philosophy is atheistic and it refutes the permanent existence of the jiva also, and yet it accepts the truth of rebirth as well as *nirvāṇa* or salvation. It is because of this that such scholars as Radhakrishnan and Tilak began to doubt why a philosophy which accepts *nirvana* and rebirth should be considered annihilationism (*ucchedavādi*). The purpose of this argument is to establish the fact that ethics has its foundation in metaphysics, and in this way, Dayananda's consistently metaphysical analysis of ethical problems is entirely appropriate.

Dayananda establishes the following facts through metaphysical proof, and then, like Kant, accepts them as ethical assumptions. The sole difference between them is that while Kant accepted three such assumptions, Dayananda's philosophy visualises five.

(1) The jiva or soul is immortal and desire, effort and knowledge are its natural attributes.

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(2) The soul is free in respect of its deeds but dependent on God in respect of getting their rewards.

(3) The soul can, through its deeds, both move towards progress and emancipation or towards degradation.

(4) The highest objective or purpose of the soul is to obtain liberation. Salvation is the supreme good as well as the realization of God.

(5) God is the dispenser of the fruits of actions.

The ethical assumptions of Kant do not contradict or materially differ from those of Swami Dayananda; instead, Swami Dayananda has gone a step further in clarifying their metaphysical foundations. But this should not compel the conclusion that Kantian thought influenced Swami Dayananda's thought. This is not an acceptable contention. Swami Dayananda was not even aware of Kant. Besides, Kant's philosophy failed to penetrate the wall of agnosticism (*ajñeyavāda*) and in consequence he rid himself of facing the problems of the nature of the soul, the objective of the soul, realization of the supreme being, etc., by considering them unknowable. In contrast, Swami Dayananda went to the very root of facts and, in keeping with the tradition of Vedic seers, he referred to realization of God and all existing elements as perfectly knowable. If we cannot know the truth, metaphysics loses all its significance and consequently human effort becomes mean and vain. Dayananda firmly believes in the success of human effort, provided it is directed to the right end. In ethics, it is of supreme importance to believe in human success.

References

[1]P.N. Sri Nivasachari, *The Ethical Philosophy of Gītā*, p. 100.
[2]Ibid., p. 102.
[3]'समोऽहं सर्वभूतेषु' । गीता 9.29.
[4]*Satyārth Prakāsh*, p. 191.
[5]Ibid., p. 183.
[6]*Gītā Rahasya* (1950), pp. 269-70.
[7]Activity, *Purushārtha*, is superior to Destiny, *Prārabdha*, since the former is the maker of the latter, and also because if the activity is well directed, destiny goes wrong. (Dayananda, *Swamantavyāmantavya*, no. 25).
[8]*Satyārth Prakāsh*, p. 179.
[9]Ibid., p. 190.
[10]See Gauḍapāda, *Māṇḍūkya-kārikā* (2-32).
[11]*Satyārth Prakāsh*, p. 197.
[12]Ibid., p. 249.

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POLITICAL PHILOSOPHY OF SWAMI DAYANANDA

The eighteenth century in our country witnessed an era of confusion and chaos. It was a dark period in India's history. For a considerable time there was no law and no authority. After the fall of the Mughal empire, numerous small powers became engaged in prolonged struggles to establish their supremacy over others. India then had to pass through a period of political instability and insecurity. Oppression, plunder and anarchy became the order of the day. But the history of the 19th century is different. This period witnessed a remarkable outburst of intellectual activity, which helped India to pass from the mediaeval outlook to the modern reason and rationality.

The new spirit of the age was chiefly represented by Brahmo Samaj, Arya Samaj, Rama Krishna Mission and the Theosophical Society. Founder leaders of these movements began their reforming activity by preaching the unity of God and directing their attacks against social and religious abuses of the Hindu Society. One of the greatest reform movements which has powerfully contributed to the Indian Renaissance is the Arya Samaj. "Its founder Swami Dayananda Saraswati was one of the bravest and noblest of men. He had the courage of a lion and had inherited an indomitable strength of will from his rigidly orthodox father."[1]

Unlike other reformers of his age, Swami Dayananda contributed much in the national awakening of the country. He was the first to put forth the ideals of nationalism, Swarajya and Swadeshi. His

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motto was: "Go back to the Vedas." He had a strong faith in India's glorious past and derived his principles from the ancient scriptures. He wanted to shape the society on the model of the Vedas. "In fact, he can be placed with thinkers like Manu, Shukra, Chanakya and Kamandaka etc. as far as Indian polity is concerned. He has put forth some original political ideas after a lapse of about twelve centuries. We find no original political thought, prior to Dayananda in modern and mediaeval India."

Swami Dayananda did not write a separate work on Hindu polity, but his ideas are lying scattered in his various monumental works. ".... his contribution to political thought is in no way inferior to the contribution of ancient political thinkers of India and Greece or modern scholars of West. It may also be added that Swami Dayananda did not receive Western education and was not influenced in any way by the theories propounded by European scholars." Romain Rolland observes, "Dayananda's stern teachings corresponded to the thought of his countrymen and to the first stirrings of Indian nationalism to which he contributed."[2] He further adds, "He was in fact the most vigorous force of the immediate and present action in India at the moment of the rebirth and reawakening of the national consciousness."[3]

Unlike Raja Ram Mohun Roy, Swami Dayananda preached directly to the masses and did not confine his teachings to the intelligentsia only. Its result was most encouraging. "In five years Northern India was completely changed."[4] Swami Dayananda tried to come to terms with the Brahmo Samaj and a conference was held in Calcutta in 1873. But nothing came out of it. "His national Indian Theism, its steel faith forged from the pure metals of Vedas alone, had nothing in common with theirs, tinged as it was with modern doubt which denied the infallibility of the Vedas and the doctrine of transmigration."[5]

"Swami Dayananda was not only a seeker after truth, he was also an ardent patriot. He dreamt splendid dreams about the future of the motherland."[6] He tried his best to foster pride in the motherland. He also preached patriotism, spirit of self-sacrifice and love of independence. It should also be remembered that the Swami was the first Indian to lead a revolt against the blind acceptance of Western ideas. Swami Dayananda repelled from an extensive area the disastrous influence of foreign culture and thereby recorded a

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chapter of momentous achievement in the cultural and political history of the land. It would be wrong to assume that national movement in our country started with the birth of Indian National Congress. On the contrary, Indian National Congress was the result of that awakening which to a very great extent was created by Swami Dayananda, Raja Ram Mohun Roy, and others. Swami Dayananda played the leading role. Before any political awakening could take place, the faith of the people in themselves and their glorious heritage had to be revived. This was done by Swami Dayananda. He inculcated in the people the spirit of independence, love for Indian things and India. He was the first to declare 'India for Indians'. He imbued the people of North India with the spirit of nationalism.

We find a mine of Swami Dayananda's political ideas in his commentaries on *Ṛigveda* and *Yajurveda*. He finds political maxims in almost all the hymns dedicated to Indra and Sūrya. For example, his commentary on verse 3, Sukta 54, Mandal I of *Ṛigveda* runs as below:

> "The people should entrust their government to the one, who is devout and who is fully trained for the proper performance of his duties as the president of the Assembly. People must thus avoid one man's rule, so that they do not suffer unhappiness, injustice, indolence, ignorance and the material strife caused by the enemies."

Swamiji further interprets the verse 6, Sukta 54, Mandal I of the *Ṛigveda*, "People should never elect such a one as their ruler, who is not capable of protecting them." Thus the above examples clearly show that Swamiji decried the idea of unlimited authority and favoured the rule of virtuous persons. In *Satyārth Prakāsh* he observes:

> "Therefore the three boards, i.e., education board, religious board and political board should never be formed of the ignorant people. The membership of these boards should be open to only learned and virtuous persons."[7]

According to Swami Dayananda, the state exists for promotion of

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righteousness and welfare of the people. It must punish the wicked and do proper justice. The state of Swami Dayananda is not an omnipotent body. Its authority is limited by Dharma and the people. It is the basic duty of the State to hold Society together by ensuring the proper functioning of the Varṇas. The Varṇa of a person is not to be decided by his birth but by his Karma.

It appears that Swamiji preferred a democratic form of government. He was in favour of that king who is acceptable to the people.[8] To him the ruler is always the elected President of the Assembly. Swamiji invariably uses the word "Sabhāpati" along with the Rājā.

Swami Dayananda in his works frequently refers about the concept of "Chakravarti Rājya." It appears that this term did not mean any form of colonial government. On the contrary each component unit was to enjoy full freedom in its zone. Most probably it was a federation of autonomous states under a central authority. Swamiji was of the view that upto the age of Mahabharata, India produced many Chakravarti Kings. His concept of Chakravarti state may be compared with the modern idea of world government. Many Western scholars including Bertrand Russell have made us familiar with the idea of world government as the only way for getting rid of the perpetual threat of war amongst the nationalistic states of the world. What is being considered today as the panacea for world peace, Swamiji taught us a century back.

Swami Dayananda may not have been a political agitator. But he preached complete freedom for the country and considered foreign rule to be the main cause of India's sad plight. So he advocated Swadeshi and Swaraj instead of gradual realization of self-government within the British influence. "Such a dynamic personality as Swami Dayananda was bound to influence not only contemporary society but future generations as well. His advocacy of Hindi as the national language and his condemnation of the caste system based on birth, his championship of Swadeshi, his denunciation of untouchability are now universally accepted."[9] In the words of Bimanbehari Majumdar, "Swami Dayananda, the great founder of the Arya Samaj, occupies a unique position in the history of political ideas of modern India. He did not know English language, nor did he care to draw inspiration from the political philosophers of the West."[10] In fact Swamiji formulated views

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which were far in advance of his time, we can safely conclude that. "He is the fulfilment of Raja Rammohan Roy and the forerunner of Mahatma Gandhi."[11] It is to be noted that he was the embodiment of India's instinct of self-preservation who boldly proclaimed that good government was no substitute for self-government.

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[7]*Satyārth Prakāsh* (English Translation by Ganga Prasad Upadhyaya, reprinted, 1956), Chapter VI, p. 205.
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DAYANANDA AND SCIENCE

Dayananda was no scientist in the modern sense of the term, but he was connected with Science in another way. Of all the saints, philosophers and religious leaders of the world, his was the most scientific mind; moreover, his scientific spirit of enquiry was not confined to religion only, but it penetrated every department of life. This scientific spirit is the life and soul of Science. This spirit represents the approach to the subject of enquiry with a clean mind without any prejudices or pre-conceptions.

Take for instance, the Vedas, the scripture of the Hindus. While earlier commentators of the Vedas regarded them as works of ritual, it was Dayananda, who declared that the Vedas contained the germs of various sciences and arts. He held the age-old belief that the Vedas are the revealed books, are of divine origin and they contain the knowledge imparted by God for the benefit and guidance of mankind. There is a force in the argument that as God has given eyes to man to see, ears to hear, nose to breathe, intellect to understand and think, etc., it is quite conceivable and within comprehension that in the beginning of creation of man, He would have imparted knowledge in some form for the use of man. God would not have created man without providing him the basic knowledge, otherwise the very purpose of existence of man would not have been served. The Vedas, the oldest works in the library of the world, contain basic principles of knowledge of all kinds useful to man in his life, germs of various sciences and arts, which we see developed in the world today. If the Vedas are created by God, then naturally the Creator must have imparted the secrets

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of the creation as also the laws of Nature. Aurobindo, the great Yogi, rightly says : "If the Vedic godheads express the powers of a Supreme Deity, who is Creator, Ruler and Father of the Universe, then there must inevitably be in the Vedas a large part of cosmology, the law of creation and of cosmos. Dayananda asserts the presence of such a cosmic element and he finds in the Vedas the secrets of the creation and laws of Nature, by which the Omniscient governs the world."

Aurobindo further says that Dayananda's claim to find in the Vedas the germs of various sciences and arts is neither unreasonable nor fantastic. He writes:

> "Dayananda affirms that the truths of modern physical science are discovered in the hymns. Here we have the sole point of fundamental principle about which there can be any justifiable misgivings. I confess my incompetence to advance any settled opinion in the matter. But this must needs be said that his idea is increasingly supported by the trend of our knowledge about the ancient world. The ancient civilizations did possess secrets of science some of which modern knowledge has recovered, extended and made more rich and precise, but others are even now not recovered. There is then nothing fantastic in Dayananda's idea that the Veda contains truth of science as well as truth of religion. I will even add my own conviction that Veda contains other truths of a science the modern world does not at all possess, and in that case, Dayananda has rather understated than overstated the depths and range of the Vedic wisdom."

Dayananda, as indicated above, believed the Vedas as divine creation and as such there cannot be anything in them, which is against the laws of Nature. God does not do anything against the Laws of Nature and Science, for the Laws of Nature have been created by God and God does not act against the Laws made by Himself. This takes us to the rationalistic interpretation of the Vedas, for anything, which is irrational, cannot emanate from God. Any interpretation of the Vedas, which is not based on rationalism, cannot be considered as representing the true spirit of the Creator of the Vedas. Thus Dayananda establishes complete harmony

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between Vedas and Science. This aspect of harmony between Vedas and Science had been in existence from the very beginning and ancient sages believed it, but unfortunately, after the Mahabharata War, this link had broken, with the result that only ritualistic interpretation was regarded as a standard and authoritative interpretation. Even then, men of religion in India did not view the progress of Science with sceptic eyes. By way of comparison, while in Western Europe, scholars of science came into conflict with the Christian Church, culminating in the torture of Galileo and even death of Bruno, persecution of scientists is altogether unknown in the history of Vedic religion. The very word 'Veda' means knowledge and in ancient India, all sciences were believed to be derived from and based on the Vedas. There are also Upavedas or subordinate Vedas, and these were: *Āyurveda:* the Science of life including the sciences of Medicine, Surgery, Hygiene, Chemistry, Physiology, Anatomy, etc.; (2) *Arthaveda:* the Science of Economics; (3) *Gandharvaveda:* the Science of Music including also Drama, Dancing and other aesthetic arts; and (4) *Dhanurveda:* the Science of War. Similarly, there are six Vedāṅgas or the limbs of the Vedas, for the understanding of the Vedas: (1) *Shikshā:* the Science of Phonetics and Orthoepy; (2) *Kalpa* including the *Dharma*, *Shrauta*, *Gṛihya* and *Shulva* Sūtras; (3) *Vyākaraṇa* or Grammar; (4) *Nighaṇṭu* or Philology; (5) *Chhandas* or Prosody; and (6) *Jyotisha* or Astronomy. There were also six Upāṅgas or subordinate limbs of the Vedas, viz., the six schools of Philosophy including Logic, Metaphysics, Psychology, Ethics and also Physics.

The question naturally crops up that if the Vedas possessed basic principles of sciences, why no scientific discoveries are available. As a matter of fact, great strides in the development of science were made and most deadly weapons were used in the Mahabharata War. The Mahabharata War was not an ordinary War, but in its catastrophic results, it was almost equal to a nuclear war. All the able-bodied persons died; only the weaklings remained to perpetuate the race. According to Dayananda, the degeneration of India—politically, culturally, scientifically, materially and almost in every sphere, started from the Mahabharata War. The lofty minds in science, culture, religion, literature were lost and the treatises on these subjects were destroyed by the ravages of time, as there were none left to decipher them or put them to any use. Dayananda

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regarded 3,000 manuscripts to be authentic from the Vedas to Pūrva Mīmaṁsā but all of them except a few were lost. In the *Vālmīki Rāmāyaṇa*, when the sage Vishwamitra took Rama and Lakshman to the forest, he handed over to Rama 55 types of deadly weapons; the Pushpak aerial car, which brought Rama and his party to Ayodhya from Lanka is quite well known. Anybody, who has the occasion to go through the *Mahabharata* will notice that most deadly weapons were used in the War and they testify to the tremendous advancement in the science of warfare or *Dhanurveda*. In the *Bhāgavata Purāṇa*, it is mentioned that Raja Bhoj had a vehicle, which could travel on land, on sea and in the air. Dayananda, in one of his lectures, mentioned that Raja Nala carried Raja Rituparna in an aerial car, when the latter was going to the *Swayaṃvara* of Damayanti. There is also *Vimāna-shāstra* of the sage Bhardwaj.

Swami Dayananda had a critical eye and in one of his lectures delivered at Roorkee, which was attended by teachers and students of the Engineering College (now Roorkee University), he proved that many of the modern discoveries in Science were known to the ancient Aryas and quoted Veda *mantras* to show that the Law of Gravitation, of which Newton is supposed to be the discoverer, was fully known in ancient India. He also criticised Darwin and said: "If man descended from monkeys, how is that process had come to an end and monkeys no longer evolve into men?" Swamiji emphasized that the Vedas are books of knowledge and that there is no conflict between Science and Religion. He pointed out that religion can have little value, if it cannot be presented as a Doctrine of Knowledge or a Science of Life.

In the *Rigvedādi-bhāshya-bhūmikā*, Dayananda has given numerous examples how the Vedic hymns contain in unmistakable language references to the cosmology, travel by air, about the Sun, Moon, Earth, etc.; the work has also been translated into English. Discussing in this work the subjects mentioned in the Vedas, Dayananda lists the four subjects which are conspicuous; they are: *Karma-kāṇḍa* (ritualism), *Upāsanā-kāṇḍa* (inner personal experiences in the form of worship), *Jñāna-kāṇḍa* (metaphysics) and *Vijñāna* (science). Of these four subjects, the first three are the means to attainment of the fourth; the fourth has also two divisions: one in the form of knowledge of the creation and the other knowledge about God. Dayananda places the material and spiritual sciences

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under the title of *Vijñāna*; in other words, Dayananda seems to suggest that man should understand the mystery of creation, exploit the natural sources fully to enjoy life, but he should not stop there, for the ultimate aim of man is the realization of God.

This emphasis on the understanding of creation takes us to another aspect, i.e., to understand creation is also a part of religion. Dayananda was not a person, who considered religion in mystic experiences or in ritualism only; he widened the scope of religion embracing almost every aspect of life, and included, apart from religious, political, cultural, social, economic aspects as well. Moreover, Dayananda knew that if the ghost of poverty and unemployment is to be removed, exploitation of natural resources is necessary. He was one of those, who passionately believed in material prosperity; hungry people and nations can never make any cultural, political or social advancement.

Dayananda believed that when the teachings of the Vedas were followed, there was India's Golden Age; our degradation is the direct result of our forsaking the Vedic teachings. Giving a vision of the Golden Age, he said that India enjoyed then not only political supremacy but had cultural and material prosperity as well. Repeatedly, Dayananda stresses that India should regain her old status and he very well knew that it was not possible until the Indians nurtured a scientific outlook in life as also exploited the natural resources to gain economic prosperity. He wanted a richer and fuller life, covering all aspects of life but equally emphasized that when man is in a position to understand the mystery of creation, he can understand God better; after all God cannot be separated from his creation. It is in the form of Creator that we know God.

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CONCEPT OF ADITI IN THE RIGVEDA AND YAJURVEDA[1] WITH REFERENCE TO DAYANANDA

In the Rigvedic pantheon, Aditi is an outstanding figure of the godhead. Though she is incidentally celebrated in the Vedic texts,[2] yet her pre-eminence is arresting and rich with features. Aditi seems to be the personification of abstraction, because the textual evidence does not lead us to her identification with any of the natural phenomenon. As a result of this, different scholars try to fix her identity in their own way.

Brāhmaṇas or commentaries on the Vedic texts are the first attempt at Vedic interpretation. These texts give derivative explanation of the word 'Aditi'. The *Shatapatha Brāhmaṇa* derives Aditi from the root *Ad* 'to devour', or 'to eat' thus meaning 'Devourer of All'.[3] According to this etymology the Supreme being in his destructive aspect is Aditi. The same Brāhmaṇa equates 'Aditi' with Pṛithivi 'earth' in its creative aspect, deriving the word from '*da*' to give.[4] This may suggest that according to *Shatapatha Brāhmaṇa* both the qualities, i.e., the quality of nourishing and destroying of the Supreme being, are conveyed by the word Aditi. Other Brāhmaṇa texts also equate Aditi with earth.[5] *Nighaṇṭu* gives Aditi as one of the synonyms of Pṛithivi, Vāk and Gau.[6] Yāska in his *Nirukta* defines Aditi as 'the unimpaired mother of the gods'[7] and locates her in the atmospheric region.[8] He alternatively identifies her with Agni also.[9] On the other hand, Sāyaṇa derives the word Aditi from the root 'do' 'avakhaṇḍane' i.e. 'to divide' with the suffix *ktin* and the negative parti-

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cle 'a'.[10] Thus according to him, Aditi means 'undividedness'. This attribute, he ascribes sometimes to earth,[11] sometimes to intermediate region[12] and sometimes uses it independently as a substantive.[13] Sāyaṇa also takes Aditi 'to mean' Aditi Devamātā,[14] like Yāska. Once he uses the word to mean 'opulent'.[15] Besides Sāyaṇa, other Vedic commentators like Veṇkata and Skandaswāmi also take Aditi very often as the 'Mother of gods'.[16] Mahīdhara and Uvvata mostly take Aditi as identical with Pṛithivi.[17] The *Bṛihaddevatā* on the basis of the RV. X. 90.1 equates Aditi with Puruṣha as 'He stands covering the whole universe'.[18]

As regards western scholars, we would take notice of some of the important views regarding Aditi. According to A.A. Macdonell, Aditi is the personification of pure abstraction and offers the following explanation for the evolution of the concept of Aditi—'The expression '*aditeh Putrah*', son of Aditi several times applied to the Ādityas 'in the RV may in the pre-Vedic period have simply meant 'sons of freedom' (like *Sahasah Putrāh*, sons of strength) as describing a prominent quality of Varuṇa and cognate gods. Such an expression would easily lead to the personification of Aditi as a mother'. Thus Aditi, an entirely Indian goddess is historically younger than some, at least of her sons.[19] Oldenberg and Wallis as referred to by A.A. Macdonell, regard Aditi as personification of the idea of 'freedom from bondage'.[20] H.D. Griswold is also of the same opinion.[21] Max Muller in a note on RV. I.166.12 says that 'Aditi' an ancient god or goddess is in reality the earliest name invented to express the Infinite'.[22] J. Muir expresses the idea that 'Aditi may best be regarded as a personification of the universal, all-embracing nature, or Being with which she is in fact identified'.[23] According to Alain Danielon, Aditi is the primordial vastness.[24] Benfey says that Aditi is the personification of sinlessness.[25]

Indian scholars also have tried to understand the concept of Aditi in their own manner. Thus Vasudeva Sharaṇa Agrawal recognises Aditi[26] as the great mother goddess and following the tradition of *Nighaṇṭu* equates the goddess Aditi with earth, Gau and Vāk:

'Goddess Aditi of universal form is verily the earth. Earth is the milch cow sustaining all life philosophically. Vāk was identified with Aditi in her supreme form.' Aurobindo explains Aditi as the

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luminous undivided who upholds the divine habitation that is of the world of light. Aditi, the infinite is the undivided consciousness.

Swami Dayananda's view with regard to Aditi now will be discussed in detail. Before starting, we must take notice of some of the principles he has set for Vedic interpretation. Dayananda believes in the traditions of *Nighaṇṭu* and *Nirukta* so his Vedic commentary follows etymological explanations of the Vedic words. Another main principle of his Vedic Bhāshya is that the meanings of the *mantras* should be determined according to the context. The most important guiding principle throughout his Vedic commentaries, is his belief in 'Monism' i.e. he believes in one Ultimate Reality.

The concept of Aditi thus can be studied in the light of these principles :

1. Interpretations of Aditi as based on *Nighaṇṭu* and *Nirukta.*
2. Interpretations of Aditi as based on textual evidence.
3. Aditi as an adjective.
4. The other meanings of Aditi.
5. Aditi, the Supreme One.
6. Aditi the Prakṛiti.

In Dayananda's Bhāshya we find Aditi as identical with Pṛithivi. Thus in RV. I. 24. 1 :

कस्य नूनं कतमस्यामृतानां
मनामहे चारू देवस्य नाम ।
को नो मह्या अदितये
पुनर्दात्वितरं च दृशेयं मातरं च ॥

The word 'Aditi' is here explained differently by different scholars. Roth takes Aditi here as freedom or security and Benfey as sinlessness. But Sāyaṇa, following the tradition of *Nighaṇṭu* explains Aditi as earth. J. Muir explains the second line in this way 'These words (who shall to mighty Aditi restore us) may be understood as spoken by some one in danger of death . . . who prayed to be permitted again to behold the face of nature . . . If we should understand the father and the mother whom the suppliant is anxious to behold as meaning heaven and earth, it would

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become more probable that Aditi is to be understood as meaning nature'.[27] Following the Bhāshya of Dayananda the meaning of the mantra can thus be rendered—

'How can we know the name of the God, Who is immortal amongst immortal ones? Who is that power which brings us again on this great primordial earth so that we may desire to behold our father and mother?'[28] Considering the whole mantra and also taking into account the fact that it is addressed to Prajāpati, the meaning of the word Aditi as the great earth seems to be the most appropriate one. Similarly in RV. IV. 12.4 (which is addressed to Agni) Dayananda takes Agni to mean the king because he is lustrous like Agni; so the words—

कृधीष्वऽस्माँ अदितेरनागान् व्येनांसि
शिश्रेथा विष्वग्ने ।

mean 'O King (Agni, make us sinless and also remit entirely our offences and, reign good on earth'.[29] Here the word Aditi is synonymous with earth.

In *Yajurveda* also we find this identification. Thus in VS. I.14

शर्मास्यवधूतँ रक्षोऽवधूता
अरातयोऽदित्यास्त्वगसि प्रति त्वादितिर्वेत्तु ॥

Mahīdhara takes '*Adityastvagasi*' to refer to the 'skin of the black antelope'.[30] Jayadeva, takes the mantra to be addressed to a king who protects the earth just as the skin protects the body.[31] Dayananda has given totally different meaning of this mantra—

'May your house be comfortable. It should afford no shelter to the wicked and uncharitable—May your house sever on as 'skin of the earth', may all persons, acquire such a house through the grace of the god'.[32] This translation of the mantra clearly brings out the purport of the words '*Adityastvagasi*'.[33] In another mantra of the *Yajurveda* the words—

'अनागास्त्वं नो अदितिः कृणोतु'

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are thus explained 'Freedom from sin may earth vouchsafe us'.[34] According to Jayadeva, the line would mean—'May you king, being lord of the undivided land or an independent ruler make us free from guilt'.[35] Dayananda takes Aditi here as 'the primordial immortal earth'.[36] In another instance,[37] the productive nature of the earth is alluded to and consequently Aditi, the earth becomes the mother Earth. The mantra is thus translated according to Dayananda's Bhāshya—'We engaged in producing rice grain, sing praises of adorable and immortal earth'.[38] The mother-earth is not only producing grains for the mankind but helps in nourishing all the beings just as mother gives birth to progeny and nourishes it.[39]

The second identification of the word Aditi according to *Nighaṇṭu* traditions is with 'Divam'. In RV. I. 136.3, Aditi is naturally taken to mean 'Divam' by Dayananda as the word 'Kshiti' stands for earth in the line.[40] In RV. V. 46.3[41] also, Aditi has been identified with Antarikṣha while the word 'Dyām' means Prakāsha (light) in his Bhāshya.[42] In VS. IV.22[43] which is addressed to Vāk and Vidyut also, the word Aditi denotes 'sky'—

'O speech I use thee in the heights of the sky and the sacrificial places on the earth'.[44]

In RV. I.153.3 we find the word Aditi as an adjective of cow.[45] Dayananda seems to identify, on this Ṛigvedic basis, the word Aditi with cow in the *Yajurveda*. Thus in VS. XIII.49 where we find the following words :

'धृतं दुहानामदितिम् जनायाग्ने'

Dayananda says 'do not kill, in god's creation, the cow the giver of milk for mankind'.[46]

In RV. I.89.10 we find that—
Aditi is the heaven, Aditi is the midair,
Aditi is the mother and sire and son,
Aditi is all gods, Aditi five-classed men,
Aditi all that hath been born and shall be born.[47]

On the basis of this textual evidence, Dayananda has given different meanings to the word Aditi in his Bhāshya. Thus in RV. V.46.3, Aditi has been identified with *antariksha*.[48] Similarly in another passage, Aditi has been called 'Father'.[49] Yet in another

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passage the word has been used for progeny.[50]

The adjectival usage of the word Aditi also persists in Dayananda's Bhāshya. In RV. IV. 55.3, Dayananda uses it as an adjective of the house and the river.[51] In many of the *mantras* Aditi, the undivided appears as an adjective of the Supreme.[52] In RV. VII. 40.4, Aditi is called the 'undivided policy'.[53] Once speech has been attributed the adjective 'indestructible'.[54] Once *Sabhā* has been called '*Akhaṇdita*'.[55]

Besides, the word Aditi has been attributed other meanings also. In VS. I. 19, Aditi means 'the knower of the sacrifice.' In this mantra the form of the sacrifice is being described so the word Aditi stands for the performer of the sacrifice.[56] In VS. XI.59, Aditi is called as the giver of light of learning.[57] In VS. XI.61 Aditi has been called the teacheress.[58] In IV.21 which is addressed to Vāṇi and Vidyut, Aditi has been called 'eternal like light'.[59] In VS. IX.34, Aditi has been called the queen with immense wealth and glory.[60] In VS. XXXVIII.3, Aditi is used as an adjective of a woman who is bestower of knowledge.[61]

In VS. XXXVIII.2[62] the girl (to be married) is called Aditi i.e. the eternal giver of eternal happiness.[63] In VS. I. 11, Aditi is identified with Veda-Vāṇi.[64] As Dayananda does not believe in proper names in the Vedas, so Aditi does not emerge here in the form of mother of gods (Devamātā). But the word has been used for mother in its general sense. In RV. IV. 55.7,[65] Aditi is called the learned mother, who is requested to protect the worshippers with learned ones.[66] She is the mother endowed with divine qualities.[67]

As Dayananda believes in one Ultimate Reality in the Vedas, so the different names of the gods symbolise one and one Reality only in his Bhāshya. The word Aditi, the undivided or the indestructible does not remain merely a qualitative epithet but symbolises Paramātman Himself.

Thus in RV. IV.5.1[68] where Sāyaṇa and other commentators take Aditi as an adjective of Dyāvā and Pṛithivi, Dayananda uses the word in the vocative—

'O Indestructible, protect us'.[69]

Similarly in RV. VII. 62.4,[70] we find Aditi as the 'undivided Paramātman who may give us bliss'.[71]

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And finally Aditi appears as Prakṛiti in its All-encompassing nature—

'Immortal is the heaven, Immortal is the atmosphere, Matter the mother of all is immortal. Five vital breaths are immortal. All that is born and shall be born is immortal because of its immortal cause'.[72] The designation Aditi (immortal) is attributed to Dyau etc. as they are indestructible in the form of the cause. In the same way Īshvara, Prakṛiti and the Jīva are also Aditi because of their indestructible nature.[73] In the commentary on this *mantra* we find the philosophical speculations of Dayananda in a very lucid way. Dayananda though, exponent of monism, seems to believe in these three i.e. Paramātman, Jīvatman and Prakṛiti. And all these three according to him are Aditi, the indestructible ones. Dayananda recognises Aditi as the 'indestructible matter' in the following mantra—

'They, the sons of indestructible matter, bestow eternal light upon man for his life and death'.[74] Aditi appears here as the Shakti, the cause of Prāṇa, Vāyu etc., who are responsible for the life and death of mortals.

From the various interpretations given above and the discussion based on Dayananda's Bhāshya, we gather that the concept of Aditi blends in itself the personal and the impersonal aspects. It seems to be the personification of the abstract idea of 'undividedness or indestructibility'.[75] The very fact that the word Aditi has often been used as an adjective also proves our thesis.

References

[1]*Vājasaneyi-Saṁhitā.*

[2]In the RV. no separate hymn is addressed to her.

[3]सर्वं वा अत्तीति तददितेरदितित्वम् । SHB. X.6.5.5.

[4]इयम् (पृथिवी) वाऽदितिरियं हीदं सर्वं ददते । SHB. VII.4.2.7.

[5]*Aitareya Brāhmaṇa* I.8. and *Taittirīya Brāhmaṇa* I.1.6.5.

[6]Nigh. I.1.11; II.11; III.30.

[7]अदितिरदीना देवमाता ॥ Nir. IV.22

[8]अथातो मध्यस्थानास्त्रियः तासामदितिः प्रथमगामिनी भवति । Nir. XI.22.

[9]अग्निरप्यदितिः ॥ Nir. XI.23 on the basis of RV. I.94.15.

[10]'दो अवखण्डने' अस्मात् कर्मणि क्तिनि·····। Sāyaṇa on RV. I.89.10.

[11]अदितये पृथिव्यै । Sāyaṇa on RV. I.24-1-2.

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[12]अदितेः एतदन्तरिक्षस्याप्युपलक्षणम् । Sāyaṇa on RV. I.18.5.

[13]अदितये खण्डनराहित्याय ॥ Sāyaṇa on RV. I.24.15.

[14]Sāyaṇa on RV. I.94.16.

[15]अदितिः अदीना बहुक्षीरा । Sāyaṇa on RV. I.153.3.

[16]Venkata and Skandaswami on RV. I.89.10.

[17]Mahīdhara and Uvvat on VS. I.14.

[18]*Bṛihaddevatā* II.46.

[19]Vedic Mythology, pp. 122-23.

[20]Ibid., p. 123.

[21]*The Religion of the Rigveda*, p. 144.

[22]Vedic hymn—*Sacred Books of the East*, XXXII, Part I, p. 241.

[23]Original Sanskrit Texts, Vol. V, p. 43.

[24]*Hindu Polytheism*, p. 112.

[25]'Aditi and the Great Goddess', 'Indian Culture', 4th April, 1938.

[26]As referred by A.A. Macdonell, Vedic Mythology, p. 123.

[27]Original Sanskrit Texts, V, p. 45.

[28]कीदृशगुणस्य···अमृतस्याऽनादेरेकस्य·· सुन्दरम् नाम विजानीयाम् कश्च ···देवो नः अस्मान् मह्यै महत्याम्···अदितये कारणरूपेण नाशरहितायाम् पृथिव्याम् अदितिरिति पृथिवीनामसु पठितम् । नि० १-१. अत्रोमयत्र सप्तम्यर्थे चतुर्थी । पुनः पश्चात् (दात्) ददाति पितरम् जनकम् दृशेयम् दृश्यासम् इच्छां कुर्याम मातरम् च ॥ Dayananda on RV. I.24.1.

[29]अदितेः (पृथिव्याः) सुराष्ट्रं कृधि । Dayananda on RV. IV.12.4.

[30]हे कृष्णाजिन अदित्याः भूमिदेवतायास्त्वग्रूपमसि । Mahīdhara on VS. I. 14.

[31]Jayadeva, VS., Vol. II on I 14.

[32]Dayananda on VS. I.14.

[33]अदित्याः पृथिव्याः अदितिरितिपृथिवीनामसुपठितम् ।
Dayananda on VS. I.14

[34]VS. XXV. 45.

[35]Jayadeva, VS., Hindi Translation Vol. II on VS. XXV.45.

[36]कारणरूपेणाविनाशिनी भूमि । Dayananda on VS. XXV.45.

[37]वाजस्य न प्रसवे मातरं महीमदितिम् । VS. XVIII.30. also VS. IX.5.

[38]Dayananda on VS. XVIII.30.

[39]मातेव पालिका भूमिः ॥ Dayananda on VS. XIV.29.

[40]ज्योतिष्मतीम् (बहुतेजोयुक्तम्) अदितिम् (दिवम्) धारयत्क्षितिम् (भूमिं धरन्तीम्) ॥ Dayananda on RV. I.136.3.

[41]इन्द्राग्निमित्रावरुणादिति स्वः पृथिवीं द्यां मरुतः पर्वतां अपः ॥

[42](अदिति) मन्तरिक्षम्···(द्यां) प्रकाशम् । Dayananda on RV. V.46.3.

[43]अदित्यास्त्वा मूर्द्धन्नजिघर्मि देवयजने पृथिव्या ।

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[44]अदितिरन्तरिक्षिसमित्यस्मादयमर्थो गृह्यते ।
Dayananda on VS. IV.22. also VS. XXIX.60.

[45]'पीपाध धेनुरदितिऋतयि' ।

[46]अखण्डनीयां गां मा हिंसी । Dayananda on VS. XIII.49.

[47]अदितिद्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
विश्वेदेवा अदितिः पञ्चजना अदितिर्जातमदितिर्जनित्वम् ॥

[48]अदितिम् अन्तरिक्षम् । Dayananda on RV. V.46.3.

[49]अदितिः पितेव वर्तमानः । Dayananda on RV. VII.9.3.

[50]अदितेजातस्यापत्यस्य 'अदितिर्जातमितिमन्त्रप्रमाणात् ।'
Dayananda on RV. I.113.19.

[51]अदितिम् अखण्डितम् गृहम् अखण्डिताम् च नदीम् ।
Dayananda on RV. IV. 55.3.

[52]अखण्डितः परमात्मा । Dayananda on RV. IV.54.6 and VII. 62.4.

[53]अखण्डिता नीतिः । Dayananda on RV. VII.40.4.

[54]वाणी अदितिः अविनाशिनी । Dayananda on VS. IV.19.

[55]अदितिरखण्डिता सभा ॥ Dayananda on VS. XVII.48.

[56]यज्ञस्यानुष्ठाता यजमानः । अदितिरिति पदनामसु पठितम् नि० ५.५. इति यज्ञस्य ज्ञाता पालकार्थो गृह्यते । Dayananda on VS. I.19.

[57]अदित्यै विद्याप्रकाशाय दात्री असि । Dayananda on VS. XI.59.

[58]अदितिरध्यापिका । Dayananda on VS. XI.61.

[59]प्रकाशवन्नित्या । अदितद्यौरिति प्रकाशकारको र्थो गृह्यते ।।
Dayananda on VS. IV. 21.

[60]अखण्डितैश्वर्या अविद्यमानादिति नाशो यस्याः सा राजपत्नी ।
Dayananda on VS. IX.34.

[61]नित्यविज्ञानम् दात्री ॥ VS. XXXVIII.3.

[62]इड एह्यादित एहि सरस्वत्येहि ··· । VS. XXXVIII.2.

[63]हे अदिते, अखण्डितानन्ददे स्त्री त्वम् अखण्डितानन्दमेहि ॥
Dayananda on VS. XXXVIII.2.

[64]वेदवाचः । Dayananda on VS. I.11.

[65]देवैर्नो अदितिर्निपातुः ॥ RV. IV.55.7 also RV. I.43.2 and III.4.11.

[66]विद्वद्भिः पृथिव्यातिभिः सह वा अस्मान् देदीप्यमाना विदुषी माता । अखण्डितज्ञाना पातु ॥ Dayananda on RV. IV.55.7

[67]Dayananda on RV. II.40.6.

[68]अदितिर्द्यावापृथिवी ॥ RV. IV.51.1.

[69]हे अदिते (अविनाशिन्) त्रासीथाम् (रक्षेथाम्) नः अस्माकम् ॥
Dayananda on RV. IV.51.1.

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[70]द्यावाभूमी अदिते त्रासीथां ।। RV. VII.62.4.

[71]अखण्डितः परमात्मा सुखम् प्रदद्यात् ।। Dayananda on RV. VII. 62.4.

[72]RV. I.89.10 and VS. XXV. 23.

[73]अत्र (द्यौः) इत्यादीनां कारणरूपेण प्रवाहरूपेण वा विनाशित्वं मत्वा दिवादीनामदितिसंज्ञा क्रियते। यत्र यत्र वेदेष्वदितिशब्दः पठितस्तत्र प्रकरणानुकूलतया दिवादीनां मध्याद्यस्य यस्य योग्यता मवेत्तस्य तस्य ग्रहणं कार्यम्। ईश्वरस्य जीवानां कारणस्य प्रकृतेश्चाविनाशित्वाददितिसंज्ञा वर्तत एव ।।

Dayananda on RV. I.89.10.

[74]'ते हि पुत्रासो अदितेः प्र जीवसे मर्त्याय ज्तोतिर्यच्छन्त्यजस्रम् ।। VS. III.33.

[75]अखण्डिताया : कारणशक्तेः कारणादुत्पन्ना प्राणवायवादयो नित्यं ज्योतिः प्रयच्छन्तः सर्वेषां जीवनाय मरणाय वा निमित्तानि भवन्ति ।।

Dayananda on VS. III.33.

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TEACHINGS OF DAYANANDA AND VALLALAR

This article aims at a comparative study of the non-sectarian aspects in the teachings of Swami Dayananda Saraswati and Thiruarutprakasa Vallalar, both of whom lived more or less at the same time. While Dayanandaji Saraswati lived between 1824 and 1883, Thiruarutprakasa Vallalar lived between 1823-1874. Hence, they were contemporaries.

Though several savants like Swami Ramakrishna Paramahaṁsa and Raja Ram Mohun Roy taught and preached against the evils of sectarianism and casteism, the examples of Swami Dayananda Saraswati and Thiruarutprakasa Vallalar have been chosen, as instance for this study because of their incessant and persistent battles against sectarianism, casteism, ritualism, superstition and non-vegetarianism which prevailed at that time on account of people's lack of faith in the ideals of Ahiṁsā, vegetarianism, universal brotherhood and monotheism.

Of the ten principles of Arya Samaj, enunciated by Dayananda, three are very significant and they are akin to the teachings of Vallalar. They are :

1. God is the primary source of all religions and of all that is known by its means. This idea becomes monotheism or Light worship and Universalism in the thoughts of Vallalar.
2. God is Omnipresent, Omniscient, Omnipotent, Omniporous, and Omnigracious. This idea is contained in the "Arut-

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perum Jothi, Thaniperum Karunai Mantra."

3. Everyone should be ever ready to accept truth and renounce untruth. According to Arutprakasa Vallalar "Truth is religion ; truth is God"; Truth is free from sectarianism and casteism. It is non-sacrificial, non-ritualistic, non-ceremonial and non-superstiticus. It is symbolised by "pure white" which is a sign of Universal Peace. The Theosophists have for themselves the motto "there is no religion higher than Truth." Dr Annie Besant's Universal Prayer given in the following words :

"Oh ! hidden Life vibrant in every atom
Oh ! hidden Light shining in every creature
Oh ! hidden Love embracing all in oneness
May each who feels himself as one with Thee
Know He is therefore one with every other",

was anticipated by Vallalar. Light, Life and Love are the three "L"s of "Grace Grand Effulgence." Light is the all pervasive Supreme Being; Life is a product of the "Supreme Being." So, Light and *Jeevakarunya* are a must for all living beings who have emanated from Light. Every particle of life has originated from Light or God and every particle of it ultimately gets back to Him. This idea is given by Lord Krishna in the *Gītā* when he said : 'All souls arise from me and all souls get back to me." The third "L" is Love. It is a by-product of the first two. It connotes the fatherhood of God and brotherhood of Man. If these are accepted, caste and sectarianism have no place in religion.

Let us have a peep into the early life of Swami Dayananda and attempt at a few parallels by citing a few instances. Both Dayananda and Vallalar received the signs of first enlightenment at a Shiva Temple.

On the occasion of Shivaratri, when young Mul Shankar, as he was called in his Poorva Ashrama, kept a night-long vigil in the Shiva Temple of his village. When he saw a mouse moving about the idol and eating the offerings placed before Him, the child exclaimed : "This denizen of Kailash, who wields a trident in his hands is unable to protect himself from disrespect shown by a tiny rodent." Since then, he began to develop his thoughts against

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idol-worship. In the same way, the child Rāmalinga, on seeing the image of Nataraja at Chidambaram, clapped his hands and laughed aloud. The priest, who saw this, foretold that the child will become one of the greatest apostles of Truth and non-violence.

When Dayanandaji left his Guru, the latter blessed him with the words : "May you achieve your noble objective, and may the knowledge that you have acquired prove fruitful, and confer unending benefit on you. I will tell you, there is plenty of misery in our country, for the stock of real Hinduism is diminishing. Go and reform the people who have turned away from God. Try to banish clumsy rituals practised by different castes and creeds." In the case of Vallalar, he went from place to place and preached the concepts of casteless society, Truth, monotheism, universal brotherhood, vegetarianism and "Light Worship." Vallalar built the *Satya Gnana Sabai* for Light Worship, *Dharma Salai* to remove hunger and *Suddha Samarasa Sanmārga* to propagate non-violence, universal brotherhood and vegetarianism.

Once, while Dayananda was addressing an audience, a wrestler approached him with a stout club. The Swami told him : "I am preaching against wicked ways of men. My forehead is the seat of such thoughts and it is the forehead that should be dealt with by your club." The wrestler fell at the feet of Swamiji and asked pardon for his action. Similarly, during one of his wanderings, Vallalar's disciple was attacked by thieves with sticks. The apostle on seeing this, raised his hands and lo ! the thieves remained dumb, unable to move their hands holding the sticks. Then, they fell at his feet and sought pardon which of course was granted.

One Prayag Narain, who had built temples, accused Dayananda as a non-believer for which he said : "You have sunk pots of money in building temples. Why was so much money wasted in lime and mortar ? You could have spent this on nobler causes." Vallalar gave up idol-worship and adopted "Jyothi Worship" and built the *Satya Dharma Salai* which relieved the poverty of the people by feeding them.

During his tour of Calcutta, Dayananda attacked cow-slaughter and preached the doctrine of Ahimsa. Vallalar, in all his teachings, wherever he went, propagated the concept of "*Jiva Karunya Ozukkam*" which is none other then Ahimsa. His Gospel of "*Thani-*

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perum Karunai" constitutes the Mantra of *Jivakarunya*. God is all merciful. We have to be merciful to all his creatures : to all living beings.

At Delhi, Swami Dayananda attended the Durbar Celebration of Queen Victoria in 1887 and then visited Saharanpur. At Chāndāpur, he talked on "*Ishwar*", "*Jiva*" and "Prakriti". According to him they are distinct entities. He said that the existence of two conscious beings is referred to in the *Rigveda*. It is like two birds, sitting on the same tree : one eating the fruits and other simply looking on. The reference here is to the "Supreme Being" and the "Human Spirit". The latter enjoys pleasures of senses while the "Supreme Being" is not personally affected by the joys and sorrows of this world. The tree is of course the world or "*Prakriti*" (matter) in which they dwell.

At Amritsar, Swamiji had a wonderful incident to face. While dictating his commentary on the *Rigveda* to some pandits, he suddenly got up and asked them to leave the room. Soon after, the roof collapsed. Vallalar too had an experience of this kind. While building the preliminary Pandal for the Gñana Sabha, at Vadalur, the work was done by non-vegetarians against his instructions. But within moments of completion the shed caught fire. However, his mercy was so great that none was affected by it. Again, at *Mettukuppam*, a snake came to bite a disciple of Vallalar, who, on seeing it, said : "Nataraja, go." It went away.

Dayananda had an experience at Jhelum. One Amin Chand Mehta, who had become a slave of wine and woman, on listening to Swamiji, gave up his bad habits. Similarly, one Ammasai, a beaf seller, was killing cows and cattle. That was his profession. On hearing, Vallalar gave him one rupee and asked him not to kill any living being for food or for living. Ammasai fell at his feet and begged pardon. With that one rupee, he started a business. His business as advised by Vallalar, grew into many rupees and flourished. He became a devotee of Vallalar. Many such instances of miracles can be cited from the life of both these saints.

This is the story of great men, who had a new vision of Hinduism, and who worked with a missionary spirit. Dayananda and Vallalar were contemporaries, who preached and taught at the same period. They have many common principles in their philosophy. Both attacked a ritualistic and ceremonial Hinduism; both

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abhorred casteism; both propagated vegetarianism, and Ahimsa; both, in their life, tried to eradicate poverty, and favoured monotheism.

Thus, we see in the teachings of Vallalar and Dayananda a remedy for the maladies of the soul; we see a solution to all our spiritual problems as well as material problems and above all a solution to the endless cycle of births and deaths.

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DAYANANDA AND SCIENCE IN THE VEDAS

Since time immemorial till the great war of Mahabharata, the Vedas were read, learnt, recited, used in various rituals and their teachings were put to practical use. There were scholars, who made very thorough investigations of all the aspects of the Vedas. It was a well-established idea that the Vedas were the repositories of all true knowledge. The seers of the time had not only declared it in estimate and admiration of the Vedas but they proved and maintained absolutely by giving various treatises of high penetration on Astronomy, Ayurvedic Science, Mathematics, Six Systems of Philosophy and many other branches of knowledge.

Had there not been the elements of science and philosophy in the Vedas, such type of well-developed systems of science and philosophy would not have come into existence. To be pertinent to the subject in hand, we say that after the Mahabharata War, it was great Swami Dayananda Saraswati, who laid great emphasis on and materialised the re-orientation of Vedic studies. He himself followed the path shown by Rishis, penetrated the envelope of exoteric mystery of the Vedas and reverberated that the "Vedas are the repositories of all true knowledge." His was not only an empty statement of such a kind. He, in his *Rigvedādi-bhāshya-bhūmikā* (Introduction to the Commentary on the Vedas) had mentioned categorically the basic sciences in the Vedas. All the details may be seen therein. We, in this article, deal with the subject in brief. My book : *Sciences in the Vedas* (New Delhi, 1979) very comprehensively deals with the subject.

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We quote hereunder some Vedic verses, which are pregnant with scientific facts :

1. ऋतस्य देवा अनुव्रता (Rig. 1.65.2).
   All the physical forces of the universe follow the course of the eternal law.
2. दश च मे शंत च मे··· (Atharva. 5.15.10).
   Ten times ten or ten multiplied by ten make hundred.
3. भिनद्बलस्य परिधींरिवत्रितः (Rig. 1.52.5.).
   Indra strikes the clouds in such a manner as external triangle crosses the circumference of circles.
4. ईशानकृतो धुनयो रिशादसो वातान्विद्युतस्त विषीभिरक्रत (Rig. 1.64.5).
   Maruts forming the north-east direction communicating tremor and consuming dead particles produce air and electricity by their operation.
5. मित्रं हुवे पूतदक्षं वरुणं च रिशादसम् । धियं धृताचीं साधन्ता (Rig. 1.2.7).
   Mitra and Varuna heated and mixed together complete the demonstration of composition of water.
6. विश्पति सप्तपुत्रम (Rig. 1.164.1).
   The sun has seven rays.
7. सुषुम्णः सूर्य्यरश्मिश्चन्द्रमा (Yaju. 18.40).
   The Sushumna rays of the sun illuminate the moon.
8. अग्निर्हिमस्य भेषजं (Yaju. 23.10).
   Heat is the remedy of cold.
9. शतं तेऽयुतं हायनान द्वे युगे त्रीणि चत्वारि कृण्मः (Atharva. 8.2.21). O man ! I, the Lord of the universe make for you everything in a yuga (kalpa) for hundred ayut years by adding two, three, four into digits (i.e., four, three, two) according to the method of calculation.
10. ईशा वास्यमिद सर्वं यत्किञ्च जगत्यां जगत् (Yaju. 40.1).
    Whatever is present in this universe is in motion and has been pervaded by God.

These are a few examples. If these are the elements of science, denial of science in the Vedas has no meaning. Vedic Saṁhitās are

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four in number. There are six Vedāṅgas, four Upavedas and six Upāngas, which are the treatises on various sciences and philosophy. Had the Vedas not possessed the elements of science, these systems of science would not have emerged from them. The Aryans invented and discovered Numerals, Zero, Signs of the Mathematical Notations, Geometry, Eclipse, Astronomy, Medical Science, Physics, Chemistry, etc. The world expresses its gratitude to them for their scientific contribution.

To make the subject crystal clear, we give here some more examples :

The time of creation or the full age of the universe

As mentioned in the Atharva. 8.2.21, the age of the universe in full has been given as 4,320,000,000 years (though interpretations vary—Ed.).

Ratio of circumference to diameter of circle

As mentioned in Rig. 1.52.5, the system of π, 3.1416 has been referred to.

Electro-magnetic field in the space

The Rigvedic hymn (1.87.4) makes us believe that there is an electro-magnetic field in space in which Maruts move. The Rigvedic verse further gives a wonderful description of the operation of Maruts. Maruts are called *Īshānakṛit* (1.64.5), the creators of north-east direction. This is really the direction of electro-magnetic field.

The Rigvedic verses 1.44.14; 1.146.4 and 1.110.6 have described the Maruts assuming the various shapes including man. Why are these shapes ? These are due to the laws of pressure and friction in the atomic molecules.

Comets

Besides moon, planets, stars, etc. we find the mention of comets in the Veda. Rigvedic verse (5.11.3) has been translated by Griffith. He says : Pure unadorned from thy two mothers are thou born, thou comest from Vivasvān as a charming sage. With oil they strengthened thee, O Agni (Shuchi) worshipped by God, thy banner was the smoke that mounted to the sky (i.e , the

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smokes become the comet).

Atom

In *Rigveda* (10.72.26), the atoms of matter have been described. Here they are called *Renu.* In some verses, atom is given the name : Sampatatra.

Cosmic rays

There are the following kinds of cosmic rays according to the Vedas :

1. Vayo-group, which is a kind of heat waves.
2. Marichi-group.
3. Vayu-group.
4. Marut-group.

These are mentioned in the Vedas. Details thereof may be seen in my book, *Sciences in the Vedas.*

Galaxies

The galaxies which are made of a number of stars are adornment of the stellar space. This idea has been clearly expressed in *Rigveda.* The *Shatapatha Brāhmaṇa* (10.4.4.4.) gives the number of stars in a galaxy as 10,800,000.

Dust in space

Rajas is used for the dust in *Yajurveda* (5.15) and also in *Rigveda* (1.22.17). *Pānsure* has been used for the inter-stellar space full of particles.

Water and its formation

मित्रं हुवे पूतदक्षं वरुणं च रिशादसम्/धियं घृताचीं साधन्ता (Rig. 1.2.7).

The chemist takes to utilize into process Mitram, the hydrogen gas, which is pure, best purifier and highly heated and Varuṇa, the Oxygen which eats up or rusts all the base metals; they perform the demonstration of forming water.

Chemistry of calcination of gold and other metals

यो बिभर्ति दाक्षायणा हिरण्यं··· (Yaju. 34.51).

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One who uses the ashes of calcined gold as medicine restores long life to organs, body, etc.

The poisons like Arsenic, Nuxvomica etc. were used as medicines. They were chemically turned to cause immortality instead of causing mortality.

Some points replied

Now-a-days some persons are out to refute Swami Dayananda at all costs, validly or invalidly because it was he who very unequivocally declared that the Vedas are the scriptures of all true knowledge and gave a practical shape to his declaration by giving instances of certain sciences and branches of knowledge from the Vedas in his *Rigvedādi-bhāshya-bhūmikā* and Commentary on the Vedas.

With the denial of existence of science or scientific elements in the Vedas, such persons say that the Swami by his writings about science befooled the people. But reality is this that it was not Swamiji, who befooled people, it is they who are befooling the people by throwing dust in their eyes. Can they say in the same term that Swamiji befooled even those western scholars, who are the protagonists of science and are speaking in the tone and temper of Swamiji regarding the sciences in the Vedas ?

Our attention has been drawn towards an article published in *Caravan* (April 1982) under the caption: 'Science in the Vedas'. We come here to his main argument, which he thinks to be most salient and rational. He says: "If scientific knowledge really existed in the Vedas, why were its exponents unable to make any worthwhile inventions ?" How does he say that the exponents of the Vedas did not do any worthwhile inventions ? They did such worthwhile inventions, which are appreciated by the scientists of the world. They invented :

1. Atomic theory (Kaṇāda).
2. Mathematical Notations, Numerals, Zero, Signs of Mathematics and Geometry.
3. Well-developed perfect system of Ayurvedic Science.
4. Astronomy.

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5. Aeroplane technique as described in Bharadwaja's *Vimāna Sūtra* and *Samaraṅgan Sūtradhāra.*

Are these not worthwhile inventions ?

Sometimes people raise this point that in the Vedas, there are no details of the sciences referred to. Here, it should be borne in mind that details may be subject to change from time to time and from mind to mind of the inventor. They cannot be contained in a book of the science. Their collection is impossible. Shape and forms are different according to the trends of the inventors and makers. The Vedas are the books of true knowledge and they deal with only with the fundamentals of sciences. They contain the germs of all the sciences.

The writer of the article in the *Caravan* raises some points, which even an ordinary man cannot think proper to pose and raise. The moon and eclipse, etc. are dealt with very accurately in the Vedas. This is the very scientific basis on which later astronomical inventions of the seers are based. One may find all these things in the treatises of Indian astronomy.

As a critic of Swami Dayananda, he tried to find fault with him that he (Swamiji) in *Rigveda* (1.116.4) interpreted the word 'Dhanvan' as 'Sky'. According to the writer's view, this word means only 'bow', 'desert' and 'oceanic desert.' He says that in the Vedic Lexicon, this word does not give the meaning of 'Sky'. It it not correct. Yāskāchārya, the author of the *Nirukta,* which is one of the six limbs of the Vedas says: "Dhanvan is the name of Antariksha", the sky. So Swamiji is entirely right in interpreting 'Dhanvan' as the sky. Similarly, the writer of the article has raised points, which are not valid. The writer of the article should also understand that in the Vedas, all the terms are *yaugic.* They have various meanings according to their etymology and *Prakriyās.*

In the Vedas we find the teaching of 'Eternal Law' and 'Law of Causation', which play very important role in science. Their study gives the clues of true sciences. Sciences for whose invention, the man's mind is responsible pass under three stages : probability, possibility and theory. Rejection still clings to them. They can be rejected at any stage. But Vedic sciences do not pass through

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these stages as these are the true knowledge and not speculative ones. These facts were realized by Swami Dayananda and he forcefully declared that the Vedas possess all true sciences. (The reader is advised to go through another article on *Prakriyās* of Vedic Interpretation in this Volume—Ed.).

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Virsen Vedashrami

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CONTROL OVER STRONG WINDS, ETC. BY YAJNA

I. Solution of problems by science possible

The solution of world problems is only possible through Science. In ancient Bhārat, our Rishis and Munis solved world problems through Vedic knowledge of Material and spiritual sciences.

II. Influence of motive over science

In the 19th century, the Science of Matter gradually evolved which is now developing with great speed. If Science remains in the hands of virtuous persons, it provides food, shelter and security to all and the splendour of an honest, sincere and virtuous intellect arises while peace and prosperity duly make progress in human society. If science falls into the hands of demons, it leads to malicious indulgence, sensual enjoyment and leanings towards sheer materialism, selfishness and destruction.

III. Increase of natural or physical disturbances

Today in various countries of our Globe, there is increase in destruction due to lack of rainfall, drought and abnormal rains resulting in floods, strong winds, cyclones, whirlwinds, etc. These are Acts of Nature that arise from physical causes. To find solutions for such dispensations is the main problem today. Formerly such dispensations were hardly seen or heard of but now these are annual occurrences.

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IV. Calamities due to pollution

If any part of earth be hollow or loose, it would cave in or sink. If a Dam bursts, its water will forcefully flow downward. If there is lack of pressure in the atmosphere, the air in the near-by regions will speedily rush to fill that space in the form of strong winds and cyclones. However, the earth, water and fire help to rectify the imbalances which otherwise result in great disturbances and agitations in the form of natural calamities.

V. Space and tranquility for a balanced firmament

Over the surface of the earth in fields of the vast higher atmospheric regions (*Antariksha*) which look like fields of empty space, therein exist fine and subtle materials in different forms and with winds loaded with the finest particles of water. This vast ocean of invisible, subtle and blowing elements keeps on defusing by fission under various types of hot and cold effects at different high and low levels that are parallel and equidistance to the surface of the earth. The degree of heat and cold corresponds to the regulated speed of day and night. In this manner, the balance of peace and tranquility in the fields of the *Antariksha* and the firmament are maintained and natural forces of destruction are not created.

VI. Pollution of the firmament by man

Due to his selfishness and his efforts at industrialisation of war weaponry, man has agitated and imbalanced the firmament and rendered it poisonous resulting in strong winds, storms, hurricanes, heavy rains, droughts, etc.

The *Yajurveda* (5.43) clearly ordains :

> "Do not pollute the vast regions of *Dyuloka* and the *Antariksha*; do not destroy its balanced state. If their performances and behaviours are polluted by our actions, the reaction will be strong speeds of agitations or excitements resulting in ruin, tumult, physical violent disturbances in order to restore normalcy."

Thus according to *Yajurveda* (36.17) we should endeavour to maintain the firmament peaceful, steady, friendly and agreeable.

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VII. Seven destroyers of the firmament field

The disturbances in the firmament are influenced mainly by the functions of the elements of heat and electricity as well as solar system. According to Vedic knowledge, there evolve in these fields 49 kinds of winds. In these there appear Pollution, Void and Emptiness which give rise to fields of low pressure resulting in 7 kinds of winds of destruction. They are known in the *Yajurveda*, (39.7) as *Ugra*, *Bhīma*, *Dhwānta*, *Dhuni*, *Sahaswān*, *Abhiyugva* and *Vikshipa*. These are Destructive Winds. By offering oblations in a Yajña through *Swāhā*, perversity and pollution are destroyed and peace restored.

VIII. Pacification of destructive Marudgans

It is these terrible winds in the form of cyclones, etc., which rush with great speed towards areas of low pressure. Thus (1) *Ugra* is furious, (2) *Bhīma* is awfully dreadful, (3) *Dhwānta* is high sounding, (4) *Dhuni* is severely tremorous, (5) *Sahaswān* destructively uproots trees, (6) *Abhiyugva* is dashing, and (7) *Vikshipa* hurls or flings materials distantly. These are the Seven Destructive Winds. It is in the competence of Yajñas to weaken these forces. Hence the Vedas prescribe oblations through *Swāhā*.

IX. Utility of Yajna for firmamental peace

By offering oblations through Yajña, there gradually appears a special kind of a materially-rich atmosphere and the attraction of storms etc., weakens and peace is restored in their force and speed. *Yajurveda* (5.28) ordains that for the purification of the polluted Firmament, the vast field of the atmosphere must be filled up with the subtle particles of *ghee*. Likewise to explain this procedure, the *Yajurveda* (22.26; 22.27) explains that the directions and intermediate regions of the atmosphere must be filled up with the subtle purifying oblations and the *Swāhā* sounds so as to fill up the voids and vacuums.

X. Increase of strength of Marudgans by Yajna

Out of 49 types of Marudgāns, 42 are good. To strengthen these *Yajurveda* (18.17), ordains that with Yajñik oblations, the seven materials of the Firmament will combine with the subtle materials of the oblations and the strength of the forces of peace

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will develop. It will also help in restoring equibalance by combating the destructive seven Marudgāns.

Just as water in a walled pond remains calm and peaceful and there is no flowout, except when there is an opening in any direction, so when pressure from all sides is maintained in the atmosphere, it remains calm and peaceful. When, however, pressure in it decreases in any direction, a void or emptiness is created and winds begin to blow in that direction to restore equibalance.

Therefore Yajña is essential to control atmospheric tumults, which also affects the seven Maruts and serves as a guard against storms, cyclones and hurricanes.

XI. Yajnas for safety from oceanic storms

Generally, destructive storms arise from any central place of the ocean which rush to those regions of the earth where air pressures are low. For the control of such situations, *Yajurveda* (38.7) prescribes oblations to pacify oceanic storms, formidable winds, cyclones which air cannot influence and for protective winds for the prevention of distress. The Veda observes:

> समुद्राय त्वा वाताय स्वाहा । सरिराय त्वा वाताय स्वाहा । अनाधृष्याय त्वा वाताय स्वाहा । अप्रतिधृष्याय त्वा वाताय स्वाहा । अवस्यवे त्वा वाताय स्वाहा । अशिमिदाय त्वा वाताय स्वाहा ॥

which means that we should give oblations for the pacification of the sea storms; we should also give oblations for the moisterous and fast-blowing winds; we should also give oblations for the cooling of raging winds; we should also give oblations for the invincible tempestuous winds, so that we may bring them under control. We should also give oblations for the protecting winds and the winds, which blow away all our gloom.

Thus, the Veda prescribes oblations for the pacification or strengthening of the raging or hilarious winds.

XII. Success by knowledge of properties of Yajnik materials

To know the science of Yajñic oblations, it is absolutely necessary to have knowledge of the properties of Yajñik materials. By oblations of air-controlling materials, we can sublimise the effects of agitated air in the space. Constant and incessant oblations in

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a Yajña are required which will split-up and separate the store of oceanic clouds so as to obstruct and checkmate extra heavy rainfalls and thus the floods will be controlled. In the event of drought, such Yajñik oblations have to be offered which will attract water to form oceanic clouds that yield rainfall and thereby solve the problem of droughts.

XIII. Selection of purposeful Yajnic sites

When the probability of oceanic storms, their speeds and directions are announced from an observatory, four-each centres of Yajñas should be established on both sides of their paths at distances of 50 and 75 kilometers each and the performance of Yajñas should be commenced. The extent of such Yajñik centres should be established at 60 degree angles on the basis of the expansive areas. Yajñas should be performed on both sides of the paths from where, monsoons and storms enter the boundary lines of the earth.

In this manner, the speed and velocity of oceanic storms shall be obstructed and safety from destructive winds, storms and extra-heavy rainfalls shall be restored and preserved. (English tr. by R.D. Sharma, Bombay).

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FIVE AND A HALF YEARS (1855-60) IN THE LIFE OF DAYANANDA

19th century in Indian and world history will be ever remembered as a century which witnessed a great reformer and an annotator of the ancient Vedic literature : Rishi Dayananda Saraswati. The Rishi was born in 1824 and after living for a short period of only 59 years died in 1883 in the same circumstances in which great Shankaracharya died long ago. The world knows almost all about 55 years of his life except for a period of four years between 1855-60 when India fought its first Independence War in 1857.

We would not have been able to know even about his earlier life (1824-54) if he himself would not have written his short autobiography at the request of the editor of the *Theosophist* in 1879-80. This autobiography was published in October, December 1879 and November 1880 issues of the *Theosophist* and ended with Dayananda's proceeding towards the source of the Narmada. After publication of this autobiography, the Rishi remained alive for three more years when he was at the height of his fame and activities and had lacs of followers and eulogists. Was it not then just natural for them to enquire from the Rishi himself about his activities in the remaining three years? Unfortunately we have nothing such on records since the Rishi never liked to tell any body publicly about this gap of his life. This mysterious fact itself leads us to believe his active participation in the first Indian War of Independence.

The Poona Lectures (1875) too are silent on this gap though these include Swamiji's elucidation on his biography also. However after 85 years of passing away of the great Rishi, some manus-

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cripts in Bengali were found from six different families of Calcutta which were written by six different persons. The late Pt. Deen Bandhu Vedshastri discovered these scripts after his vigorous search for over 45 years (1923—68). The Hindi translation of these Bengali manuscripts was first published in *Sarvadeshik* weekly (an organ of the International Aryan League, New Delhi) from its issues dated 5th January, 1969 to 8th November, 1970. These were later published in a book form known as *Yogī kā Ātmacharitra* edited by Swami Sachchidananda Yogi and published by Pātanjal Yoga Sādhanā Sangh, Rohtak. This book gives us some hints about Swamiji's participation in the Independence War when we read :

1. The main revolutionists namely Nana Sahib Peshwa, Bala Sahib, Tantia Tope, Kunwar Singh and Azimulla Khan met him in Hardwar Kumbha Fair in the beginning of the year 1855 and had some discussions with him about the proposed war.
2. Later Mangal Pandey met Swamiji at Barrackpore (near Calcutta) in late February or early March 1857 and then proceeding further, Swamiji requested Raja of Khurda (Orissa) to render all possible help towards this Independence War.
3. Ultimately after the defeat in the War, Nana Sahib, Tantia Tope and Durjaya Rao met Swamiji in Kanyakumari (South India) probably at the end of the year 1859 where he solemnized Nana Sahib as a *Sannyasi*.

After publication of this autobiography, many objections were raised challenging its authenticity and declaring it as false and fabricated. Unfortunately none had tried to think deeply on the facts narrated in this book.

Pt. Lekhram Āryapathik, a biographer of Swami Dayananda wrote—"When Swamiji visited Calcutta in 1872 and started preaching there in Sanskrit, some renowned persons of Calcutta tried to know about his previous life but they could not succeed." Shri Hemchandra Chakravarty, a Yoga disciple of Swamiji and one of the writers of the autobiography, dictated by him at Calcutta wrote in his diary as under :

1st to 11th March, 1873 : Renowned persons of Calcutta held

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discussions with Swamiji.[1]

22nd to 31st March, 1873 : Swamiji remained engaged in writing a book in a secluded place.

Fortunately the conclusion of *Yogī kā Ātmacharitra* also narrates—"I reached Calcutta on 16th December, 1872 and today is 31st March, 1873." These are some proofs which lead us to believe that the book *Yogī kā Ātmacharitra* was dictated by Swamiji himself between 22nd and 31st March, 1873 in Sanskrit and was written by six different persons in their Bengali language and script after understanding the text of Swamiji's version.

A close study of *Maharshi Dayananda kī Ātmakathā* edited by Dr Bhawanilal Bhartiya and published by Paropkarini Sabha, Ajmer, and *Yogī kā Ātmacharitra* reveals that there is no major difference in the descriptions from Swamiji's birth to his reaching Hardwar in the beginning of 1855 except the conciseness of the former and amplification of the latter. But the journeys performed by Swamiji after Kumbha Fair of 1855 and detailed in both these autobiographies are altogether different and none had tried to correlate these on the basis of their descriptions.

As I have already said that Swamiji gave his autobiography for publication in the *Theosophist* in three (or four) instalments published in three issues of this magazine which were not consecutive. There exist two time gaps in this autobiography which can be proved as under :

(i) *Between first and second instalment* : This autobiographical portion tells us that Swamiji proceeded on his journey towards Uttarākhand after Kumbha Fair and after his stay at Rishikesh, Tehri and for more than two months at Kedarghat (Srinagar) further proceeded towards Shivapuri at the commencement of the rainy season (June-September) and stayed there for four months. How then was it possible when the Kumbha Fair was celebrated from March to May 1855 itself and Swamiji left it only after it was finally concluded ? Afterwards he stayed for 20 days at Kedarnath and reached Badrinarayana where he held discussions with Rawalji who was head priest there. The complete narration of this journey from Hardwar to Badrinarayana makes it a journey of about

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eight months and everyone knows that the doors of Badrinarayana temple are closed in November every year due to heavy snowfall on and around it when all the residents of Badrinarayana leave this place for the following six months. This fact too leads to conclude that this journey should have been commenced in March itself. Thus there remains no doubt that this journey was performed by Swamiji in the next year, i.e., from March to October 1856 and the interim gap of about nine months was utilized for performing his journey from Rishikesh to Srinagar (Kashmir), Ladakh (then in Tibet) reaching upto Imis Convent as described in the *Yogī kā Ātmacharitra*.

After returning back from this trip, Swamiji participated in a meeting summoned by Swami Pūrnānanda Saraswati on 11th October, 1855. This meeting was participated by 565 Sadhus including Swami Dayananda and his future teacher Dandi Swami Virjananda and was held in connection with the preparations of the proposed Independence War. Swamiji's participation in this meeting has been proved by the old records of Sarvakhāp Panchayat which also details Swamiji's meeting with Nana Sahib Peshwa in Bithur (Kanpur) and his other engagements during this period. Thus at the expiry of this gap only, Swamiji proceeded on his journey to Uttarākhand in March 1856.

(ii) *The other gap :* This exists in the third instalment between Swamiji's reaching Rampur (place of famous Ramgiri) and resuming his next journey from Kashipur. These two places in a straight line are situated about 160 kms away from each other and it was not natural for Swamiji to travel this much distance without giving any details though he had given comprehensive details of his comparatively short journeys prior and after this gap. Since this gap is exactly of one year, it makes no difference in later narrations. The dates appearing in this instalment either are incorrect or were incorporated by the later editors on the basis of Pt. Lekhram's version of this autobiography since these do not exist in the original

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English text of the *Theosophist* (Hindi manuscript is not available with the Paropkarini Sabha, though manuscripts of the first two instalments are available).

Similarly, there are two gaps in the narration of *Yogī kā Ātmacharitra*. One is beyond Swamiji's return to Srinagar (Kashmir) from Imis Convent and the otber is in between Swamiji's reaching Puri (Orissa) and resuming his next journey again from Nasik. These two places in a straight line are situated 1240 kms away from each other and are situated respectively in the east and west of central India.

Thus the journeys performed by Swamiji after Kumbha Fair before his reaching Mathurá in November 1860 can be arranged in the following order making no change in their descriptions as appearing either in *Maharshi Dayananda kī Ātmakathā*, edited by Dr Bhawani Lal Bhartiya or *Yogī kā Ātmacharitra*, edited by Swami Sachchidananda Yogi.

June 1855 to February 1856 : In this period Swamiji visited Srinagar (Kashmir) and Ladakh and went upto Imis Convent. On his return journey through Srinagar he came back to Hardwar and attended the meeting summoned by Swami Pūrnānanda Saraswati. Swamiji's other engagements during this period have been detailed in the records of Sarvakhāp Panchayat.

March 1856 to October 1856 : After arriving again at Rishikesh, Swamiji proceeded on his journey towards Uttarākhand and reached upto Badrinarayana and then upto Mana village, details of which are available in Swamiji's *Ātmakathā*, edited by Dr Bhartiya.

November 1856 to July 1857 : After his journey to Uttarakhand, Swamiji along with Swami Gangagiri with whom he spent two months at Kedarghat (Srinagar), returned back to Rishikesh and proceeded towards Kailash-Mansarovar through Dehradun, Gangotri, etc. and after visiting all the places as detailed in *Yogī kā Ātmacharitra* went upto Lhasa (Tibet). Afterwards through Darjeeling, he along with Swami Rudrānanda, who was also present at the Kumbha Fair and with whom Swamiji stayed there, came upto Barrackpore, where Mangal Pandey met these two Swamis late in February or early in March 1857. Later Swamiji proceeded on his next journey and travelled upto Puri

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in Orissa.

July 1857 to October 1857 : On hearing about the start of the revolt of 1857, it was but natural for Swamiji to postpone his next journey to south India and proceed towards north India after reaching upto Berhampore in Orissa through Barrackpore and then to Meerut (G.T. Road) where the revolt was already started prior to the fixed date. Thus Swamiji came to Delhi and participated in war activities in and around Delhi, details of which are also available in the old records of Sarvakhāp Panchayat. After the defeat of Delhi on 24th September, 1857, Swamiji proceeded towards Gangotri and then from there came to Kashipur. Since this was a period when Swamiji actively participated in the war with sword in his hand and riding on a white horse, he never uttered anything about this gap.

November 1857 to October 1858 : During this period Swamiji travelled from Kashipur to the source of Narmada (Amarkantak) and closely observed the war activities. That was why he could not give details of this journey in *Yogī kā Ātmacharitra* even. However on the insistence of the editor of *Theosophist*, he described this journey leaving details of the war. During those five months in which he visited the so-called important places between Kanpur and Allahabad, I think he visited Jhansi, Lucknow and Bareilly which were the main mutiny centres at that time.

November 1858 to November 1860: When Swamiji was going ahead towards the source of Narmada in October 1858, the army of Tantia Tope and Rao Sahib was also marching towards Narmada which ultimately crossed it near Hoshangabad and reached upto Nagpur. Swamiji too after reaching Amarkantak went to Nagpur and followed this army when it was marching towards Baroda in November 1858. This army again crossed Narmada river and reached upto Chhota Udaipur and entered in the deep forest of Banswara. This army came out of the forest on 25th December, 1858. On 13th January, 1859, Mansingh and Ferozeshah met Tantia Tope and Rao Sahib and discussed the future course of action which was finally decided on 16th January, 1859 at Dewas. On 21st January, 1859, Rao Sahib, Tantia Tope and Ferozeshah appeared at Sikkar village near Alwar and implemented their decided plan according to which Tantia Tope and Rao Sahib were separated from their army and Tantia Tope's (Ramchandra

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Pandurang Tope's) elder brother Gangadhar Pandurang Tope (aged 45 years)[2] presented himself for surrender before Mansingh, who was later hanged on 18th April, 1859 to save the life of his younger brother, i.e., actual Tantia Tope.

Side by side Swamiji too, after reaching Nasik (situated south of Baroda) resumed his further journey to south India and went upto Sri Lanka as detailed in *Yogī kā Ātmacharitra*. When Swamiji came back to Kanyakumari, Nana Sahib, Tantia Tope and Durjaya Rao met him there and obtained his guidance for their future life after they were refused shelter in Nepal. This meeting might have been possible at the end of the year 1859. Thereafter, Swamiji after spending a few months in south India in search of old Sanskrit books and reading them, started towards north India and passing through Rewa (Bundelkhand), Hathras and Mursan (Uttar Pradesh), ultimately reached Mathura on 14th November 1860, where he studied Vedic literature and grammar from Dandi Swami Virjananda during the next two years and a half.

These are thus the details of how Swami Dayananda spent five and a half years (1855-60) after the Hardwar Kumbha Fair. It is now a known fact that the Independence War of 1857 was organised on the inspiration and initiation of Swami Omānanda (160 years old sannyasi), his pupil Swami Purnānanda Saraswati (110 years old sannyasi) and even his pupil Virjānanda (78 years old sannyasi). Swami Dayananda (aged 33 years) also participated in this war on the inspiration of Swami Purnānanda Saraswati and acted as his spokesman in the Kumbha Fair since he was observing silence at that time. This fact has been narrated in the biography of Swami Dayananda written by Babu Devendranath Mukhopadhyaya, which also tells us that Swamiji once toured from Gangotri to Gangasagar and once from Gangotri to Rameshwaram. This version too has now been proved true through the descriptions given in this article.

Dr J.T.F. Jordens (Australian National University, Canbera) in his book : *Dayanand Saraswati—His Life and Ideas* and in the article published in *Paropkari* (March 1974) had raised some doubts about *Yogī kā Ātmacharitra* and tried to prove it as a fake autobiography. In this connection I too admit that the description about Jesus Christ was incorrectly incorporated while arranging the

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manuscripts by late Pt. Deen Bandhu Vedshastri as he had himself narrated in his Preface (Background) to *Yogī kā Ātmacharitra* that the old manuscripts searched by him were arranged by him in order to give the shape of various chapters. I think this was also written by the original writer after the publication to Nicholas Notovitch's book: 'The Unknown Life of Christ' in 1895 in support of Swamiji's visit to Imis Convent. The enquiry made by him at Calcutta from Mr. D.K. Biswas appears to be based on later's ignorance about the fact.

Similarly Mr. R. Thwaytes in his paper 'Dayanand Saraswati and the Sepoy Revolt of 1857' was misled while quoting a paragraph from Russel's diary and incorrectly introduced the year 1855 in brackets in place of 1854 (the Crimen War was started in 1853 and continued upto the year 1856—Ed.). Actually Azimulla Khan returned to India by the end of 1854 as admitted by Swami Purnanand Saraswati (Baraut), another critic of *Yogī kā Ātmacharitra*. The author of this article has tried to reply to all the objections raised by various persons about *Yogī kā Ātmacharitra* since he considers it as a genuine autobiography although there might be discrepancies at places, for the whole matter was dictated 110 years before in Sanskrit and was translated from that language into Bengali and then in Hindi. (This article has been included in this Volume as Swamiji also favoured a frank discussion to arrive at truth.—Ed.).

References

[1]It appears that these persons also made a request to Swamiji for giving an account of his previous life during these discussions as mentioned by Pt. Lekhram Aryapathik but since Pt. Lekhram could not find the outcome of this request during his lifetime, he made a mention about their failure in getting it.

[2]Thus was born in 1814 whereas Nana Sahib Peshwa like Dayananda was born in 1824; Rani Lakshmibai was born in 1835 and it was just impossible that the childhood of these three revolutionists should have been passed simultaneously as described by the historians. This leads to prove that actual Tantia Tope was born in between 1824-35.

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MAHARSHI DAYANANDA: A Great Yogi

Rishi Dayananda was a renowned yogi. He was a yogi of *Vishokā-Siddhi*. A yogi of *Vishokā-Siddhi* becomes omniscient and acquires powers of all phases of existence (see *Yoga Darshana* 3.49).

The sage Vyasa, who had a life-span of more than 450 years, wrote in his commentary on *Yoga Darshana* that of a yogi, who completely keeps away from the taints of *Rajas* and *Tamas*, his intellect becomes pure and transparent. He will always remain in pure transcendental state of consciousness. So, having gone into the state of *Saṅyama* on the discrimination of *Satva* and *Ātman*, he will ever remain in that continuous blissful state of consciousness. He gains the lordship over everything in the creation.

All the three *guṇas*, i.e., *Satva*, *Rajas* and *Tamas* with their modifications of mind and intellect etc., and the three states of existence : past, present and future, come into the control of such a yogi. He uses these *guṇas* in accordance with his desire. He rules over all the three *guṇas* and gains at once the discriminative knowledge without any succession of the things, made out of these *guṇas*. This is called '*Viveka Jñāna*, and it is *Vishokā-Siddhi* (supernatural power). *Vishokā-Siddha* yogi becomes omniscient and will be free from all the five afflictions (Avidya i.e., misconception, etc). Yogi Dayananda was free from *Rajas* and *Tamas* and his *Buddhi Satva* (intellect) was pure and spotless. He was always discriminating between *Satva* and *Ātman*, and gained mastery over the things in the creation and became omniscient. Yogi Dayananda had the direct experience of *Vishokā-Siddhi* and narrated the same in his autobiography (*Yogī kā Ātmacharitra*

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as given here under :

He says that getting the knowledge of every thing of their past, present and future states at once, is called omniscience (*Sarva-Jñātṛitva*) in which sequence of knowledge in succession of past, present and future does not occur; for instance, as in the calm, undisturbed still water, the reflection of the moon can be seen clearly, so also in the same manner in the still and one-pointed mind, the discriminative knowledge of *Buddhi* and *Ātman* is clearly known.

It is the desire that makes the mind wavering and agitated. The mind without desire can remain calm and one-pointed. Desires are created by the taints of *Rajas* and *Tamas*, that is why eradicating the taints of *Rajas* and *Tamas*, the mind becomes pure and *Viveka-Jñāna* dawns in such a purified and one-pointed mind. It is in such a purified mind, the *Buddhi* and Soul are discriminated. Hence in the state of *Saṅyama* on this discriminative knowledge, the *Jñānarūpa-Siddhi* is attained, which is all knowledge. The *Kāryarūpa-Siddhi* gains creative powers, which is called in yoga-shāstras as *Vishokā-Siddhi*. On attaining this siddhi, one will not grieve for any loss and will not have the delusive knowledge of losing anything. That is why it is named as *Vishokā-Siddhi*. Due to this *Vishokā-Siddhi* only, the Yogi Dayananda could directly experience the true meaning of the Vedas and could give the commentary on about 8,000 Veda mantras, which are the only supreme authority of all the Vedic commentaries made so far. The commentary of Sāyaṇa on Vedas, which was done by employing hundreds of highly qualified Sanskrit Pandits, could not withstand and is proved to be incorrect by the commentary of Yogi Dayananda. The arguments and criticism that Yogi Dayananda presented against the translation of Sāyaṇa could not get any explanation from any corner even to this date. The Rishi's translations are the authority, for the reason that he got the meaning of the God-given Vedic mantras in Samādhi from God.

Yogi Dayananda acquired the following supernatural powers as narrated by him in *Yogī kā Ātmacharitra* in addition to the *Vishokā-Siddhi* detailed above, through his yogic *sādhanā* :

1. He gained the knowledge of past and future and knew the speech of all the beings.
2. He got the knowledge of previous births and could read

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the minds of others.

3. He could become invisible.
4. He acquired powers of not making him to touch, not to listen to his talk, not to see him if remained before.
5. He knew the time of his death.
6. He acquired strength of the strongest animal.
7. He could see the distant and minutest thing in the space and also gained the power to see the things hidden.
8. He gained the knowledge of this world and of the other worlds.
9. He knew Astronomy of the planets and their movements.
10. He could make the body and mind calm and serene; he could see and talk to the sages and *siddha purushas*.
11. He acquired the knowledge of *Parīvairāgya*.
12. He gained the knowledge of his own mind and of the others mind.
13. He gained the knowledge of the soul.
14. He gained the knowledge of the self and the supreme self.
15. He could make his *chit* to enter into another's body.
16. He could make his body light in weight.
17. He got control over the death.
18. He could make the body effulgent with the *Brahmatejas*.
19. He acquired subtle sensual powers.
20. He could move in the ether at will.
21. He annihilated the veil of the mind.
22. He kept control over the five elements.
23. With the control of the five elements, the following '*Ashṭa Mahāsiddhies*' were gained.
    (a) *Aṇimā* : Reducing size of the body to that of an atom.
    (b) *Laghimā* : To become light in weight.
    (c) *Mahimā* : To increase one's size to the biggest.
    (d) *Prāpti* : To touch the Moon with finger tips.
    (e) *Prakāmya* : To dive into the earth in the similar way one dives in water.
    (f) *Vashitva* : To keep control over *Bhūtas* and *Tanmātrās*.
    (g) *Īshitva* : To control appearance, disappearance and the aggregation of *Bhūtas*.
    (h) *Yatkāmāvasāyitva* : To determine at will the *Bhūtas* and their nature.

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24. *Kāya-Sampat* : To keep strong, hard and adamant body like thunder-bolt.
25. *Indriya-Saṅyama* : To acquire power over the five sense organs.
26. *Manojavathva* : Body acquiring the speed of movement comparable to that of the mind.
27. Discrimination between Purusha (Ātman) and Prakṛiti.
28. Dayananda was free from the affliction and actions.
29. To appear all things as they exist to the intellect at the same time without any succession.
30. To know the difference of similar things having common position and symptoms but differ by virtue of space and time.
31. Knowledge born from its own inborn faculty, which does not depend on instructions from others.
32. Discriminative knowledge between *Satva* guna and *Purusha* and then attaining *Kaivalyam* (Ātman knowing itself).
33. At Mount Abu, there was no problem of thirst and hunger for Dayananda. He said that he could live for months together without food and water.

"There are still many more *Siddhies* (powers) in my experience which are not narrated here", said the Yogi in his autobiography.

The Yogi only can know the meaning of Vedas

In the 7th chapter of *Satyārth Prakāsh*, the Rishi has raised the question :

Q. "How did the Rishis like Agni, etc., who returned from Mukti, could know the meaning of the Vedas ?" and answers :

A. "They were made known by God and whenever the great Sages (Maharshis), who were Yogis, imbued with pity and with the desire to know the meanings of the desired *mantras*, and whose minds were possessed of the power of perfect concentration, entered the superior state called Samādhi (Trance) in contemplation of God, there the Lord made known unto them, the meaning of the *mantras*. So the Yogi Dayananda having remained in the state of Samādhi in contemplation with God, knew the meaning of the Vedic mantras from Him, but not merely on the basis of study of the shāstras. The academic translations will be a sheer network of delusive conclusions which do not lead to

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know the true meanings of *mantras* as given by the Yogis.

Rishi Dayananda, who has narrated the *Siddhies* in his commentary on the Vedas, can only be his experience. No other Vedic commentator could narrate any thing on *Siddhies*.

A brief sketch on Yoga *Siddhies* is given as follows (for detailed study, please read the Rishi's commentary: *Vedabhāshya* (Yaju. 17.71), wherein he has described the *Shata-mūrdhā* yogi or Yogi of Hundred Heads).

Essence of the Bhashya,

A yogi with the yogic Sādhanā of *Tap*, *Svādhyāya* (continuous Japa) and *Ishwara-prāṇidhāna* (total faith and surrender to the Lord) attains the state of *Saṅyama* through Dhāraṇā, Dhyāna and Samādhi and can enter into innumerable self-made countless bodies of other beings and get different kinds of knowledge through them (Yaju. 17.67).

Sanyama Siddha Yogi

When the soul remains continuously in consciousness with the Supreme Lord, the *Aṇimā*, etc., eight *Mahā-siddhies* are gained (Yaju. 7.4).

Controlling the movement of *Antaḥkaraṇa* (mind, intellect and I 'ness) and destroying the five *Kleshas* through *Saṅyama*, a yogi attains the supernatural powers of "*Riddhi*" and "*Siddhi*." He who attains the supernatural powers of *Riddhi-Siddhi* can bless others with similar powers (Yaju. 18.11).

A yogi can move in ether and on earth, i.e., he can move in the different worlds (Yaju. 17.68; Atharva. 4.3.4).

Ritambhara Prajna Yogi

Swami Dayananda had also powers of the Ṛitambharā Prajñā Yogi. The Rishi has said in his *Bhrānti Nivāraṇa* booklet that "as for my study and investigations are concerned, from the *Ṛigveda* to *Pūrva Mīmāṁsā*, I recognise about 3,000 Hindu shāstras as authority."

Pandit Atmārām in his book, *Arya Dharmendra Jīvan* (p. 218) has said that when the Maharshi has committed that he had recognised about 3,000 Hindu shāstras, he concluded that Swamiji must have read not less than 6,000 Hindu shāstras. The memory of Swamiji was very tremendous and sharp. Once he called for the book,

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Sushruta Saṁhitā from Pandit Bhagwan Vallabh, and after studying for 2 days, he got so much of command over the book that when the instances came in for discussion he quoted its reference as authority (p. 202). It is worth mentioning that the *Sushruta Saṁhitā* contains thousands of pages.

Swamiji always remained busy in preparation of his *Vedabhāshya*. He used to dictate the *Vedabhāshya* to the pandits, without keeping any book for his reference and he used to dictate with such a speed that the writers never used to get time even to wait and think (p. 261). A Bengali philosopher, who was highly literate told Atmaram that Swamiji had the continuous flow of knowledge like the stream of the Ganga. He was the fathomless ocean of knowledge (p. 465).

Will power of Yogis

Once a proud wrestler came to Swamiji and in a humiliating tone said : "Array, this *bābā* is very well-built, stout and fat." At this, Swamiji looked at him in such a way that his pride vanished and the wrestler fell down at the feet of Swamiji and begged to pardon him.

It is a fact that Swamiji worked in various spiritual and special fields. He had a brilliant shining face of a yogi, like a moon among the stars. Once a European scholar asked Swamiji about the reality of the *Siddhies* of Yoga. Swamiji replied : 'Do you think I am able to do so much of work without yoga and its powers." From this statement, it is clear that Swamiji did many great things in his life with the power of yoga.[1] For today's unrest and world of problems, yoga is the only answer. Yoga can only establish universal love and peace in the world.

So a yogi with his continuous life-long process of *Upāsanā*, yoga, acquires the said powers, following all the discipline laid in *Ashṭānga-Yoga* of Patanjali Maharshi in its true spirit. A yogi is a superman. He can go into trance whenever he wants and can remain in the lap of God in a blissful state. The yogi will have full faith in God and will completely surrender himself to the Lord, Who takes care of him at every moment. The yogi of the highest state is a prophet, who guides the humanity and puts them on right path of living. That is what the yogi Dayananda did. Yogi Dayananda expounded the truth of the Vedas and brought

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before the public through his *Vedabhāshya* the way of living to the humanity of which *Upāsanā*, Yoga and the *Pancha-Mahāyajñās* are worth mentioning; all these are to be followed by all, in day-to-day life. (English tr. by S. Kisan Rao and Nirmalā Yoga Bharathi of Satchidananda Yoga Mission).

Reference

[1]For further yogic feats of Swamiji, please go through his 'Life and Teachings' in this Volume—Ed.

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SWAMI DAYANANDA AS A WRITER

The number of published and unpublished works of Dayananda is sixty-six. He was not only a saint, a pioneer of the Renaissance, the founder of Arya Samaj, a social reformer, a nationalist, but also a progressive original thinker and a great writer. In the nineteenth century, no other Indian created so large a fund of literature in Hindi and Sanskrit languages as Maharshi Dayananda. The literature written by him is not merely religious or philosophical but is also related to the worldly aspects of life. As a writer, his greatest contribution lies in writing in Hindi at a time when Hindi was not a commonly-accepted medium of expression and instruction; it was only in a developing stage. Through his works, Dayananda developed a simple, charming and appealing style of prose. It was he, who first of all made a successful effort to express serious and philosophical ideas through Khari Boli, which later became the standard dialect of Hindi. His writings thus contributed uniquely towards the development of Hindi.

Dayananda began to write seriously in 1874, although a few of his smaller works had been published before that year too. He died in 1883. Hence such a large variety and a great amount of literature of his, was a work of nine years only. This speaks of his uncommon talent and extraordinary capacity to work. Here is a review of his works.

I. Satyarth Prakash

It is the magna charta of the Arya Samaj and of Maharshi Dayananda's philosophy. It has the same place among the Aryas

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as the *Bible* among the Christians and the *Koran* among the Muslims. Its first edition appeared in 1875, but its authorised version was issued by Swami Dayananda himself in 1883 and was published by the Arya Samaj in 1884 after his death. Since the first edition was dictated by him to a number of pandits, some ideas contrary to Swamiji's beliefs had been incorporated in the first edition. The same were deleted in the second edition and thus whatever was contrary to the Vedas in the *Satyārth Prakāsh* was withdrawn by Swamiji and two more *samullāses* on Christianity and Islam were appended to the authorised version; these two chapters could not be included in the first edition.

Written in Hindi at the instance and persuasion of Raja Jaikishen Das, it is both a revelation and vindication of truth and an exposure of falsehood. It is a collection of the Vedic ideas of a great number of rishis and munis from Brahmā to Jaimini. It heavily draws upon the Vedas, the Upanishads, *Manusmriti* and other religious works. Secondly, it is a key to the Vedas and allied scriptures. Thirdly, it is a compendium of philosophy to solve man's this worldly and other-worldly problems from birth to death.

The epic of India, the *Satyārth Prakāsh,* runs into 14 chapters, called *samullāses.* The first *samullās* deals with the exposition of God's names such as Om, the second with the conception, birth and home education of children, the third with brahmacharya (celibacy), character-building, syllabus and methodology of teaching-learning, the fourth with marriage and family life, the fifth with Vānaprastha and Sannyāsa, the sixth with state polity, the seventh with the Vedas and worship, the eighth with the origin, existence and destruction of the universe, the ninth with knowledge, ignorance, salvation, etc. In the tenth *samullās*, we come across the code of conduct, manner and method of living. In the eleventh, there is a discussion on Aryan philosophy and other miscellaneous matters, such as fire-arms in ancient India, the cradle of civilization, the Mahabharata War, etc. The twelfth one deals with philosophies of Chārvak, Buddhism, Jainism, etc., followed by Christianity in the thirteenth and then in the last *samullās* Swamiji discusses Islam. The concluding section discusses Swamiji's beliefs and disbeliefs.

Thus the *Satyārth Prakāsh* is a light on life; it shows and reminds the Indians of their ancient glory and status and inspires

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them to order their life in accordance with the Vedic precepts and concepts. A discussion on the four stages of life, on true religion, on what is doable and what is not-doable, on education, on the relationship between man and woman, on how to get salvation, on God and His formlessness and eternity on various religions etc., makes the *Satyārth Prakāsh* a modern *Gītā*.

The *Satyārth Prakāsh* tries to fill up a gap in the chain of authentic literature about the glorious past of India. Numerous *granthas* (books) by ancient Indian rishis and munis were destroyed in various invasions of India by foreigners. The *Satyārth Prakāsh* tries to capture the disappeared glory of some of such scriptures. It is a garland of perals in the galaxyof Indian religious literature. It invites the readers to examine independently their age-old beliefs, superstitions, customs and traditions. It arouses the feelings of nationalism and patriotism. It becomes much more valuable if viewed from this viewpoint. It was written at a time when patriotic and nationalistic writings were not liked by the British rulers of India. It brings into light the causes of India's downfall and remedies for its rise. It reflects on the harms of a sectarian outlook.

II. Rigvedadi-bhashya-bhumika and Vedabhashya

The first one is the most important scholarly work of Rishi Dayananda. For the aspirants of the study of the Vedas, it is a unique introduction to the Vedas. It was also aimed at removing a number of Puranic misconceptions about the Vedas; furthermore, it is an attempt towards a correct interpretation of the Vedas. The work of Swamiji is in both Hindi and Sanskrit. As regards the *Vedabhāshya*,, the Maharshi followed the interpretations of the Vedas given by the rishis and munis from Brahmā to Jaimini and interpreted the Vedic hymns from the practical and metaphysical viewpoints. The Maharshi through his interpretation proved that the Vedas are the eternal creations of God, they are eternal and permanent, and they deal with physical and metaphysical branches of knowledge. According to Dayananda, the Vedas are the treasury of all knowledge. Hence in his interpretation, he has briefly given directions about the knowledge of the Universe, God, medicine, mathematics, birth and death, marriage, *varṇa* system, āshramas, politics, religion, prayer, religious performances, salvation, yajñas and the like. After the linguistic interpre-

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tations of the Vedic hymns, their meaning is summarised. Thus Swamiji's *Vedabhāshya* is an earnest endeavour to popularise the Vedas among the common people, who had no adequate knowledge of the Sanskrit language. But Swamiji could not complete the *Vedabhāshya* of all the four Vedas. He could complete the commentary on the *Yajurveda*. The commentary on the *Rigveda* is incomplete, while the other two Vedas were not touched. It took twenty-two years in publishing his *Rigvedabhāshya* alone. The printing of the *Yajurveda* was completed in 1889, taking 12 years in all. He also pioneered and advanced research in the Vedas.

III. Books written as a criticism against those opposing the Vedic interpretation made by Dayananda

A number of Hindu sects were opposing the interpretations of the Vedas made by Swamiji. Dayananda thus felt the need of raising his voice against such false propaganda. Most of the dissenting voices came from orthodox Sanskrit pandits. In order to reject false ideas against the Vedas, Swamiji wrote a number of books in Sanskrit. Only a mention of these will be sufficient here :

1. *Bhāgawata-Khaṇḍanam* (1864)
2. *Advaita-Mat-Khaṇḍanam* (1870)
3. *Vedāntidhwanta-nivāraṇa* (1874)
4. *Veda-viruddha-Mat-Khaṇḍanam* (1875)
5. *Shikshapatri-dhwānta-nivāraṇa* (1876)
6. *Bhrānti-nivāraṇ* (1877)
7. *Bhramochchhedan* (1880)
8. *Anubhramochchhedana* (1880)

Out of these eight books, only *Bhrānti-nivāraṇ* is in Hindi; the other seven books are in Sanskrit.

IV. Books written for the study of Sanskrit language and Grammar

Swami Dayananda Saraswati gave prominence to Sanskrit. Even in the curriculum of studies suggested by him in the *Satyārth Prakāsh*, he gives an important place to the Sanskrit language and grammar. No adequate knowledge of the Sanskrit language can be attained without a proper study of its grammar; and the books used for the study of Sanskrit before the nineteenth century were

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not *Ārsha*. It was not possible to have an adequate knowledge of Vedic grammar through books such as *Siddhānta-Kaumudi* and *Sāraswat*. The Maharshi regarded Panini's *Ashtādhyāyī* and *Pātanjal Mahābhāshya* as useful books for the study of Sanskrit. But at the same time, he thought it proper to write books in accordance with the Aryan methodology, the books which could help the students in learning the Sanskrit language and grammar in a simple way. With this objective in his mind, he wrote the following books :

1. *Sanskrit Vākya Prabodh* (1880)
2. *Vedāng Prakāsh*, 14 volumes (1880-83)
3. *Ashṭādhyāyī Bhāshya* (Incomplete and partly published)
4. *Vārtik Path Sabhashya* (Unpublished)
5. *Ashṭādhyāyī kā Yadipatra* (Unpublished)
6. *Prakrit Sanskrit Anuvad* (Unpublished)
7. *Mahābhāshya Sankshepa* (Unpublished)

V. Books useful for the study and research of Aryan books

Swami Dayananda also wrote a number of books which help us in the study and research of Aryan works. Unfortunately these books useful in Vedic research are still unpublished. They are the following :

1. *Rigvedamantra Sūchi*
2. *Yajurveda Mantra Sūchi*
3. *Atharva-Mantra Sūchi*
4. *Veda-Brāhmana Sūchi*
5. *Nirukta kī Vishay-Sūchi*
6. *Aitereya Brāhmaṇa Sūchi*
7. *Shatapatha Brāhmaṇa Vishay Sūchi*
8. *Taitiriyopanishad Mishrita Sūchi*
9. *Rigveda Vishay Smaranārtha Sūchi*
10. *Shatapatha Brāhmaṇa Sūchi*
11. *Dhātupāṭha Sūchi*
12. *Kārikā Sanket Sūchi*
13. *Nighaṇṭu Sūchi*
14. *Aitreya Upanishad Sūchi*
15. *Chhandogyopanishad Sūchi*

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16. *Rigveda Sūkta Sūchi*
17. *Shatapatha Shilasta Pratīk Sūchi*

VI. Books related to the study of other religions

Swamiji wanted to accept truth and reject falsehood. Hence he thought it necessary to study the books of other religions and sects also and to conduct research scientifically on their ideas and opinions. For this prupose either he himself wrote or got written a number of books. It was he who first of all got the *Koran* translated into Hindi, and its accuracy was got approved by scholarly Maulvies. These books too are unpublished and are listed below :

1. *Koran Sūchi*
2. *Bible Sūchi*
3. *Koran* (translation)
4. *Jain Dharma Grantha Sūchi*
5. *Jain Shloka Sangraha*
6. *Rāmsanehi Mat kā Guṭakā*

VII. Discussions and speeches

Swami Dayananda held a number of discussions and delivered speeches at several places. Some of these, available in the form of books, throw a great deal of light on the beliefs and ideas of Swami Dayananda :

1. *Kashi Shāstrārtha* (1873)
2. *Hugli Shāstrārtha* (originally in Bengali in 1873, then in Hindi by Bharatendu Harishchandra)
3. *Jallandhar Shāstrārtha* (1877)
4. *Shāstrārtha Melā Chāndāpur* (originally published in Urdu in 1878; later on in Hindi in 1880 under the title *Satya Dharma Vichār*)
5. *Bareilly Shāstrārtha* (published as '*Satyāsatya Viveka*' in 1879)
6. *Ajmer Shāstrārtha* (published both in Hindi and Urdu, 1880)
7. *Masoodā Shāstrārtha* (1880)
8. *Udaipur Shāstrārtha* (published posthumously)

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A few more discussions and speeches of Swami Dayananda are mentioned in his biography written by Pandit Lekhram. In Poona alone he delivered about fifty lectures in 1875. These were limelighted by the local Marathi magazines and newspapers. Out of these lectures, fifteen were later translated into Hindi and were published under the title of *Upadesh Manjari.*

VIII. Books of prayer and worship

Swami Dayananda wrote a number of prayer and worship books for the performance of the religious duties of the Aryas. The five yajñas are known as *Sandhyopāsanā, Agnihotra, Pitṛiyajña, Baliveshvadeva Yajña* and *Atithi Yajña.* Swamiji wrote *Panch-mahāyajña Vidhi* in order to formalize, regularize and make uniform the methodology of these five yajñas. It was published in 1875. Before this, Swamiji had published another book, *Sandhyā* (1863). Similar work is done through *Sanskaravidhi* which discusses the methods of the sixteen *Sanskars.* The important *Sanskars* are : *Jātkarma, Nāmkaraṇa, Nishkramaṇ, Annaprāshan, Chūḍākarma, Karṇabheda, Upanayan, Vedārambha, Samavartan, Vivah, Vanaprastha, Sannyasa* and *Antyeshṭi* on death. This book describes various *kriyās* to be performed from birth to death of a man. It was published time and again, and Swamiji himself issued a modified and revised version of the first edition after correcting the errors of the first edition. Many of the *Sanskaravidhis* were given in Hindi versions too. However, the main emphasis was on Sanskrit, as the hymns of the Vedas are in Sanskrit. These books and *Āryābhivinaya* (1876), the book of Aryan prayers, are the *psalms* of the Aryans and have given to them some well-formulated conventions.

IX. Miscellaneous books

1. *Aryoddeshya Ratnamālā* : This book was first published in 1877 in Panjab. It manifests the Aryan principles and interprets the terms such as God, religion, *puṇya* (good work), sin, education, saintliness, truth, good company, evil company, pilgrimage, praise, criticism, prayer, worship, worship of the formless, worship of the formful, salvation, means of salvation, caste, man, Arya, Aryavarta, enemy, creation, varṇas, āshramas, etc. This book is written in simple Hindi.

2. *Gokaruṇānidhi* : Maharshi Dayananda was a staunch sup-

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porter of the protection of the cow, for which he also started a movement. He wrote this book for the protection of the cow. In the Preface to this book, he wrote that the cow is our eternal power; it gives us milk, butter and calves. The scope of this book is not limited only to the protection of the cow. It also advocates the protection of the buffalo, goat, sheep, camel, horse, elephant, swine and other animals. This book strongly preaches non-violence to the animals.

3. *Vyavahār-bhānu*: Published in 1880, this book is the Aryan Bible of good conduct and purity of behaviour. It is written in the form of questions and answers, and a number of parables are given to illustrate the subject. The duties of the teacher and the pupil, husband and wife, parent and child, king and people are taught in a simple manner and the readers are given an idea of what is good and evil, what they should do and what they should not do. The principles of morality, of honesty in daily life and business must be practised—the book teaches very effectively the practices of virtues. It is written in simple Hindi and is a good specimen of Swamiji's style.

4. *Ātmacharitra*: *The Ātmacharitra* is the autobiography of Maharshi Dayananda Saraswati. Its English translation was published serially in the *Theosophist* magazine in October 1879, December 1879, and November 1880. But the booklet was originally written in Hindi and has been published by Paropkarini Sabha, Ajmer in 1975.

5. *Gautam Ahalya kī Kathā*: Written in Hindi, it was first published in 1879. Now it is out of print.

6. *Gadarbhatapini Upanishad*: It is a unique book in Sanskrit, which throws light on the multifarious genius of Swamiji.

Besides the above-mentioned works, there are a large number of letters and advertisements left by Swamiji. They throw a great deal of light on his ideas, beliefs and ways of his working. They also reveal his mind and personality. Most of his letters are in Hindi, but a few of them are in Sanskrit too. Sanskrit has mostly been used for the expression of serious and philosophical ideas. But at the same time, Swamiji has demonstrated that Sanskrit can be used for everyday, common works.

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MAHARSHI DAYANANDA AND THE TEN COMMANDMENTS OF ARYA SAMAJ

Maharshi Dayananda Saraswati was a man of extraordinary and supramundane genius. He had come to this world to set right and re-establish the correct form of the four aims of human life : *Dharma*, *Artha*, *Kāma* and *Moksha*, which had fallen into a degenerate state. He was against the *varṇa* (caste) system by birth or he opposed the demarcation of caste by birth and proclaimed that one's caste could be determined only by one's merit, deeds and inclination. He was a Rishi, whose mission in this world was to revive and enkindle the Vedic knowledge, which had faded from this world. He taught us how to interpret the Vedas. Being himself fortified by the three facets of Brahmacharya—conserving semen, study of the Vedas and union with the Cosmic Self—this great teacher taught us the same. In this way, he strove hard to transform the whole society—householder into a noble householder, Vanaprastha into a Muni and Yogi, Sannyasin into a Parivrāt. He was well-versed in the art of speech, writing, removal of doubts, exposition of the Shastras and was victorious in the Shastrārthas (religious debates) with his adversaries.

The Maharshi was a man of elevated thought, broad mind and unfathomable knowledge. His body was well-built. His soul had direct communion with God. He was devoted to the vow of truth, with the result that his commentary on the Veda is unique. Brahmacharya lent perfection to his body, mind and revelation. His personality reflected the self-illumining. His was an example that

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proved superiority of Brahmacharya over licentiousness, abstract meditation over sensual pleasure and the Vedic over the non-Vedic. He reminded the country of its glorious name, long lost into oblivion. He made us worthy of the name assigned to us by God in the beginning of Creation. He was a 'Jiwan-Mukta' but the marvel is that he 'utilized' his Mukti for the emancipation of the whole race of man. He was a master of time, space and circumstance and as such the intranslatable '*Ṛita*' became manifest in him with the result that he made us visualise Satya Yuga, Treta and Dwāpar in this Kali Yuga. God, soul, nature—the trio of 'Treta' found full expression in his utterances. The consummate Master taught us the cordiality between the instructor and the instructed, teacher and taught, master and servant, father and son, i.e., between two independent conscious individuals preached in Veda in '*Dwā Suparṇā*' (Rig. 1.164.20). He was confluence of Karma Yoga, Jñāna Yoga and Sannyasa Yoga. He was a Maharshi, i.e., a benefactor of mankind. His Arya Samaj is an instrument to help man become noble, the ten commandments of the Samaj are a pointer to this fact. Since the following ten commandments are for the welfare of man, translating these into behaviour is a prerequisite for becoming an Arya—the noble path that leads from falsehood to truthfulness, from darkness to light, from death to immortality—the path that leads one to mundane and supra-mundane heights.

The Ten Commandments

1. Parameshwar (God) is the Fountain of all true knowledge and the primeval Cause of all things knowable.

2. Worship is alone due to Ishwar (God), who is All-truth, All-knowledge, All-beatitude, Incorporeal Almighty, Just, Merciful, Unbegotten, Infinite, Unchangeable without a beginning, Incomparable, the Support and the Lord of all, All-pervading, Omniscient, Imperishable, Immortal, exempt from fear, Eternal, Holy and the Cause of the Universe.

3. The Vedas are the books of true knowledge, and it is the paramount duty of every Arya to read or hear them read, to teach and preach them to others.

4. An Arya should always be ready to accept truth and renounce untruth when discovered.

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5. Truth arrived at, after consummate deliberation, should be his guiding principle in all actions.

6. The primary object of the Samaj is to do good to the world by improving the physical, intellectual, spiritual, moral and social condition of mankind.

7. Due love for all and appreciation of *justice*, an Arya should manifest in his behaviour towards others.

8. He should endeavour to diffuse knowledge and dispel ignorance.

9. He should not be content with his own improvement, but look for it in that of others.

10. In matters which affect the general social well-being of our race, he ought to discard all differences and not allow his individuality to interfere, but in strictly personal matters, every one may have his own way.

The principles of the Arya Samaj are thus cosmopolitan in character—they are equally applicable to all lands and peoples of all ages, past, present and future. Their author, the founder of Arya Samaj, has, in the very framing of them, given proof of intuitional wisdom, the comprehensive vision of a seer.

A bird's eye view of the ten principles of Arya Samaj would reveal that the first principle describes what is Parameshwar; the second what is Ishwar; the third what is Veda; the fourth what the Veda contains; the fifth what is Dharma; the sixth what is it to do good; the seventh what is behaviour; the eighth about the importance of knowledge; the ninth about one's not being content with one's progress and the tenth where lies bondage and freedom. (Tr. from Hindi by Dr Devesh Baliyan, Sonipat, and Dr Ganga Ram Garg).

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PART IV

APPENDIX, BIBLIOGRAPHY, INDEX

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APPENDIX

Years in which Kumbha Fairs were held at Hardwar.

Christian Era		*Vikram Era*
1843	...	1900
1855	...	1912
1867	...	1924
1879	...	1936
1891	...	1948
1903	...	1960
1915	...	1972
1927	...	1984
1938 (after 11 years)		1995 (after 11 years)
1950	...	2007
1962	...	2019
1974	...	2031

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Index

Abdulrahman, Maulvi 93
Absolute 317
Abu, Mt. 7, 97ff 98
Acharya, Kamlanayan 56
Acharya, Ram Deva 181
Achyutānanda 472, 473
Adam 35, 73
Adharma 383
Adhibūta 410
Adhidaivata 409
Adhiyājnic 409, 410
Adhyātma 409
Adi Brahmo Samaj 36
Aditi 412, 417, 503-12
Āditya 388
Advaita 51, 490, see *Vedanta*
Advaita-Mat-Khandanam 108, 548
Africa 106
Agastya 8; Ashram 159
'Aghnya' 328
Agra 18, 19, 86, 87, 108, 157
Agrawal, Vasudeva Sharan 504
Aggressive Hinduism 186
Agni 150, 199, 246, 368, 412-14, 479, 503, 506
Agnihotra (*fire-offring*) 118, 302, 330, 439, 551,
Agnishṭoma 413
Agnosticism (*ajneyavāda*) 492
Ahluwalia, Sardar Vikram Singh 66, 67
Ahmedabad, 6, 7, 52, 53, 58
Aitareya 313
Aitareya
Aitareyāraṇyaka, 338
Aitareya Brahmana Sūchi 549; *Upanishad Sūchi*, 549
Aitihāsikas 392
Aikapadika 392, 393
Ajmer 19, 71, 72, 87, 88, 94, 97, 98, 99, 475; Shastrartha, 550
Ākhyanavadins 392
Alakhdhari, Munshi Kanahiyalal 61, 63, 75, 310
Alaknanda 8, 9
Albers, Miss A. Christiana 138
Alexander, H.W. 34
Aligarh 45, 70, 75, 96
Ali, Maulvi Murad 72
Ali, Qazi Imdad 33
Allahabad 9, 12, 31, 34, 40, 44, 46, 47, 53, 64, 79, 81, 535
All-India Hindu Mahasabha 187
Alwar 14
Ambadutt Purbati, Pandit 22
Ammasai 516
Amritsar 66, 70, 111, 516; Arya Samaj, 73
Anandbagh 26
Anand Swarup 173 ff
Anandatirtha 409
Ancient history 186
Ancient India, Science in 70, 182; Religions of, 194
Andrews, Rev. C.F. 135ff, 357
Angadram, Pandit 23
Angiras 388, 429
Annie Besant 170, 196, 367, 514
Antariksha 507
Anubhramochchhedan 112, 548
Anupshahr 21, 32, 82
Aparā 314
Apaurusheya 450
'Apavarga' 405
Appadorai, A. 204 ff, 226
Aravalis 346
Āranyakas 152, 336
Arbud Bhawani 7
Aristocracy 223
Aristotle 166
Arrah 34, 44
Ārsha 17, 19, 115, 385, 468, 471
Arthaveda 500
Āryabhāshā 105, 385, 424; *see* Hindi
Āryābhivinaya 12, 54, 60, 105, 109, 348, 469, 551
Ārya Dharm 250
Āryadharma-sabha 437
Ārya Dharmendra Jīvan 542
Arya Kumar Sabhas 106
Aryamā 412
Arya Mahila Samaj 84
Arya Mitra 81
Arya Muni 181, 473

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Arya Musafir, *see* Lekhram
Aryapathik, Pt. Lekhram, *see* Lekhram
Ārya Prakāsh 424
Arya Samaj 3, 39, 54, 106, 129, 139, 153, 154, 165, 169, 213, 218, 385-86, 424; Early missionaries of the, 471, future of, 459-60; relation with orthodox Hinduism, 216, 218; A political organization 138; principles, 54, 180, 554-55; problems of the 132; world movement 207
Arya Sanmarga Darshini Sabha 86
Āryāvarta 45, 53, 66, 70, 106, 228, 229, 305, 360, 384, 424
Ārya Vidyāsabhā 437
Aryoddeshya Ratnamālā 66, 111, 551
Asambhūti 314
Asankhyata 269
Asbad 73
Ashvinau 416
Āshram-Vyavasthā 446-47
Ashṭādhyāyī 14, 15, 16, 17, 56, 100, 113, 285, 286, 374, 474, 549
Ashwamedha 64, 302, 327, 330, 413
Asiatic society 39
Assembly, President of the 496
Assemblies 103
Assaulted by Muslims 31
Assyriology 182
Astronomy 500
Atharva-mantras 429
Atharvaveda 313, 420, 429, 431, 432, 436, 439, 485
Athletes Humbled 25
Atithiyajña 109, 551
Atmananda 409, 410, 472
Atmaram Pandit 542
Atom 521
Atroli 33
Audichya 4
Aufrecht, Theodor 83
Aurobindo, Gosh 4, 99, 208, 227, 355, 421, 453, 499, 504; Dayananda the Man, 140-44; on Dayananda, 221-22; Dayananda and the Vedas 144-52
Autobiography 78, 111
Avatar, 65, 107; spoken of 49
Avatāravāda 100
'Avimedha' 327
Ayodhya 60, 501
Āyurveda 436, 500
Aztecs 203

Babhruvahana 277
Babylon 48
'Back to the Bible' 133; to the Charkha' 161; to the Cottage 161; to the Golden past 161; to the Vedas' 3, 99, 102, 133, 136, 188, 203, 218, 228, 360, 371, 494
Badaun, collector of 23
Badrinarayana 532, 533, 534
Badrinath 8, 9
Bahadur Mal 197, 255, 257
Bahadursinghji, Rao Sahib 72
Baird, Robert D. 217
Bajwara 476
Bakhtawar Singh, Munshi 87
Bala Sahib 531
Balivaishvadeva-yajña 108, 551
Baliyan, Devesh 454, 555
Bal Krishna 181 ff
Banda 168
Bangadūta 38
Banmali 60
Banera 89
Banerjee, W.C. 36
Barhet Kishenji 96
Barber's bread 33
Bareilly 60, 76, 77, 535
Baroda 6, 58, 535
Barrackpore 534
Barrister Chandra Shekhar 36
Barth, Karl 265
Basava 168
Basham, A.L. 195
Basti Ram, Pandit 478
Beawar 89
Begging 82
Benares (Kashi) 5, 6, 12, 14, 20, 26, 28, 29, 30, 31, 32, 33, 34, 46, 47, 50, 60, 62, 81, 82, 86, 104, 112, 124, 164, 183, 249, 250, 425; Hindu University 213
Benfey 64, 83, 504
Bengal 11, 44
Beniprasad 71
Bhagalpur 34, 35, 44
Bhagavad Datta 195, 197
Bhagavadgita see Gita
Bhagwandin 478
Bhāgavata Dharma, 24, 108; Purāna, 17, 19, 20; *Utsava*, 19
Bhagwan Das, Dewan 63, 64, 79, 243
Bhakta, Lala 6
Bhandarkar, Sir Ramakrishna Gopala 51, 85, 397
Bhāng 9
Bhajan Lal 307
Bhardwaj, Naraindatta 13
Bharadwaja 523
Bhārata-Sudashā-Pravartaka 105
Bharati, Nirmalā Yog 544
Bhartiya, Bhawani lal 206, 423, 534
Bharatpur 14, 84
Bharatasvami 409
Bhāratvarsha-kā Brihad Itihāsa 197

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Bhartendu, Harishchandra 114
Bhatias 90
Bhatpara 86
Bhattabhaskara 410
Bhattacharya, Harikesh 64
Bhima Gupha 8
Beliefs and Disbeliefs 115-19
Bhils 81
Bhoja 280
Bhojdatta, Pandit 475
Bhramochchedan 250, 548
Bhrānti-nivārana 69, 110, 542, 548
Bhūmānanda Saraswati 109
Bhuvanchandra 245
Bible 38, 62, 71, 149, 170, 267, 270, 271, 272, 545; Sūchi, 550
Bibliotheca Indica 39
Bihar 13, 34, 44
Biswas, D.K. 537
Blavatsky, Madame H.P. 29, 75, 81, 84, 85, 90, 93, 128, 129, 196, 249, 426
Boar-Incarnation Temple 14
Bodhisattva 255
Boehme, Jakob 256
Bohra, Oṅkardas 22
Böhtlingk 319, 320
Bollenson, Friedrich 64
Bombay 13, 31, 34, 39, 51, 53, 54, 55, 56, 59, 75, 89, 109, 138, 179
Bonnerjee, W.C. 40
Bonnerjee, Rev. K.M. 69
Boodh Mahadeva 31
Bopp 64
Bora, Katharina von 160
Bose, Rajnarayan 36, 38
Bose, Subhash Chandra 159 ff
Boulanger, P.A. 48
Bouquet, Rev. Alan Coates 190 ff, 191
Brahmā 6, 20, 427, 461
Brahmabhatt, Pandit Nenuram 97
Brahmacharya, Strength of, 66ff 68, 78, 236, 382, 438, 553
Brahmavidya 428
Brahmadvaita 490
Brāhmānanda 472
Brāhmanas 110, 248, 336, 432, 491
Brahmarshi Virjananda 499
Brahma's Temple 19
Brahmaveda 43
Brahmayajña 108, 439
Brahmins 20, 25, 42, 93, 433
Brahmo Dharma 37; Samaj 30, 31, 34, 37, 39, 41, 73, 82, 136, 161, 169, 194, 201, 213, 232, 335, 457, 471, 477, 497
Brandon, S.G.F. 204
Brihaddevata 504
Brihadāranyaka-Upanishad 299, 313, 314, 404
Brihaspati 84
Brijananda 14
Brindaban Babu 44, 45
British Rule 12
Broach 58
Brooks, Colonel 19
Brown, W. Norman 207ff
Bruno 298, 500
Buddha 5, 6, 107, 168, 176
Buddhadeva Vidyalankar, Pandit 331
Buddhism 36, 37, 120, 161, 216, 269
Buhler, George 58, 195
Bulandshahr 22, 23
Bull fight 32
Bulsar 58
Burdwan 44
Burnouf, Eugene 64

Calcutta 31, 34, 35, 36, 38, 39, 41, 42, 43, 44, 69, 86; Pandit Council 239ff
Campbell, Sir George 134
Carpentry 84
Caste system 101, 177
Chaitanya 168
Chāndāpur 61ff, 271; Religious fair 463
Chaṇḍālas 234
Chandi 7
Chāndravyākarana 15
Chakravarti, Hemchandra 36, 41, 44, 104, 531
Chakravarti, Rajgopalachari 109ff
Chakravarti, Madhavachandra 31
"Chakravarti Rājya" 496
Chakrantik 22, 95
Chamupati 178ff, 186
Chanakya 494
Chandrashekhar, Barrister 36
Chāṇoda-Karnāli 6
Charan Singh 359
Charvaka, philosophy 490
Chārvākas 449, 490
Chasi 22
Chatterji, Ramanand 175ff
Chattopadhyay, Kedar Nath 45
Chaturveda-Viṣhaya-Sūchī 113
Chaubey, Nandan 15
Chaudhari, Rai Sahib Pratap Singh 309
Chaudhri, Gurucharan 31, 32
Chaudhuri, Nawal Singh 478
Chetan Math 6
Chhalesar 33, 45, 60, 75, 104
Chhandas 500
Chhāndogya-Upanishad 298, 313, 314, 406, 407, 438; Sūchi 549
Chhapra 44
Chhatar Singh 22

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Chhota Udaipur 538
Chhotugiri 31
Chhuttan Lal 474
Chicago 152, 285
Child marriage 42, 57, 72, 101, 205, 209, 218, 345
Chinese 203
Chintamani, Harishchandra 61, 426
Chintamani, C.Y. 179ff
Chirol, Sir Valentine 136ff, 372
Chishti 475
Chitor 89
Cholera, outbreak of 74
Chowdhary, Manmathnath 44
Christ 45, 80, 266, 271, 488, 536; Salvation through 60, 63, 107; unknown life of 537
Christians 130, 138, 170; missionaries 267, 372
Christianity 34, 36, 37, 46, 75, 76, 107, 133, 161, 189, 190, 192, 193, 203, 205, 217, 360
Chūdākarṇa (tonsure) 110
Chunargarh 9
Church militant 186, 187, 194
Cobra incident 29
Co-education 384
Colebrook, Sir Henry Thomas 64
Celeman 64
Comets 520
Commentary on the Vedas, qualification of 31ff
Comparative Grammar 64
Converse, Hyla S. 217
Copying foreigners 231
Cosmic rays 521
Cosmogony 434
Cow protection 32, 66, 72, 78, 90, 94, 250; memorial 87ff; slaughter 45
Crane, Robert Irwin 208
Creation 318, 502, 520
Creator 498, 499, 502
Crimean War 537
Crocodile incident 34
Crucifixion 99
Cutlery 84

Dādupanthi Sadhu 20
Damayanti 49, 501
'*Dāna*' 322
Dānāpur 75, 79, 91
Dancing girl incident 46
Dandi March 47
Dakshinā 18, 376, 408
Danielon, Alain 504
Darona sagar 9
Darshanananda, Swami 475, 476
Darshapurṇamāsa 413
Dasyus 165
Datta, Akshaya Kumar 37, 39
Datta, Bhagvad 195, 197
Darwin 70, 501
Daulatram 66
D.A.V. College 477; education, 370; Institutions 352, 353, 384
Davidson, Major 19
Davis, Andrew Jackson 130ff
Dayananda Birth Centenary Celebration 167
Dayananda, Church of 186; Educational Philosophy of 378-89; ethics of 486-92; *Sandesh* 449ff; and Science, 513-17ff; and Vallalar, 513-17; Anglo-Vedic College 282, 370, 476
Dayananda Saraswati, Life and Teachings 3-107; Works 108-114; Beliefs and Disbeliefs 115-19; As Yogi, 3, 4, 9, 85, 98, 538ff; Stages in Life 467-70; gap in biography 530-37
Death, escape from 65
Dehra Dun 20, 75, 86
Delbruck, Berthold 83
De, Lal Behari 34, 44
Delhi 13, 60; Durbar, 60, 67, 72, 73, 264, 310
Delusion 342
de Mora, Juan Miguel 233
Derrett 241
Devanagari script 363, 426
Devāpi 234, 391
Deva-pūjā 332
Devraj, Lala 475, 476
Devarāja, N.K. 213
Devayajña 108
Dev, Guru Nanak 168
Dev, Niranjan 451
Devi Prasad, M. 46, 97
Devendranath, *see* Mukhopadhyay, Devendranath
Dhanurveda 72, 500
Dharma 382, 383, 466; definition of 59
Dharma Deva Vidyamartanda 129, 160, 211
Dharmanirnayamandala (Committee of Dharma) 241, 244, 245
Dharmarakshini Sabha (Meerut) 70
Dharmanīti 37
Dhvaṁsābhāva 405
Dharmashastras 240
Dharmsi 50
Dhanurveda 72, 381, 501
Dhātupātha 113
Dhātupātha Sūchi 549
Dictatorship 103, 223
Digambar 490
Divine Will 468
Divorce 242

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Divya Dayananda 170
Dumraon 34
Durga 9, 62
Durgadas, Rai Bahadur 179ff
Durga Datta, Pandit 34
Durga Khatri 15
Durga Kund 26
Durgaprasad, M. 87
Durvasa 176
Dusserah festival 26
Dust in space 521
Dwarkadas 426
Dyauḥ 412
Dynamic realism 314
Dynamism 214

Eckhart, Meister 256
Eclipse 24
Education 235, 282, 381, 383; foundational, 381; medium, 383; monopoly of 104; vocational 384
Educationist 104-105, 370-78
Egyptology 182
Elector of Saxony 161
Electro-magnetic field 520
Elephant, procession on 45
England 57
Enlightenment 254
English 38; learning of 105; literature 385
Equality 194
Erasmus 166
Ethics 117, 500
Europe, offer of visit 59
Eve 35
"Evil eye" 289
Evil Spirits 10

Faizulla Khan, Mian 94, 95
Fakir, Naked 20, 25, 56, 172
Fariduddin, Maulvi 70
Farquhar, J.N. 152
Farrukhabad 9, 21, 24, 25, 33, 45, 59, 78, 81, 82, 104, 270, 425
Fatah Singh 301
Fearless Crusader 479-82
Fellow-pupil, impression of 87
Feminine Words 412
Ferozepur 68
Firmament 526-27
First World War 57
Food, impurity of 24; pollution by a Muslim 36; refusal of taking 60
Foreign rule on 56; travel 103
Forman, Charles W. 206
Fox, Frederick G.M.D. 152
Fraternity 194
Freedom movement 366
French revolution 161
Funk and Wagnalls New Encyclopaedia, 211, 212

Gadarbhatapini Upanishad 552
Gaekwar, Maharaja Malhar Rao 53
Galaxies 521
Galileo 298, 500
Gandhi, Mahatma 96, 102, 170, 172, 226, 309, 350, 354, 359, 368, 497
Gandharvaveda 500
Ganga 7, 9, 13, 14, 21, 23, 25, 29, 34, 49, 65, 79, 85, 97, 346
Ganesh Puri, Swami 94-95
Gangadhar, Pandit 45
Ganga Giri, Swami 534
Ganga Sagar 12, 85
Ganga Prashad 152
Ganga Prasad, Chief Judge 178
Gangoli, Dwarkanath 39
Gangotri 12, 85, 468, 534, 535
Garg, Ganga Ram 162, 418, 426, 466, 555
Garg, Ved Prakash 498
Gargi 23, 27
Garh Mukteshwar 9, 21
Garrett, G.T. 185
Gau 504
Gaudapada 489
Gaurikund 18
Gautama 162, 404, 451, 452, 454
Gautam Ahalya Ki Kathā 113, 552
Gaya 14
Gāyatrī 4, 14, 21, 23, 26, 68, 98; Women's right to recite 23ff
Geldner, Karl F. 319, 320
Geneva 57
German Universities 83
Gerow, Edwin 285
Ghasiram 110
Gheraṇḍa-Samhitā 9
Ghosh, Akshay Kumar 44
Ghosh, Pratap Chandra 39
Gilbert, Inspector 79
Gildemeister, J.G. 83
Gingault 349
Girdharilal 86
Gita 18, 163, 300, 486, 487, 490, 514
Glasenapp, H. von 257
God 22, 35, 41, 42, 47, 340-44, 450, 486, 488, 492, 513; worship of, 118
Gods, no existence 324-25
Goldschmidt, S. 83
Gokaruṇānidhi 87, 102, 113, 424, 551
Golden Age 277, 278, 502; Vedic Age, 161
Gomedha 64, 327, 328
Gopala Rao, Rao Bahadur 53
Goswami, Ghanshyamdas 29
Goverdhan Hill 92

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Granths 347
Gravitation 435
Griffith, R. 64
Grihasthāshrama 438
Grihyasutras 58
Griswold, H.D. 132, 228, 504
Gujarat 68
Gujjars 71
Gujranwalan 68
Gulam, Sir Sheosagar Ram 207ff
Gupta Kashi 7, 8
Gupta, Rajnikant 36, 38, 39
Gupta, Brijen K. 205ff
Gupta, Sudhir Kumar 388, 401
Gurdaspur 66
Gurudutt Vidyarthi 98, 131, 473, 474
Guru Govind Singh 168
Gurukula 104, 169, 177, 360, 365; education, 370; system 386
Gurukula Kangri Vishwavidyalaya 220, 282, 379, 476, 493, 545
Gurumantra 52
Guru Prasad 64
Gwalior 17, 19

Hansraj, Mahatma 171, 384, 475, 476, 477
Hanumāna-mantra 90
Har Bilas Sarda 12, 13, 50, 180
Hardwar 7, 12, 14, 19, 20, 21, 73, 75, 249, 374, 423, 532
Harideshmukh, Rao Bahadur Gopalrao 53
Harris, E.F. 174
Haryana 307
Hasan, Maulvi Ahmad 67
Hathayoga-pradipika 9
Hathras 476, 536
Havan 45, 63, 76
Hazrat Mohammed 488
Hebrew Bible 149
Heidegger 258
Heimsath, Charles H. 200ff
Henotheism 148
Hercules 3, 163
Herder 256
Himalayas 7, 8, 346, 468
Hindi 38, 74, 172, 192, 196, 228, 229, 354, 361, 363, 424, 426, 545; adoption of 38; first feature of 46; *see Aryabhasha*
Hindu Dharma 191; polity 204; proselytization 189; society 215; Universalism 193
Hindu Mahasabha 172, 243, 244
Hinduism 17, 20, 26, 36, 47, 48, 82, 95, 101, 106, 107, 136, 139, 158, 166, 172, 174, 184, 186, 188, 189, 190, 192, 194, 196, 198, 199, 206, 217, 233, 240, 241, 244, 247, 274, 280, 359, 360, 372, 515; superiority of, 36; Universal Council of, 17
Hiranyagarbha 434
Hīrāvallabh 22
Historical Scholarship 39
Hocking, W. Ernest 177
Hoernle, Rudolf 30, 195, 271; on Dayananda's criticism of Puranic Hinduism 30
Hoshangabad 535
Holi Darwaza 14
Holkar, Maharaja of 49
Hooghly 44
Hooja, G.B.K. 379
Hopkins, E.W. 131
Howells, George 139
Hugli Shāstrartha 550
Humanism 215
Humour 88
Hunter W.W., Commission 425, 426
Husain, Maulvi Imdad 88
Husband, Rev. Dr. 72
Husserl 258

Ichharam, Pandit 82
Idā 412
Idol Worship 21, 22, 24, 25, 26, 27, 28, 32, 42, 45, 56, 57, 59, 63, 78, 79, 95, 123, 185, 213, 354; inaugurated by Jains and Buddhists, 56
Iklingi Mahadeva Temple 91
Iliad 163
Imis Convent 534, 537
Incarnations 59, 66
India, Degradation of 73; the fountain head of culture 203
Indian National Congress 40, 84, 227, 495
Indian Renaissance 140
Independence, war of 1857, 536; *see* Mutiny
Indigenous industries 68, 102
Indra 199, 412, 414, 495
Indramani, Munshi 61, 62, 76
Interdining 242
International Aryan League 531
Isha 313
Ishvarānanda 472
"*Ishwar*" 516
Ishwarchandra Vidyasagar 11
Ishwar Singh 29
Islam 29, 36, 37, 38, 47, 69, 80, 95, 107, 133, 161, 189, 190, 192, 193, 200, 203, 205, 217, 250, 360, 488
Istimarardar, Rao Bahadur Singhji 71

Jackson, Andrew 224; *see Davis*

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Jacobi 83
Jacoliot 278
Jagannath 97
Jaideva 181
Jaikishendas, Raja 45, 46, 60, 469, 546
Jaimini, missionary 182 192, 451, 461
Jain religion 91
Jain Dharma Grantha Sūchi 550
Jainism 161, 268, 279
Jain Shloka Sangraha 550
Jaipur 14, 17, 19, 72, 87; Maharaja Ram Singh of, 372
Jakhar, Bal Ram 304
Jamalpur Railway Incident 35
Jamuna *see* Yamuna
Jaunpur 60
Jatis 242
Jawalananda Puri 7
Jawalapur 73
Jayaswal, K.P. 175
Jenkinson 31
Jnāna 41, 302; *Kānda* 312, 501
Jhansi 535
Jhelum 68, 478
Jivanram Jaikishendas 50
Jivatman 253-63
Jodhpur 92, 95, 96, 97; Maharaja of 94, 361
John the Baptist 95
Johnson 474
Jolly 84
Jones 80
Jones, Kenneth W. 216, 276
Jordens, J.T. F. 37, 87, 214, 239, 265, 266, 267, 271, 536
Joshi Math 8
Joshi, Pandit Amar Lal 15
Jubbulpur 49
Judaism 203, 270
Jullundur 67, 70, 477
Jullandhar Shāstrartha 550
Junagarh 56
"Jyothi worship" 575
Jyotisha 500

Kabir 19
Kabiropanishad 19
Kachhi Banias 50
Kailash 12, 514; Mansarovar 534
Kailash Parvat, Swami 18
Kairana 475
Kakoda 24
Kalidas, Pandit 87
Kali-mantra 90
Kaliya 97
Kāljihva 18
Kalpa-Vriksha 122, 323, 451, 500
Kalpasiddhi 159
Kāmadhenus 323
Kamandaka 494
Kampil 24
Kanada 81, 162, 404, 451, 452
Kane, R.V. 239, 241
Kankhal 21
Kanpur 9, 12, 25, 26, 39, 44, 78, 425, 535
Kant 256, 257, 488, 490, 491, 492
Kanyakumari 531, 536
Kapila 159, 404, 451
Kārikā Sanket Sūchi 549
Karma 99, 200, 205, 271, 302; in Rig-veda, 483-85
Karma-Kānda 312, 313, 338, 501
Karmayoga 490
Karnawās 21, 22, 24, 60
Karpatri, Swami 449, 451, 452
Karshanji 4, 6
Kartarpur 13
Karauli 19
Kasgunj 32, 45, 104
Kashi 27, 30, 285, 423; *see* Benares
Kashipur 9, 533, 535
Kashi Shāstrārtha 41, 550
Kashyapa 432
Kashmir 17, 61; Maharaja, 474
Kaṭha 313; *Upanishad*, 299, 430
Kaṭhaka Saṁhitā 313
Kātyāyana 432
Kaviraj, Gangadhar 41
Kaviraj, Shyamaldas 92, 96
Kedarghat 7, 532, 534
Kedarnath 7, 243, 532
Kedourie, Elie 229
Kempson 45
Kena 313
Keshub Chandra Babu 37
'Keshub-cult' 39, 40
Khadag Singh, Pandit 69
Khādī 96, 368
Khan, Alimardan 97
Khan, Azimulla 531, 537
Khan, Bahadur Rahim 64
Khan, Nawab Raza Ali 68
Khan, Sir Syed Ahmad 4, 45, 47, 61, 70, 107, 122, 310, 353, 358
Khanna, H.R. 345
Khaparde 54
Khari Boli 545
Khatri, Gulzarilal 32
Khatries 63, 134
Khemji, Seth Lakshmandas 90
Kisān 223
Kishangarh 19
Kohinoor 65
Kohn, Hans 168
Kolhapur 181
Kolis 81

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Digitized by Arya Samaj Foundation Chennai and eGangotri

Koran 38, 62, 71, 164, 170, 545, 550; *Sūchi*, 550
Krishna, Lord 63, 86, 162, 514; Lila, 32
Krishnananda 22
Krishnappa, K.S. 158
Krishna Lal 427
Kristodas Pal 40
Kshatriyas 20, 22, 52, 433
Kriparm 476
Kuhn, Ernst 83
Kulaňkar 18
Kulinism 39
Kumbha Fair 7, 19, 20, 31, 33, 73, 75, 81, 347, 423, 480, 531, 532, 534, 536
Kunwar Singh 531

Ladakh 533
Laddu incident, 66
Lahore 39, 63, 65, 67, 68, 87, 137, 425; Arya Samaj, 65, 426, 478
Lakshman (Ramayana) 501; Kund, 81
Lakshmi Narayan Temple 15
Lancaster 203
Langlois 64
Lanka 501
Laws of Manu 230
Laws of Nature 499ff
Lawrence, Lord 19
Leibniz 256
Leipzig (Germany) 51
Lekhram, Pandit 66, 87, 114, 124, 475, 479, 531, 533, 551
Leomeyer 83
Liberty 194
The Light of Truth 204, 288, 458
Logic (School of philosophy) 500
Loin cloth, sequeezing out water from 25
Lokahitwadi 53
London 461; University, 178
Lord Bishop 86
Lucknow 45, 60, 78, 82, 94, 425, 535; University, 173
Ludhiana 63, 70
Luther, Martin 132, 164, 166, 202, 249, 298
Luther and Dayananda 160-62
Lytton, Lord 60

Macaulay, Lord 371, 372, 379, 456
Macdonald, J. Ramsay, M.P. 137, 358
Macdonell, A.A. 504
Mādhava 18
Madhavacharya 27
Madhavarao, Sir T. 58, 66
Madholal, B. 75
Madras 90
Mahābhāshya 15, 17, 285, 286, 374, 549
Mahābhārata 24, 173, 217, 278, 384, 455, 496, 500, 518; Interpolation in the, 23ff
Mahadeva 7, 9
Mahalingam, N. 513
Mahananda 20
Maharaja Balwant Singh 14
Maharaja Bhup Singh 35
Maharaja Burdwan 35
Maharaja Indore 61
Maharaja Jaswant Singh 94
Maharaja Ram Singh 17
Maharaja Ranjit Singh 26, 189
Maharaja Ravinder Singh 17
Maharaja Rituparna 49
Maharaja Scindia 19
Maharaja Sir Pratap Singh 94, 95, 98
Maharaja Tikam Singh 14
Maharaja Tukajirao 59
Maharaja Vinay Singh 372
Maharaja Takht Singh 95
Maharana Sajjan Singh (Udaipur) 89, 90, 92
Maharshi 107, 159
Mahatma Hans Raj 352
Mahatma Arya Bhikshu 461
Mahesh Chandra, *see* Pandit Mahesh Chandra
Maheshvara 409
Mahīdhara 64, 69, 82, 110, 178, 327, 337, 338, 409, 420, 427, 506
Māī Bhagwati 56
Mainpuri 82
Maitreyee 299
Majumdar, R.C. 197
Majumdar, Bimanbehari 496
Malabar 200
Malabari, Behramji 129
Malechha 64
Malkana Rajputs 243
Mallik, Rajendranath 40
Man of Word 88
Mānā 8, 534
Manchester 204
Mangalananda, Swami 23
Mangal Pande 531, 534
Manjhi 21
Manoramā 15
Mantha-rahashya 314
Mantra 21; meaning of, 90
Manusmriti 19, 91, 93, 102, 110, 233, 236, 384, 466, 546
Manu 494
Mao 232
Marburg 83
Mauritius 207, 455
Marriage 37, 101, 110; early, 180; love in, 236; system 437

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Digitized by Arya Samaj Foundation Chennai and eGangotri

Marutah 417
Marwaha, Som Nath 370
Marwar 89, 96
Marx, Karl 232, 465
Mary 80
Masooda Shāstrastha 550
Masuda 71, 72, 88, 96
Mathura 12, 13, 14, 15, 18‘ 19, 22, 45, 46, 85, 86, 346, 372, 536
Māyā 123, 203
Max Mueller in Sannyasis garb 43
Meat and wine, charge of 46, 52, 69,
Meerut 12, 61, 70, 71, 73, 74, 75, 82, 84, 86, 93, 425, 535,
Mehta, Amichand 68, 478, 516
Memorial to Swamiji 92
Mers (caste) 89
Meston, Lord James 155
Mewar 89
Mexico 233
Militant nationalism 205
Mimansak Y., 110, 114
Miracles 267
Mirzapur 9, 31, 32, 44, 79, 104
Mishra, Jaidev 243
Mishra, Pandit Bhagvāndin 477
Mitra, Rajendra Lal 39
Mohammedan 138
Mohan Ashram 20, 75
Mohith, Juskaran 455
Mohith, Mohunlall 460
Moksha 5, 6, 8, 13, 20, 49, 78, 99, 100, 255, 359, 405, 436, 468, 490; according to Shankara and Dayananda, 404 ff
Monarchy, 103
Monghyr 34, 35
Monier-Williams 56, 58, 59, 82, 83, 122, 195
Monotheism 99, 159, 162, 176, 194, 196, 203, 206, 354
Montgomery 475
Moon 435
Moradabad 9, 60, 61, 75, 76
Morgan, Kenneth W. 194
Morvi 4, 53, 81, 90, 168, 346, 361; Thakore Sahib of 167
Moses 271
Motherhood, Salutation to 90
Mazoomdar, P.C. 39
Maratha Brahmans 134
Mueller, Max 47, 48, 58, 59, 60, 64, 69, 124, 147, 309, 336, 348, 504; on Dayananda 125 ff; on poisoning of Dayananda 127; on Vedas 125
Mughal Sarai 34
Muhammad Syed 33
Muhammad Umar 75
Muir, J. 45, 504, 505
Mukhopadhyay, Bhudev 37, 38
Mukhopadhyay, Devendranath 53, 95, 436
Mukhopadhyay, Jayakrishna 38, 39, 40
Mukherji, Radha Kumud 173
Mukerji, Shyama Prasad 187
Mulji 4, 5, 359
Mulshankar 346, 479, 480, 514
Mulraj, Rai Bahadur 65
Multan 29, 69, 425, 474
Mundaka 313
Munshi, Har Sukhraj 63
Munshi Ram, Lala 77
Munshi, K.M. 171, 197, 309
Mursan 14, 46, 536
Murthi, S. Satya 186
Muslims, assault by 29, 130, 170, 277; confrontation, 474; descendants of Hindus 187; as idol-worshippers 73
Mutiny of 1857, 11, 50, 75, 372, 536; Mission 13
Muttra 163
Muzaffarnagar 85
Myths 267

Nadia 73, 86
Nagpur 535
Nainsukh 15, 16
Naini Tal 9
Nairobi 460
Nakedness, on covering 38, 39
Nalwa, Hari Singh 68
Nāmakarna 110
Nana Sahib 12, 50, 531, 536
Nanni (a Hindu lady), 94, 95, 97, 348
Narada 8, 176
Narang, Sir Gokulchand 189
Nardauli 24
Narain Swami 183
Narbada Shankar, Pandit 51
Narmada 6, 10, 12, 13, 535
Nāsadiya Sūkta 434
Nāsik 49, 50, 536
Nasirabad 72
Nataraja 515, 516
National Unity 304 ff; thought 226-36
Nationalism 172, 229, 493
Navadvip 43
Nawab Raza Ali 67
Nayanagar (Beawar) 88
Nehru, Jawahar Lal 188, 226, 352
Nelson’s Encyclopaedia 138
Nenuram Brahmabhatt 97
Nepal 97, 482, 536
Nessehmann (Konigsberg) 84
New Light of Asia 225
Newman, Col. 98, 366
New Testament 267, 270

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Newton 70, 501
New Vedant 161
New York 288
Nighantu 5, 17, 378, 389, 390, 392, 393, 394, 395, 396, 397, 398, 400, 401, 500, 504, 505; Sūchi, 549
Nihang 69, 70
Nirguna 318
Nilakantha, Goreh 47
Nirmala Sadhu 73 ff
Nirukta 5, 17, 100, 110, 150, 151, 178, 321, 338, 389, 392, 398, 399, 400, 401, 410, 420, 421, 428, 503, 505
Nirukta Ki Vishay-Sūchi 549
Nirvāna (death) centenary 3, 112, 491; Wreath 219
Nityananda 472, 473
Niyoga 101, 437
Noble 61
Non-duality 42
Non-Hindu religions 102
Nolovitch's Nicholas 537
Northbrook, Lord 55
Nyaya 35
Nyāyavadins 453

Ojha, Pandit Haldhar 25
Olcott Colonel 3, 75, 81, 84, 85, 90, 123, 249
Oldenberg 320, 504
Old and New Testaments 132
Odonell, Major T.T. 157
O' Malley, L.S.S. 184
Oman, John Campbell 134
Onkardas Bohra 22
Orissa 535
Orphanages 102, 106, 209
Orthodoxy and Heresy 239
Osthoff (Heidelberg) 83

Pākhand Khandini Patākā 20, 33, 75, 108, 347, 457, 468
Pal, Bipin Chandra 192, 208
Panchadashī 18
Panchamahāyajña-Vidhi 108, 348, 551
Pandey, Dhanpati 207
Pandey, Mangal 531, 534
Pandit, Ambadutt Purbati 22
Pandit, Angadram 23
Pandit, Atmaram 542
Pandit, Buddhadeva Vidyalankar 331
Pandit, Council (Calcutta) 86
Pandit, Gangadhar 45
Pandit Khadag Singh 69
Pandit, Lekhram 66, 87, 124, 475, 479, 531, 533, 551
Pandit, Maheschandra Nyayaratna 38, 67, 86, 110, 245, 423
Pandit, Narbada Shankar 51
Pandit, Rudradutt 44
Pandit-Parishads 35, 239-50
Pandit, Satyavrata Samashrami 36, 182
Pandit, Shankar Pandurang 58
Pandit, Shraddharam 64
Pandit, Sunderlal 18, 49, 92
Pandit, Tikaram 22
Pandit, Tulsi Ram 65
Pandya, Mohanlal Vishnulal 25
Pānini Sūtra, 468, 471; Sūtra 14
Pannal Lal, Seth 25
Parā 314
Paramārtha Jagat 314
Pardue, Peter A. 209
Parel, Anthony 226
Paris 57
Parsis and Hinduism 69
Parkar, Rev. E.W. 60, 61
Parliament, 32, 57; of World Religions 264
Parmananda Paramhansa 6
Parmanand, Bhai 184
Paropkārī 111, 536
Paropkārinī Sabha 85 93, 111, 311, 397, 532
Parvati 9
Pātānjali 17, 451, 468, 543
Patel, Sardar Vallabh Bhai 191, 354, 368
Pāthshālā 25, 46, 104 106
Patna 34, 35, 44, 175
Patriotism 210
Penance 17
Perkins 66
Persians 203; script 363, 426
Personal Sacrifice 186
Peshwa, Nana Sahib, *see* Nana Sahib
Philips, C.H. 196
Phillaur 64
Phule, Mahatma Jatirao 57
Pilgrimage to freedam 172
Pioneer 81, 249
Pitarah, 415 ff
Pītrimedha 413
Pītris 440
Pītriyajña 108, 439
Pūja 246
Pluralism 264 274
Poison 29, 33, 49, 65, 75, 96, 210
Polak, Henry, S.L. 156
Political thinker 102ff; philosophy 493ff
Polygamy 37, 39, 100
Polytheism 213
Pondicherry 140, 152, 155
Poona 57, 59, 530
Pott (Halle) 83
Powell-Price, J.C. 196

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Pragmatism 298 ff
Prajāpati 433, 451, 506
Prakrat Sanskrit Anuvad 549
Prakriti 490, 509
Prānāyām 26, 93
Prārthana Samaj 56, 73, 129, 136, 201
Prasad, Rajendra 191, 368
Prasad, Raghunath 27
Prasad, Bubu Durga 425
Pratimā Pūjan-Vichār 114
Prayogasiddhi 16
Pre-vision, instances of 35, 36, 86
Prithvi 412, 502, 504
Priya Vrata Vedavachaspati 323
Promethean *fire* 130
Proselytization 282, 481
Protestantism 298
Protestants 69
Psychology 500
Punjab, 13, 164, 62, 65, 136, 220, 478
Puranas 28, 36, 43, 76, 164, 170, 450, 452
Puranic 205; Hinduism 161
Purdāh 101, 222
Puri, 834
Puritanism 137
Purnanand Saraswati (Baraut) 537
Purnanda, Swami 7
Purūravas 237
Purushamedha 413
Purvamimamsa 5, 41
Pushkar Fair 71ff, 249

Qadargunj, 24
Qasim, Maulana Muhammad 61
Quran, (Koran) 265, 270, 272, 273
Queen, Victoria 23, 61, 87

Raddha Bai 129
Radhakrishna Seth 14
Radhakrishnan, S. 358, 491
Radhasoami Faith 86, 173
Rahul Sankrityayan 475
Rai Bahadur Sunder Lal *see* Suderlal
Rai, Lala Lajpat, 153, 216, 353, 477
Raipur 89
Raja Fakharullah 68
Raja Dharma 305
Rajadhiraj Sir Nahar Singh 93
Rajagopalachari, C. 357
Raja Janak 27
Raja Nala 48, 501
Raja Shivprasad 250
Raja Tikam Singh 46
Rajkot 52, 53
Raj Nath 35
Rajput States 72
Rajasūya Yājna 101, 277, 413
Raksha Bandhan 76
Rama 5, 86, 107, 162
Rambagh 86
Ramā Bai, Pandita 84
Rama Krishna Mission 355
Rama Krishna Paramhansa 4, 367, 513
Rāmalinga 515
Ramānanda 93, 472
Ramanuja 21, 258
Ramanujacharya 99
Rāmāyana 384, 458
Ramdas 168
Rameshwaram 12, 468, 536
Ramghat 22, 33
Ramgiri 9
Ram Gopal 334
Ram Gopal Shalwale 211
Rāmlīlā 26, 32
Rampur 9, 533
Ramsanehi Mat Kā Gutakā 550
Ranade, Mahadev Govind 53, 54, 57, 73, 84, 91, 129, 141, 179, 358, 368
Rangacharya 14, 45, 46
Rangaswami, A Iyengar 188
Ransom, Josephine 157
Rao, Bahadur Singh 88
Rao, Durjaya 536
Rao, Maharaja Jiyaji 17
Rao, Karna Singh 24
Rao, Raja Tej Singh 95
Rao, (Mrs) Uma 215
Rao, Sahib Mahipatram 53
Rao, S. Kisan 544
Rashtrabhasha 368
Rastogi, Shivlal 86
Ratlam 91
Rāvana 337, 409
Rawal, Prabhashankar Kalyan 5, 532
Rawalpindi 68
Rawats 89
Rebirth 41, 66, 319, 437
Reformation 254, 298
Religion, 298; true, 362 ff
Religions, approach to other, 264 ff; Reformer, 99 ff; not criticised 170
Renaissance 254, 307
Rene Guenon 303
Renou, Louis 194
Rev. Dr. Husband, tribute of 72
Revolt, 1857, *see* Mutiny
Rewa (Bundelkhand) 536
Rewari 72
Richard, Paul 155
Riddhi-Siddhi 542
Rigveda, 51, 52, 234, 246, 302, 313, 398, 406, 419, 420, 429, 430, 481, 485, 495, 516, Samhita 105
Rigvedabhashya 111, 348, 339, 548
Rigvedadi-Bhashya-Bhumika 12, 60, 62, 100, 105, 110, 112, 301, 319, 321,

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330, 332, 348, 392, 328, 399, 401, 411, 424, 427 ff, 449, 458, 469, 472, 501, 518, 522, 547
Rigveda Sarvānukramaṇi 399
Rigvedamantra Sūchi, 546
Rigveda Vishay Smaranartha Sūchi 549
Rigveda Sukta Sūchi 550
Ripon, Lord 84, 89, 477
Rishi, on being called 80
Rishi Utsav in London 155
Rishikesh 7, 14, 532, 533, 534
Rishikrita 347
Rishi Dayananda Kā Patravyavahār 114
Risley, Sir Herbert 134
Ritualistic Pattern 413
Rituparna Raja 49, 501
Robson, Rev. 19
Rolland, Romain 4, 17, 163, 367; on Dayananda 220ff
Roman catholics 69; religion 160; church, 132
Rome, 164, 165
Ronaldshay, Lord 167
Roorkee 70, 73; University 501
Roth 64, 147, 319, 397
Roy, Babu Navinchandra 61
Roy, Raja Ram Mohun 26, 30, 38, 127, 143, 147, 168, 192, 226, 356, 379, 494, 495, 497, 513
Roy, M. N. 368
Rüdha 412
Rudolf, Bultman 267
Rudra 419ff
Rudradutt, Pandit 44
Rudradhyaya 4
Rudrāksha 19
Rudra prayag 7, 8
Russia, prophet of 166
Russel's diary 537

Sabha, establisment of Arrah 34
Sabhapati 159, 496
Sachchidananda Swami 11
Sacred Books of the East 48
Sacred thread 34
Sacrifice, animal 326ff
Sādh 24, 25
Sadhāran Brāhma Samaj 39
Safavi, Rahimzadah 175
Saguna 318
Sahajananda, Swami 92,472
Saharanpur 61,73, 74, 75
Sahu, Gangaram 76
Sahu, Shyam Sunder 60
Saindas, Lala 87
Sajjan Niwas Garden 91
Sajjan Singh, Maharana 122
Salt Satyagraha 368; tax, 47
Samādhi 4, 23, 41, 45, 92, 198, 375
Sambhal 9
Sambhūti 314
Sāmkhya 41, 487
Sāmaveda 302, 313, 420, 429, 431
Santanu 234
Sanatana Dharm Rakshini Sabha 30
Sandhyā 4, 18, 21, 22, 24, 108
Sandhyopāsanā 551
Sannyāsa 7, 14, 439, 468
Sanaskaras 118, 380
Sanskāra Vidhi 58, 60, 105, 109, 113, 348, 424, 469, 472, 551
Sānskrit 40, 42, 203; Grammar 183
Sanskrit Vākya Prabhodh 112, 549
Sapta-Sarovar 20
Sarasvati 412
Saraswati, Swami Kevalananda 241
Saraswati, Swami Purnananda 12, 346, 533, 536
Saraswati, Swami Satya Prakash 216, 312
Saraswati, Swami Vidyananda 340, 408
Saraswati, Swami Virjananda 163, 471
Sarda, Har Bilas, *see* Har Bils Sarda
Sarkar, Akshaychandra 36, 40
Sarkar, Mahendralal 40
Sarkar, Sir Jadunath 172, 306
Sarup, Lakshman 397
Sarvabhauma Sabha 17
Sarvadhikari, Sir Deva Prasad 154
Sarvamedha 413
Sarvakhap Panchayat 523, 534, 535
Sastri, K. A. Nilkant 200
Sastri, Satya Saran 243
Satārā 157
Satavalekar 181
Sati 73, 100, 470
Satyadharma Vichar 28, 114, 550
Satya Prakash; *See.* Swami Satya Prakash
Saiyārth Prakash 12, 19, 37, 47 56, 61, 89, 91, 104, 105, 108, 109, 111, 113, 115, 133, 137, 170, 186, 187, 188, 193, 197, 198, 201, 214, 217, 222, 223, 228, 230, 237, 265, 268, 269, 270, 271, 272, 288, 301, 305, 307, 399, 330, 334, 335, 348, 353, 368, 379, 401, 421, 424, 450, 454, 461, 469, 470, 472, 481, 486 495, 541, 546, 547; Second request for writing 46; Tamil Translation, 1888
Satyā satya-viveka 114
Savita 412
Satyavrata Samashrami 36, 182
Saxena (Mrs) Pravesh, 408, 503
Sāyana 42, 58, 64, 69, 110, 1131, 147,

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148, 149, 178, 370, 323, 327, 328, 329, 332, 337, 338, 339, 409, 411, 420, 427, 428, 432, 503, 504, 505, 508
Schlegel, A.W. 64, 349
Schoolbred, Rev. 19, 88, 89
Schopenhauer 256, 349
Scott, T.J. 3, 61, 62, 76, 77, 107, 271
Scottish Presbyterian Mission 72
Seesodia, Jessrajsinghji 139
Semen, preservation of 92
Sen, Keshub Chandra 34, 38, 40, 43, 55, 61, 127, 136, 268, 310, 353, 383, 423, 469
Shahbazpur 24
Shahjahanpur 60, 78
Shahpurā 93, 99, 97
Shaiva 21
Shaivism 19, 467
Shakta, 21; treachery of 62
Shaṅkaracharya 17, 65, 86, 99, 107, 129, 164, 176, 239, 258, 280, 317, 320, 346, 407, 408, 530
Shankar Pandurang, Pandit 58
Shankhāsura 78
Shantanu 391
Shantiniketan 171
Shāradā Sadan 84
Sharma, Arvind 217
Sharma, Bhimsen 473
Sharma, D.S. 187
Sharma, Ganesh Dutta 483
Sharma, Ganapati 473, 474
Sharma, Jagdish Mitra 471
Sharma, Parmananda 479
Sharma, R.D. 529
Sharma, Sri Ram 201
Shāstrārtha 14, 19, 21, 22, 23, 27, 28, 29, 30, 41, 45, 47, 50, 56, 59, 66, 68, 70, 76, 78, 87, 89, 95, 457, 468, 480; Ajmer, 114; Bareilly, 114; Hugli 114; Jullundhur, 114; Kashi; 113, 126; Masūda, 114; Udaipur 114
Shastri, Bal 27, 29, 81
Shastri, Bapudeva 82
Shastri, Deena Bandhu Ved 531, 537
Shastri, D.N. 417
Shastri, Gauri Nath 427
Shastri, Harihar Swarup 243
Shastri, Hathi Bhai 243
Shastri, Kashi Nath 47
Shastri, Krishna 7
Shastri, Ramsubrahmanyan 245
Shastri, Rajvir 449
Shastri, Udaivir 404
Shastri, Vaidya Nath 518
Shastri, Vishnu 65
Shastri, Vishveshwar Dayal 45
Shastri Vishwabandhu 553
Shatapatha Brāhmana 338, 400, 439, 503, 549
Shatapatha Brāhmana Vishay Sūchi
Sheosagar Ram Gulam, Sir 207,549
Shikshā 500
Shikshāpatri-dhwānta-nivārana 109, 548
Shiv Sahai 27
Shiva 4, 5, 8, 29, 467; Temple 514
Shivalinga 5, 365
Shivapuri 8
Shalya 277
Shoe at Swamiji 25
Shrāddha 22, 45, 90, 100, 246, 248, 439
Shraddhananda, *see* Swami Shraddhananda
Shraddharam, Pandit 64
Shreyas 382
Shrimad Dayananda Sewa Mandal 460
Shuddha, Chaitanya Brahamachari 6
Shuddhi 200, 243, 244, 271, 283, 476
Shūdras 20, 23, 42, 101, 233, 234, 360, 365, 433
Siddhanta Kaumudi 15, 106, 549
Siddhantalankar, Satyavrata 298
Siddhpur Fair 6
Simla 84
Singh, Aditya Pal 530
Singh, Bawa Arjun 132
Singh, Bawa Chhajju 133
Singh, Haripal 467
Singh, Sir Jogender 174
Singh, K. Sher 95
Singh, Colonel Sir Pratap 348
Singh, Rao Yudhishthir 72
Singh, Vikram 67
Singh, Sardar Suchet 66, 67
Sinha, B.C. 493
Sinnett 81
Sinor 7
Sitaram, Rai Bahadur 183
Skandaswāmi 397, 409, 411, 504
Sleep, Control over 93
Smart Ninian 203
Smith, E.F. Malcolm 166
Smith, Vincent 197
Smṛiti 240
Social equality 196; Reformer, 100ff, 174, 201ff; structure, 445ff
Society of the Noble 471, 481
Somadeva 289
Somalatā 80
Soron 14, 24
Soul 235, 340ff, 486, 487, 488, 491, 492; transmigration of, 62, 67, 99, 200; relation with God, 89ff; from moksha, return of, 404-8
Sovereign, no fear of 76
Spiegel 83
Spiritual practicality 142

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Srinagar 533, 534
Sten Konow 176
Stenzler, A.F. 83
Stephen,Carr 63
Stevenson 64
Sunderlal, Pandit 18, 49, 85, 92
Sunnis 69
Suraj Bhan 210
Surat 5, 58
Sūrya 412, 429, 495
Sushruta Saṁhita 82, 543
Swadeshi 92, 102, 208, 304, 361, 368, 493, 496; cloth, 96; movement, 41, 102
Swami, Gangagiri 534
Swami, Gadeshpuri 94-95
Swami, Kailsh Parvat 18
Swami, Mangalananda 23
Swami Narain 183
Swami, Narayana Mat Khandan 52, 104; Sect, 50, 51
Swami, Purnananda Saraswati 7
Swami, Sachchidananda 537
Swami, Sahajananda 92. 472
Swami, Satya Prakash, Saraswati 216 ff
Swami, Shraddhananda 77, 352, 385, 475, 476
Swami Tulsi Ram 473
Swami, Vidyananda 340, 408
Swami, Virjananda 12. 13. 15, 16, 18, 22, 24, 85, 99, 108, 190, 206, 446, 347, 365, 372, 373, 468, 480, 533, 536
Swami Vishuddhananda 20, 27, 74, 112
Swami Vivekananda 40, 141, 196, 264
Swaraj 133, 304, 493, 496
Swarga 323, 324; non-existent325 ff

Tagore, Debendra Nath 31, 40, 268
Tagore, Dwijendranath 37
Tagore, Hemendranath 37
Tagore, Rabindra Nath 99, 171, 354
Tagore, Raja Saurendra Mohan 36
Tagore, Maharaja Yatindra Mohan 40
Taittirīya-upaniṣhad 54, 313, 316
Taittiriyopanishad Mishrita Sūchi 549
Tankara 4, 7, 168, 346, 372
Tantra 21, 36
Tapasyā 3, 166, 387
Tara Chand 202
Tarkaratna, Tarachand 41, 44
Tawney, C.H. 64
Tazias 73
Teacher and taught 370ff
Tehran 175
Tehri 7, 9, 532
Tewari, Udai Narayan 218
Thaine, W. 25
Thakurdas 80
Thakur Kesrisingh 95
Thakur Mukand Singh 45
Thakur, Umarao Singh 52
Thana 53, 475
Theosophist 11, 78, 111, 124, 530, 532, 534, 535
Thwaytes, R. 537
Tikaram, Pandit 22
Tilak, Lokmanya Balgangadhar 57, 208, 481, 488
Tirthankaras 280
Tirthas 118
Tirthayātrā 246
Tiwari, Jamna Narayan 245
Tiwari, Rajnath 35
Tolstoy, Count 106, 136, 137, 166
Tope, Tantia 531, 535, 536
Tope, Gangadhar Pandurang 535-36
Traitavāda 3, 470, 516
Trevelyan, Sir Charles 371
Tribune 348, 471; Chandigarh, 471; Lahore, 156
Trigunanarayan 7, 8
Trinidad 106
Trinity 303
Triumph of Truth 87
Truth 61, 187; 211, 383
Tulsidas's Rāmcharitmanās 105
Tulsirama, Pandit 65
Tulsiram, Swami 181, 473
Tunganath Peak 7, 8
Tur 73
Turner, R. L., 178
Tyagi, O. P. 212

Udaipur 89, 90, 91, 93, 94; Maharana of 89, 93
Udaipur Shāsr'rārtha 550
Udasi, Sadhu Mayaram 24
Udgitha 409
Ukhimath 7
Unādisütras 113
Unārsha 17, 30 108, 470
Universal Brotherhood 309, 312, ff; education 40; figure 233 ff; services 211
Unni, N. P, 536
Untouchability 170, 191, 222, 142, 244, 345
Untruth 385
Updesh Manjari 12, 57, 114, 551
Upanayana 21, 110
Upasana 302
Upāsanā-Kānda 312, 501
Upanishad 19, 37, 94, 143, 153, 159, 248, 336, 356, 488, 546; discussion upon the 37

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Urdu 363
Urvashi 237
Ushā 412, 416 ff
Uttar Pradesh 200
Uvvata 64, 327, 338, 409, 427, 428

Vable, D. 218
Vaidya, Rao Bahadur C. V. 174
Vaisheshika 41
Vaishesika Darshana 93
Vaishnava 109; Sects 21
Vaishyas 20, 433
Vājapeya 413
Vajasaneyi Yajurveda Samhita 104, *see Yajurveda*
Vak 504, 507
Vallabha, Pandit Bhagwan 82, 543
Vallabhacharya Sect 50, 86, 90
Vallabhachary Mat khandan 50
Vālmīki 501
Vāmamārga 21
Vamanacharya 27
Vanaprastha 110, 438
Varanasi 6; Pandits 477; *see* Benaras
Varma, Shyamji Krishna 56, 59, 82, 109, 122, 126, 366
Varnas, 34, 234, 360, 445ff, 496
Varnashrama 42, 438
Varna-Vyavasthā 458
Varshney, R. L. 418, 426, 545
Varuna 150, 149
Vasudhārā 8
Vasuki 29
Vaswani, Sadhu, T. L. 166, 311, 358,
Vatsyayana 453
Vāyu 388, 429
Vechardas, Rai Bahadur 53
Veda 62
Vedabhāshya 55, 59, 60, 63, 69, 80, 91, 93, 94, 111, 332, 361, 411, 413, 426, 469, 543, 547, 548
Vedalankar, Nardev 212
Vedalankar, Prashant 447
Vedalankar, Ramnath 409
Vedāng Prakāsh 80, 105, 113, 286, 348
Vedanta 6, 13, 32, 34, 56, 74, 129, 164, 468
Vedānta-paribhāshā 7
Vedāntasārā 7
Vedāntasūtras 38
Vedārtha-pārijāta 449 ff
Vedashrami, Virsen 525
Veda and Science 178, 500, 518
Vadas, 23, 38, 41, 116, 125, 131, 136, 159, 234, 241, 450, 498, 546; The commentaries of 409; revealed 192, 317; sitting on 67; women's right to read 23
Vedic Age 227; Dharma 4, 18, 20, 24, 25, 31, 32, 34, 56, 75, 79, 359, 455 Golden Age 3; Hinduism 216; interpretation 181 ff; *path* 214; Renaissance 166; school 30, 31, 39. 40; Yantralaya 81, 194, 111, 112, 113
Ved Prakash 474
Ved Prakash 486
Venkatamādhava 409
Virendra, 220
Viceroy 12, 55
Vidyalankar, Jayachand 197
Vidyalankar,Satyaketu 214
Vidyarthi, Pandit Gurudutt 98, 131, 473, 474
Vidyasagar, Ishwar Chandra 38, 39 ff
Vidyasagar, Jivananda 245
Vidyut 88, 507
Vijñāna 302, 312, 1501, 502
Vikram Singh, Sardar, 66, 67
Vindhyas 10, 346
Viniyogakaras 328, 329, 330
Viniyogas 412
Virjananda, *see* Swami Virjananda
Vishnuloka (Heaven) 122
Vishnustotra 14
Vishuddhananda, Swami 20, 27, 74, 112
Vision of past 276 ff
Vishva Bandhu 211
Vishvāmitra 391, 501
Vishveshvarānanda 472, 473
Vivarta 342, 351
Vivekānanda, Swami 40, 141, 196, 264
Vrindāvan 14
Vyāsa 21, 159, 192, 450, 451
Vyavahārabhānu 112, 382, 424, 552

Walker, Benjamin 203
Wallace, Alfred 350
Wayman, Alex 288
Wazirabad 68
Webb, Sidney 153, 358
Weber, Albrecht 83
Weir, Robert W. 218
White, S J. Charles 206
Widows 37; burning 217 ff; homes 102; marriage 166; remarriage, 39, 42
Wiese, G. 83
Wilkins, W.J. 131
Wilson, Horace H. 55, 234
Winternitz, M. 177
Women 42, 101, 209, 235, 361, 384; education 222, 236; right to recite Gayatri 23; right to read Vedas 23
World peace 461 ff

Yajña 100, 118, 246, 247, 330, 413,

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433, 551, 525
Yajñavalkya 27, 427
Yajñic thought 323
Yajurveda 54, 88, 302, 313, 327, 399, 419, 420, 429, 430, 495, 507, 548
Yajurvedabhāshya 111, 348, 548
Yamuna 14, 15, 16, 17, 346, 375
Yashodhara 6
Yaska 388, 390, 391, 393, 398, 400, 503, 523
Yoga 7, 13, 93; siddhies of 543
Yogi 3, 4, 9, 85, 98, 538 ff
Yogi-ka-Atmacharita 36, 111, 531, 532, 534, 535, 536, 539
Yogic feats 49, 79, 92; power 88
Yudhishthira 104

Zaehner, R.C. 198
Zahur Bakhsh 170
Zimmer, Heinrich 253
Zoroastrian Avesta 149
Zoroastrianism 217

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